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BIBLICAL AND THEOLOGICAL

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ILLUSTRATIVE OF

THE OLD AND NEW TESTAMENTS.

BY THE

REV. JOHN FARRAR,

AUTHOR OF "AN ECCLESIASTICAL DICTIONARY," "A MANUAL OF
BIBLICAL GEOGRAPHY," &c.

WITH A MAP AND NUMEROUS ENGRAVINGS.

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PREFACE.

THIS Dictionary has been prepared in compliance with the request of friends to whose judgment the author has been accustomed to pay great respect. It was their opinion that a cheap and portable volume, embracing the principal topics of Theology and Biblical Literature, was a desideratum among young people in Christian families, and was particularly needed in Sunday and Day Schools, as well as by the members of Bible-Classes. This work has been drawn up to meet that necessity; and the character of the volume will be best understood by a reference to the subjects introduced and the plan adopted.

1. It contains a brief exposition of the principal Doctrines of the Christian religion. In the views of truth here presented to the reader it has been the aim of the author to give deserved prominence to evangelical doctrine, to avoid everything merely sectarian, and to present, in a plain and condensed form, a summary of the teaching of the Holy Bible.

2. The reader will find ample illustration of the Manners, Customs, Habits of Life, Dress, and various other Usages of the Jews, as well as of contiguous nations with whom they had intercourse; also, descriptions of sacred Hebrew Festivals; detailed accounts of Ecclesiastical persons and sects; and a general explanation of Jewish Antiquities.

3. As the Bible teaches us by facts and incidents in the lives of individuals, prominence has been given to the Biographical department; the life of every person at all conspicuous in Scripture History has been noted, and observations have been interspersed in order to render the work of practical benefit to the reader.

4. A knowledge of Biblical Topography is almost essential to a correct acquaintance with the meaning of many portions of God's word, to ascertain the force and the fulfilment of several prophecies, and the beauty and propriety of incidents and allusions which would otherwise pass unnoticed. This department, therefore, has been carefully prepared. Various important researches of modern travellers, and the most recent discoveries in Biblical geography, have been introduced. In addition to a description of Palestine, lengthened notices will be found of Egypt, Arabia, Assyria, and other countries, the perusal of which will greatly assist the reader in the profitable study of the Holy Scriptures.

5. In the Historical articles, the common chronology of the English Bible has been adopted. It has not been deemed advisable to perplex the reader with a system of dates to which he has not been accustomed. The computation found in the margin of the English Bible generally agrees with that of Archbishop Usher, and is taken from the Masoretic Notes on the Hebrew text. Chronological systems, however, are various, discordant, and imperfect; and it is very difficult to harmonise existing discrepancies. Such is the surprising diversity of opinions that have prevailed among chronologers, that the epoch of the Creation has been stated with upwards of one hundred and forty variations. Eminent scholars have deemed the common chronology incorrect: it is considered to be inconsistent not only with the records of other nations, but with the history of the Hebrews themselves. The remarkable difficulties which its adoption involves, and reasons for preferring the authority of the Septuagint, may be found in Dr. Hales's "Analysis," and in the preliminary dissertation to Dr. Russell's "Connexion of Sacred and Profane History." The latter places the birth of Christ A.M. 5441; Dr. Hales, A.M. 5411. To guide the reader, a chronological table of the principal events recorded in Scripture is appended to this work, in which the dates of Usher will be found in one column, and those of Hales in another.

6. The reader will here find an account of each Book of the Scripture. The canonicity, inspiration, authenticity, genuineness, and authority of the respective Books are carefully explained.

7. In order to present an outline of the leading Heresies and important facts in early Church History, it has been deemed necessary to introduce, as the subjects of articles, many words which cannot be found in the canonical books of the Bible.

8. The Natural History of the Bible—including an account of the quadrupeds, birds, reptiles, fishes, and insects; the vegetable productions and flowers; the precious stones, &c.—will be found to form an important part of this volume. In fine, it is hoped that no topic of Biblical literature necessary to the exposition or elucidation of the Sacred Volume has been omitted.

In the preparation of this work, approved writers in all the departments of Biblical Science have been carefully consulted. Information scattered through scores of volumes has been condensed and reproduced. The aim of the author has been to endeavour to furnish a large amount of information in an interesting and attractive form: results have been given, and processes and forms of criticism dispensed with. There is throughout a constant reference to Scripture; but as the Bible is in the hands of every one, the book, chapter, and verse only are indicated. It is hoped the young reader will carefully consult the passages to which reference is made.

It has not been deemed necessary to publish a list of the various works consulted, quoted, or referred to in the preparation of this volume: assistance has been obtained from every available quarter, and the author makes this general acknowledgment of his obligations. Any attempt at originality in preparing a Dictionary would be a censurable affectation. The author has only adopted the methods employed by honourable predecessors in this department of literature. He has accomplished the work at intervals, and amidst the arduous duties of an important profession; a fact which must be his apology for imperfections, of which no one can be more sensible than himself.

The volume is commended to the blessing of that God by whose inspiration all Scripture was given; and the hope is confidently indulged, that it will contribute to the instruction and profit of the reader.

JOHN FARRAR.

Richmond, January, 1852.

BIBLICAL AND THEOLOGICAL DICTIONARY.

AARON. The etymology and signification are doubtful; but it is supposed to be of the same meaning as the Hebrew word *ARON*, *mountainous*. The first Jewish high-priest, the oldest son of Amram and Jochebed, of the tribe of Levi, and brother of Moses. He was born about the year 2430; B.C. 1574. His name first occurs on the sacred page in the account of the appearance of God to Moses in the burning bush in Mount Horeb. Moses endeavoured to evade the important commission with which God entrusted him of delivering the enslaved and oppressed Israelites, by stating that he lacked persuasive speech, which appeared to him essential to success in the undertaking. Aaron, who was an eloquent man, was appointed his spokesman; and we find him subsequently associated with Moses in guiding and controlling the Israelites in their journeyings in the wilderness of Arabia. The relation which he sustained to Moses is stated Exod. iv. 16, and vii. 1. During the forty years' absence of Moses from Egypt, Aaron had married Elisheba, the daughter of Aminadab. He had four sons, Nadab, Abihu, Eleazar, and Ithamar. In consequence of instructions which Moses received in the mount, Aaron and his sons, and their descendants, were appointed priests for ever in the tabernacle, and were anointed with the holy oil, and invested with the sacerdotal garments. The two oldest sons, Nadab and Abihu, were struck dead for conducting the service of God in an irregular manner, by offering incense with strange or unlawful fire: the priesthood, however, remained with the surviving sons. Aaron was not permitted to ascend Mount Sinai to receive the law

in conjunction with his brother; but, with his sons, and seventy of the elders, accompanied him part of the way up, and, as a token of the divine favour, was allowed to see afar off the outskirts of that glory which Moses viewed more closely. Exod. xxiv. 2, 9—11. While Moses was in the mount, the people became impatient, in consequence of the prolonged absence of their leader; and, looking upon Aaron as their head, a circumstance arose which clearly indicated the wisdom of the divine choice of Moses, and the unfitness of Aaron, notwithstanding his seniority and higher eloquence, for the important post. In a tumultuous manner the people addressed themselves to Aaron, and besought him to make them idols. He ordered them to break off the golden ear-rings of their wives and children; which, being melted, were made into a calf, or young bullock. Before this image the people danced, and shouted, "These be thy gods, O Israel, which have brought thee up out of the land of Egypt." Exod. xxxii. 8. This was evidently intended to be an imitation of the worship of the country which the Israelites had just left. The god Apis, or Mnevis, was the principal idol of Egyptian worship; and, according to Herodotus, the mode in which its worship was celebrated was conformable to that practised by the Israelites on this occasion. He says, "Some of the women play on castanets, and the men play on the flute; the rest of the women and men sing and clap their hands together at the same time." See Book ii., 60. "When the manifestation of Apis took place, the Egyptians immediately put on their richest apparel and kept festive holiday: they were used to rejoice

and keep a feast." Book iii., 27. It is said of the Israelites, "They sat down to eat and drink, and rose up to play." No apology can be made for the great sin of Aaron on this occasion. His toleration of idol-worship did not imply his approval of it, but indicated his want of decision, and he thus became partaker of the sins of the people. His excuse to his angry brother was the headstrong determination of the people. Moses indignantly rebuked him, and averted from him the anger of the Lord, who would "have destroyed him, but that Moses prayed for him." Moses in coming down from the mount broke the tables of the law in the presence of the people; indicating that, in consequence of their sin, the covenant between them and God had become void. The sin of the people was punished by the slaughter of 3,000 of them. After the tabernacle was built, Aaron again fell into sin by concurring with his sister Miriam in envying the influence and position of their brother Moses, and by taunting him as to his marriage with a foreigner. Miriam was struck with leprosy; but Aaron, on acknowledgment of his fault, and asking forgiveness for himself and his sister, was pardoned. Numb. xii. Aaron himself was the subject of jealousy; but by two miraculous interpositions he was confirmed in his position as high-priest: the first, the destruction of Korah, Dathan, and Abiram, and their company, see Numb. xvi.; the second, the blossoming of his rod. Twelve rods of the almond were taken, one for each tribe, with the name of the tribe inscribed upon it; on the rod of the tribe of Levi, the name of Aaron was written. The rods were laid together in a particular place in the tabernacle, and the next day the rod which had Aaron's name upon it "was budded, and blossomed blossoms, and yielded almonds." The rod was laid up in the ark, to perpetuate the remembrance of the miracle, and it afterwards retained its remarkable appendage of foliage, blossoms, and fruit. Aaron was not permitted to enter Canaan. He and his brother had not honoured God at Meribah,

Numb. xx., and God declared they should not enter the land of promise. At Mount Hor he was stripped of his priestly robes in the presence of all the people, his son was invested with his office, and a mourning for him was continued thirty days. He died, B.C. 1452, aged one hundred and twenty-three years. Aaron was, in his office, a remarkable type of Christ. In his being the high-priest; in his entering the holy place on the day of atonement; in his interceding for the people and blessing them; in his being anointed with holy oil; in his bearing the names of the tribes on his breast; and in his being the medium of inquiry of God by Urim and Thummim. The priesthood of Christ is, however, of a higher order. Heb. vi. 20. See CALF, HOR, URIM.

AARONITES. Numb. iv. 5; 1 Chron. xii. 27. Priests, descended from Aaron, who served in the sanctuary. Eleazar was their chief.

AB, *father*. This is the first member of many compound Hebrew words. It is found, as also the word AM, *mother*, in numerous languages, only in most the consonants precede. It is met with in Turkish and Persic. In Greek we have *πάπας, πάππας; μάμα, μάμμα, μάμμη*; and in English, *papa, mamma*, contracted *pa, ma*. When it occurs in composition, it is to be regarded in what Hebrew grammarians call the construct state; equivalent to the genitive case in Greek or Latin: this will decide the meaning of many words. ABNER can only mean *father of light*, not *light of the father*.

AB. The eleventh month of the civil year of the Jews, and the fifth of the ecclesiastical. It commenced with the new moon of our August, and lasted thirty days. It is a month peculiar in the Jewish calendar, in consequence of national calamities. On the 1st day, the death of Aaron took place. On the 9th, the destruction of the first temple by Nebuchadnezzar, and of the second by Titus, and the ploughing up the foundations of the temple by Turnus Rufus. On the 18th, the western lamp of the temple went out in the time of Ahaz. The 15th, or 22d, was the feast of

ξύλοφορία, *laying up of wood* for the burnt-offering.

ABADDON, *destruction*. Rev. ix.

11. The Hebrew name for the angel of the bottomless pit, corresponding to the Greek Apollyon. It is one of the names which the rabbins apply to the bottomless pit. "Shall thy lovingkindness be declared in the grave? or thy faithfulness in" (ABADDON) "destruction?" Psalm lxxxviii. 11. Some expositors suppose Abaddon to mean Mahomet, or the Saracen power.

ABANA. A river of Syria, near to Damascus, and one of the branches of the Barrada, or Chrysorrhoas, or *golden river*. 2 Kings v. 12. It rises at the foot of Mount Lebanon, and separates into numerous streams, the principal of which runs into the city of Damascus, and supplies the public cisterns, baths, and fountains, while the other branches diverge to the right and left, and furnish the means of extensive irrigation to the rural districts of the neighbourhood. The marginal or Keri reading is AMANA, meaning *perennial*. It is well remarked, that the national prejudice of Naaman in favour of the rivers of his own country may be excused, when we remember that the streams of Judæa, except the Jordan, were dry a considerable part of the year; but that the beautiful supply of water near Damascus rendered the country, although on the edge of a desert, one of the most fertile places in the world.

ABARIM, *passages*. A chain of mountains in the district east of the Dead Sea and the Lower Jordan. Nebo and Pisgah were elevations in this chain. Deut. xxxii. 49; xxxiv. 1. Travellers have been disposed to identify Mount Attarous, about ten miles north of the Arnon, with Nebo.

ABBA, *father*. The Hebrew is AB. ABBA belongs to the Chaldee idiom. This form is invariably employed in the New Testament. Mark xiv. 36; Rom. viii. 15; Gal. iv. 6. Lightfoot has endeavoured to show that the word AB is used for all senses of father, but that the word ABBA is confined to the sense of a *natural* or *adoptive* father. The term was not

used by slaves in addressing the master of the family: this serves to illustrate the scriptures referred to above in Galatians and Romans. Only sons can say, ABBA. They alone can approach God with filial confidence, and regard themselves as "heirs of God, joint heirs with Christ."

ABDON, *a servant*. This word occurs as the name of a city in the tribe of Asher, which was given to the Levites of Gershon's family. Josh. xxi. 30. It is also the name of one of the judges of Israel. Nothing particular appears to have occurred during his administration. He died B.C. 1112. Judges xii. 13—15.

ABEDNEGO, *servant of Nego*; perhaps, *servant of Mercury*. The Chaldean name imposed upon Azariah, one of the three companions of Daniel. Dan. iii. He was thrown into the furnace at Babylon, with his two companions, Shadrach and Meshach, for refusing to bow down in idolatrous worship before the statue erected by command of Nebuchadnezzar. They were not injured by the flames. "One like unto the Son of God," probably, the angel Jehovah, appeared to protect and defend his faithful servants in the time of their calamity. In the conduct of these three martyrs, we have an illustrious instance of trust in God; and in their deliverance, an indication that God did not leave himself without witness in the heathen world. This event was a loud call to the acknowledgment of the true God.

ABEL. The word has a twofold meaning, *vanity* and *mourning*. Both are justified by the Scripture narrative. CAIN, *a possession*, was so called to indicate the joy of his mother, and his right to the inheritance of the first-born. Abel received a name indicative of his weakness and poverty, when compared with the supposed glory of his brother's destiny, and also of the pain and sorrow which were to be inflicted on him as well as on his parents. It was probably given under prophetic impulse. Gen. iv. 2. He was a shepherd; his brother, Cain, a tiller of the ground. "At the end of the days," that is, on the Sabbath, "he offered the firstlings of

his flock." God accepted the offering, and gave him assurance of it. Heb. xi. 4. Cain brought an offering of the fruit of the ground, and was rejected. Cain consequently slew his brother. The superiority of Abel's sacrifice is ascribed by the apostle Paul to *faith*. Faith implies a previous revelation: it cometh by hearing, and hearing by the word of God. It is probable that there was some command of God, in reference to the rite of sacrifice, with which Abel complied, and which Cain disobeyed. The "more excellent sacrifice" was the firstlings of his flock; in the offering of which there was a confession that his own sins deserved death, and the expression of a desire to share in the benefits of the great atonement which in the fulness of time should be presented to God for the sins of man. By his faith he was accepted as "righteous," that is, was *justified*. God testified, probably by some visible sign,—the sending of fire from heaven to consume the victim, (a token that justice had seized upon the sacrifice instead of the sinner,)—that the gift was accepted. Cain had no faith: his offering was not indicative of this principle. If we render the clause in God's expostulation with him—"sin lieth at the door"—by the words, "a sin-offering lieth or croucheth at the door," that is, a sin-offering is easily procured, then the sin of Cain is clearly pointed out; for though he was not a keeper of sheep, yet a victim whose blood could be shed as a typical propitiation could without difficulty have been procured and presented. The truths clearly taught in this important event are, confession of sin; acknowledgment that the penalty of sin is death; submission to an appointed mode of expiation; the *vicarious* offering of animal sacrifice, typical of the better sacrifice of the Seed of the woman; the efficacy of faith in Christ's sacrifice to obtain pardon, and to admit the guilty into divine favour. See Wesley's Notes on Heb. xi. 4. The difference between the two offerings is clearly and well put by Dr. Magee: "Abel, in firm reliance on the promise of God, and in obedience to his

command, offered that sacrifice which had been enjoined as the religious expression of his faith; whilst Cain, disregarding the gracious assurances which had been vouchsafed, or, at least, disdaining to adopt the prescribed method of manifesting his belief, possibly as not appearing to *his reason* to possess any efficacy or natural fitness, thought he had sufficiently acquitted himself of his duty in acknowledging the general superintendence of God, and expressing his gratitude to the supreme Benefactor, by presenting some of those good things which he thereby confessed to have been derived from his bounty. In short, Cain, the first-born of the fall, exhibits the first-fruits of his parents' disobedience in the arrogance and self-sufficiency of reason rejecting the aids of revelation, because they fell not within his apprehension of right. He takes the first place in the annals of Deism, and displays, in his proud rejection of the ordinance of sacrifice, the same spirit which, in later days, has actuated his *enlightened* followers in rejecting the sacrifice of Christ." There are several references to Abel in the New Testament. Our Saviour designates him "righteous." Matt. xxiii. 35. He ranks among the illustrious elders mentioned in Heb. xi. His blood is spoken of Heb. xii. 24. The blood of sprinkling speaks for the remission of sins; the blood of Abel for vengeance: the blood of sprinkling speaks of mercy; the blood of Abel of the malice of the human heart.

ABEL. This word signifies *mourning*, and hence, *to be wet with the moisture of grass*; also *fresh grass*. It is the name of several villages in Palestine, with additions for the sake of distinction. They were probably all situated in verdant neighbourhoods.

ABEL-BETH-MAACHAH, *Abel near the house of Maachah*. A town in the north of Palestine, lying south-east of Cæsarea Philippi. It was to this place that Sheba fled when he rebelled against David. 2 Sam. xx. 14, 15; 1 Kings xv. 20. For fear of a siege, the citizens cut off Sheba's

head, and threw it over the wall to Joab. The city was twice subsequently captured. It is called "a mother in Israel," because of its importance and size. 2 Sam xx. 19. The region of Maachah was east of the Jordan under Mount Lebanon. This addition to the name Abel marks its situation. It is also called ABEL-MAIM, *the plain of waters*.

ABEL-CARMAIM, *place of the vineyards*. A village near to Rabbath-Ammon, belonging to the Ammonites, famed for its abundant vintage. Judges xi. 33.

ABEL-MEHOLAH, *place of the dance*. A town near the Jordan, about ten miles to the south of Bethshan. It was the scene of Gideon's victory over the Midianites, and also the birth-place of Elisha. Judges vii. 22; 1 Kings xix. 16.

ABEL-MIZRAIM, *the mourning of the Egyptians*. The floor of Atad, in the plains of Jericho, between that place and the Jordan. It was so called because of the "great mourning" made there by the party who came up from Egypt to bury Jacob. Gen. i. 10, 11.

ABEL-SHITTIM, *place of acacias*. Eusebius says it stood in the neighbourhood of Mount Peor. It was in the plains of Moab, on the east of the Jordan, and one of the last encampments of the Israelites. Num. xxxiii. 49. It is frequently called Shittim. Num. xxv. 1; Josh. ii. 1. It was here that the Israelites were seduced to worship Baal-Peor, and twenty-four thousand were slain in one day.

ABIA, COURSE OF. Luke i. 5. The Jewish priests were divided in twenty-four courses, each of which attended in rotation to perform the service of the temple. At the three great festivals they all attended. The courses or orders were distinguished by the name of the leading member of the family from which the order was taken. The eighth of these courses fell to Abia; and to this Zacharias, the father of John the Baptist, belonged.

ABIAH, *whose father is Jehovah*. The second son of Samuel the prophet. It was in consequence of the mal-administration of the sons of

Samuel, that the people demanded that their government should be turned into a monarchy. 1 Sam. viii. 1—5. A.M. 2909.

ABIATHAR, *father of abundance*. The tenth high-priest of the Jews, and the fourth in descent from Eli. 2 Sam. viii. 17. In the general slaughter of the priests at Nob, by the direction of Saul, Abiathar escaped, and, carrying with him the most important part of the sacerdotal dress, the *ephod*, fled to David, who was then in the cave of Adullam. There he continued, and became the priest of the party during their wanderings. Meanwhile Zadok was appointed high-priest by Saul, and continued to act as such while Abiathar was high-priest in Judah. When David came to the throne, finding no ground on which Zadok could be deposed, he allowed the two appointments to stand; and this irregularity continued till the reign of Solomon, when Abiathar, who was attached to the party of Adonijah, was deposed, and the race of Zadok alone performed the functions of that office, to the exclusion of the family of Ithamar. This deposition of Abiathar completed the doom long before pronounced against the house of Eli, who was of the line of Ithamar, the younger son of Aaron. 1 Kings i. 7, 19; ii. 26, 27. In Mark ii. 26, a circumstance is said to have occurred in the days of Abiathar, which appears, from 1 Sam. xxi. 1, to have really occurred when his father Ahimelech was the high-priest. The difficulty may be solved by supposing that Ahimelech had also the name of Abiathar, which is supported by comparing 2 Sam. viii. 17 with 1 Chron. xviii. 16; or, that Abiathar was the high-priest's deputy, and, therefore, called popularly the high-priest. The Jews say that the son of a high-priest who officiates in his father's stead, is called a high-priest.

ABIB, *green corn*. The name of the first sacred month, which was afterwards called Nisan. It contained thirty days, and corresponded with part of our March and April. The name denoted the condition of the barley in the cli-

mate of Egypt and Palestine in this month.

ABIEL, *father of strength*. 1. The father of Kish and Ner, and grandfather of Saul. 1 Sam. ix. 1. 2. One of the most distinguished men in David's army; also called **ABIALBON**. 1 Chron. xi. 32.

ABIEZER, *father of help*. A son of Gilead, the grandson of Manasseh, and founder of the family to which Gideon belonged, and which bore his name as a patronymic. Judges vi. 34; viii. 2. Gideon refers to this name in the answer he gave to the proud Ephraimites, who, after he had defeated the Midianites with three hundred men, chiefly of the family of Abiezer, came to the pursuit, and captured the two Midianitish princes Zebah and Zalmunna. They sharply rebuked him because he had engrossed all the glory of the transaction to himself, and had not called them at first into action. "Is not the gleanings of the grapes of Ephraim better than the vintage of Abiezer?" The insinuation conveyed was, that their exploit in capturing the princes far surpassed his own in defeating the army.

ABIGAIL, *father of joy*. It appears remarkable that a name of this import should be given to a female. It is explained by the fact that the name of natural father was modified to mean *author, cause, source*. "Hath the rain a father?" Job xxxviii. 28. Abigail was the wife of a prosperous shepherd called Nabal, who lived near the Dead Sea. She is remarkable for her discretion and promptitude in taking measures to avert the wrath of David, which had been excited by the insulting treatment which his messengers had received from her husband. 1 Sam. xxv. 14—42. Her beauty and prudence made so deep an impression on David, that when he afterwards heard of the death of Nabal, he sent for her and married her. David had a sister of this name. 1 Chron. ii. 16.

ABIHAIL, *father of light*. The name of the wife of Rehoboam. 2 Chron. xi. 18. In our version the name which in Hebrew is **ABICHAIL**, *father of might*, is written **ABIHAIL**. This name Abichail was borne by

several eminent persons; among others, by the father of Esther. Esth. ii. 15.

ABIHU, *father of him*, or *whose father is he*, that is, *God*. The second of the sons of Aaron, who was solemnly set apart to the priesthood along with his brothers. Exod. xxviii. 1. He was struck dead by fire sent from God, because he had offered incense with strange fire, instead of fire taken from the altar. A.M. 2514. It happened shortly after the consecration of Aaron and his sons. This example would serve to enforce attention to the most minute ceremonial observances; and, as the prohibition of wine or strong drink to the priests immediately follows, it may be naturally conjectured that Nadab and Abihu were intoxicated at the time. Lev. x. 1—11.

ABIJAH, *whose father is Jehovah*. 1. The son of Jeroboam, the first king of the ten tribes. He died when young. In a corrupt family he seems to have been under the influence of holy principles, and his death produced a general mourning. 1 Kings xiv. 1. A.M. 3048. 2. The son of Rehoboam, king of Judah, and of Maachah, the daughter of Uriel. He succeeded his father A.M. 3046. 2 Chron. xi. 20; xiii. 2, &c. He is also called **ABIJAM**, *the father of the sea*. The difference between the writers in the Kings and Chronicles in spelling the name is not easily accounted for. Lightfoot thinks that the writer in the Chronicles, not describing his reign as wicked, admits the sacred **JAH** into his name; but that the writer of the book of the Kings, charging him with following the evil ways of his father, changes it into **JAM**. There is a difficulty connected with the maternity of Abijah. In 1 Kings xv. 2, we read, "His mother's name was Maachah;" but in 2 Chron. xiii. 2, "His mother's name was Michaiah, the daughter of Uriel of Gibeah." It is generally supposed that these are only variations of the same name; and that Abishalom is the same as Absalom. Also the word rendered "daughter" is applied to a man's niece, granddaughter, and even great-granddaughter. It is probable that Uriel of Gibeah married Tamar, the

daughter of Absalom, and that she was the mother of Maachah, who thus was the daughter of Uriel and granddaughter of Absalom. 2 Sam. xiv. 27. 3. The same as ABIA, which see.

ABILENE. Luke iii. 1. A province of Syria, which included the eastern declivities of Anti-Libanus, and the valleys between its base and the hills which front the eastern plains. It derived its name from its chief city, Abila. The refreshing greenness of the neighbourhood is noted by many travellers, and suggests the propriety of the name, ABEL, *grassy spot*. Of this district Lysanias was governor, in the fifteenth year of Tiberius.

ABIMELECH, *father of the king*. From its frequent occurrence this seems to have been a titular distinction of the kings of Philistia; as Pharaoh of the kings of Egypt, and Augustus of the emperors of Rome. 1. King of Gerar in the time of Abraham. Gen. xx. 1, &c. B.C. 1898. He sent and took Sarah to be his wife, but being warned of God in a dream of Sarah's relation to Abraham, he was withheld from the commission of sin. 2. Another king of Gerar in the time of Isaac. B.C. 1804. He was also deceived by Isaac respecting his wife Rebekah, while they dwelt in Gerar during a time of famine in Canaan. 3. The name of one of the sons of Gideon, who became a judge in Israel. Judges ix. He put to death seventy of his brothers who dwelt in his father's house at Ophrah, leaving only Jotham, the youngest, alive. It was on this occasion that Jotham employed the satirical parable of the trees choosing a king. The subjects of Abimelech at length revolted, and in the course of the subsequent warfare he met with several defeats, and was at last mortally wounded by a piece of a millstone thrown upon his head by a woman from the top of a tower in Thebez. That it might not be said a woman slew him, he called his armour-bearer to stab him with his sword. Judges ix. 54—57.

ABINADAB, *father of voluntariness*. The same as Aminadab. The letters *m* and *b* are often interchanged. 1. One of the eight sons of Jesse, and one of the three that followed Saul

to battle. 1 Sam. xvi. 8. 2. One of Saul's sons, slain at Gilboa. 1 Sam. xxxi. 2. 3. A Levite of Kirjath-jearim, in whose house the ark was deposited, after being brought back from the land of the Philistines. 1 Sam. vii. 1; 1 Chron. xiii. 7. 4. One of the officers of Solomon appointed to provide food for the household of the king. 1 Kings iv. 11.

ABIRAM, *father of altitude*. 1. The first-born of Hiel, the Bethelite. Joshua having destroyed Jericho, said, "Cursed be the man before the Lord, that riseth and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it." Josh. vi. 26. About 533 years after this prediction, Hiel, having undertaken to rebuild Jericho, whilst he was laying the foundation, lost his eldest son, Abiram, and when they set up the gates, Segub, his youngest. 2. One of the sons of Eliab, the Reubenite, who was destroyed in consequence of the part he took in the conspiracy of Korah. Num. xvi. 1.

ABISHAG, *father of error*. A young woman of Shunem, in the tribe of Issachar. By the advice of David's physicians she was selected to minister to him, and to cherish him in his old age. 1 Kings i. 3. After the death of David, Adonijah desired Abishag in marriage; but Solomon, perceiving the policy, caused him to be put to death. Such a connection as Adonijah desired was either a proclamation of his right to the throne, or intended as a means of defending his title to it at some future period. 1 Kings ii. 13—25.

ABISHAI, *father of gifts*. A nephew of David, and among the chief of his mighty men. He accompanied David to Saul's camp, and counselled him to take away his life. 1 Sam. xxvi. 6. In conjunction with Joab and Ittai, he fought in the wood of Ephraim against Israel. 2 Sam. xviii. 2. He afterwards rescued David from the giant Ishbi-benob, whom he killed. 2 Sam. xxi. 16, 17. For other particulars in his history, see 2 Sam. xxiii. 14—17; 1 Chron. xviii. 12.

ABLUTION, *ceremonial washing*.

It was common when a person was to be raised from the taint of an inferior condition, and initiated into a higher and purer state. Aaron and his sons were thus set apart to the office of the priesthood. Lev. viii. 6: see also Exod. xix. 10. It was used when persons were to be fitted for special acts of religious service. The priests were required, on pain of death, to wash their hands and feet before they approached the altar of God. Exod. xxx. 17—21. The psalmist says, "I will wash mine hands in innocency: so will I compass thine altar, O God." Psalm xvi. 6. The Egyptian priests carried these ablutions to a grievous extent: they shaved the whole body every third day; they washed in cold water twice every day and twice every night. See Herodotus, Euterpe 37. It was employed when persons were to be cleansed from defilements contracted by particular acts or circumstances, and restored to the privileges of ordinary life. The Mosaic law recognises eleven instances of uncleanness of this sort. Lev. xii., xv. It was used when a person wished to declare himself absolved or purified from the guilt of a particular act. See Deut. xxi. 1—9. Some have thought that Pilate had reference to this custom when he washed his hands and declared himself innocent of the blood of Christ. Matt. xxvii. 24. The custom was, however, common among the Greeks and Romans. The practice of ablution was carried to such excess, from an affectation of purity, by the Pharisees, that it subjected them to the severe animadversions of our Saviour. There was consummate hypocrisy involved in this attention to external types of purity, while the heart was unclean. Lustration, among the Romans, was a ceremony by which they purified their cities, fields, armies, after any impurity or crime.

ABNER, *father of light*. He was the son of Saul's uncle, Ner, and a faithful and distinguished general of Saul's armies. He introduced David to the king shortly after his victory over Goliath. He made Ishbosheth king, after the death of Saul; and when the troops of David and those

of Ishbosheth were encamped near each other, near Gibeon, he challenged Joab to select twelve of David's warriors to fight with an equal number of his. Joab consented: the twenty-four engaged and fell on the field. A fierce battle ensued, in which Abner and his troops were routed. Abner was closely pursued by Asahel, whom he killed by a back stroke of his spear. Still he was pursued by Joab and Abishai, and was compelled to entreat Joab to stay his troops from the effusion of blood. 2 Sam. ii. In consequence of Abner's intercourse with one of the harem of Saul, Ishbosheth suspected him of political intrigue: the mild rebuke which was administered so exasperated him, that he vowed he would transfer the whole kingdom to David. He commenced a correspondence with David, and had an interview with him at Hebron. Abner had just left the feast at which David had entertained him, when Joab, informed of the matter, remonstrated, asserting that Abner had come as a spy. On his own authority he sent a messenger to invite him back to have some further communication with the king; and when Abner was come into Joab's presence, partly from jealousy, lest Abner might become his superior, and partly to avenge his brother Asahel's death, he stabbed him in the act of salutation. B.C. 1048. David, to show his detestation of such conduct, honoured Abner with a public funeral, followed the bier as chief mourner, and composed an elegy on his death. 2 Sam. iii.

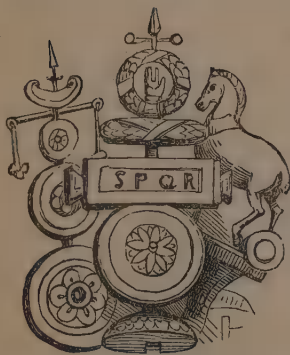
ABOMINATION. The word designates any object of disgust or detestation, and is applied to any impure action, but more especially to idols, and to food offered to idols. See Deut. vii. 25; Ezek. xxii. 11; Deut. xiv. 3; Zech. ix. 7. In one or two instances the word occurs in a peculiar connection; as when the eating bread by the Egyptians with the Hebrews is termed an abomination, Gen. xliii. 32. "Every shepherd is an abomination to the Egyptians," Gen. xlv. 34. The former case is explained by the fact, that the cow was the most sacred animal among the Egyptians, and the

eating it was abhorrent to them; whereas, it was both eaten and sacrificed by the Jews and most other nations, who, on that account, were abominable in their eyes. As to the latter, the inhabitants of Middle and Lower Egypt had previously been invaded by nomad shepherds, who had only of late been expelled, and a native dynasty restored; they, therefore, could not forget their previous oppression, and the insults to which their religion had been exposed. Now the Jews were not merely shepherds, but nomad shepherds, or Bedouins; and, therefore, they were not suffered to settle in the heart of Egypt, but located themselves in the border-land of Goshen. That the occupation of shepherd was not in itself hateful to the Egyptians is plain, from the fact that they themselves paid great attention to the rearing of cattle.

ABOMINATION OF DESOLATION, THE, Dan. ix. 27, or, "the abomination of the desolater," refers to the idol or idolatrous apparatus which the desolater of Jerusalem should introduce into the holy place. This was a prediction of the pollution of the temple by Antiochus Epiphanes, who caused an idolatrous altar to be built on the altar of burnt-offerings, and unclean things to be

cated. It also refers to the ensigns of the Roman armies under the command of Titus. The images of the gods and emperors were engraved on these standards; and the eagles which were carried at the head of the legions were objects of worship, and consequently were an abomination. Josephus says, these ensigns were placed on the ruins of the temple, and the Romans sacrificed to them. See Matt. xxiv. 15, 16; Mark xiii. 14.

ABRAHAM, *father of a multitude*. In the earlier part of his history he is called **ABRAM**, *father of elevation*, or *high father*. The extended name was given him as significant of the promise of a numerous posterity which was made to him. He was a native of Chaldæa, and a descendant of the ninth generation from Shem, the son of Noah. His father's name was Terah, who had two other sons, Nahor and Haran. Haran died before his father, leaving a son, Lot, and two daughters, Milcah and Iscah. Milcah was married to her uncle, Nahor. And Iscah, who was also called Sarai, became the wife of Abram. Gen. xi. 26—29. There is to set over against this the assertion of Abraham himself, that Sarai was his half-sister, "the daughter of my father, but not the daughter of my mother." Gen. xx. 12. This is held by many to mean no more than that Haran, her father, was his half-brother; for the colloquial usage of the Hebrews in this matter makes it easy to understand that he might call a niece a sister, and a granddaughter a daughter. In general language, "daughter" comprised any and every female descendant, and "sister" any and every consanguineous female relationship. Abraham was born A.M. 2008; B.C. 1996. His family was idolatrous; but whether he himself participated in this sin in earlier life is not made known. During his abode in Ur, "the God of glory" appeared to him, and said unto him, "Get thee out of thy country, and from thy kindred, and go into the land which I shall show thee;" and so deep was his conviction of the divine call, and so firm his faith in the providence and care of God, that although no information was given



offered upon it to Jupiter Olympius, to whom the temple itself was dedi-

him of the nature of the country or of the character of the inhabitants, yet he promptly obeyed, and "went out, not knowing whither he went." The fact that his father, brother, and nephew accompanied him, seems to indicate that they had abandoned idolatry, and had become partakers of like precious faith with him. They first settled in Haran or Charran, in Mesopotamia; but after the death of Terah, Abraham went to Palestine, taking with him Lot. Nahor appears to have been left in Haran. To this second migration Abraham was incited by a divine admonition, accompanied by the promise of a numerous progeny, and that "in him all the families of the earth should be blessed;" in other words, that the promised "Seed of the woman" should be born in his line. He settled in the vale of Moreh, which lies between the mountains of Ebal and Gerizim; and his faith, which had brought him so far from his home, was rewarded by this remarkable promise: "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Gen. xii. 2, 3. He then built an altar to God, who appeared to him; evidently considering the promise conditional, and implying that he should, wherever he went, acknowledge God, by publicly worshipping him and offering sacrifice. He soon after removed to the district between Bethel and Ai, where he again built an altar to JEHOVAH. His farther removals were southward, until famine at length drove him into Egypt, where corn abounded. Here, aware of the character of the Egyptians, he directed Sarah to call herself his sister, fearing that, if they knew her to be his wife, they would seize upon her and kill him. Upon the report of her beauty reaching the ears of the king, in the exercise of his regal right, he called her into his harem, and to this Abraham was obliged to submit. A sore plague from God afflicted Pharaoh and his house, and relieved Sarah from

danger, by revealing to him that she was a married woman. Abraham was subsequently sent away by Pharaoh with numerous presents. Gen. xii. 18; xiii. 2.

After the return to the old station near Bethel, the flocks of Abraham and Lot greatly increased; and, disputes respecting watering and pasturage arising among the shepherds, they peaceably separated. This separation secured the unmingled descent of the Abrahamic family. Lot chose the well-watered plain of Jordan. A few years afterwards, the territories of the kings of the cities of the plain were invaded by a confederacy of petty kings of the Euphrates and neighbouring countries, and Lot and his family were taken prisoners. Abraham, hearing of this disaster, collected the men of his tribe, three hundred and eighteen, pursued after them, and, falling upon the kings by night, near the fountains of Jericho, defeated them, retook the spoil, and recovered Lot. On his return, passing near Salem, he was blessed by Melchizedek, a priest of the most high God; a singular indication that the knowledge of God was not entirely lost among the Canaanitish nations. To him Abraham gave a tithe of the spoil: the rest he generously restored to the king of Sodom. Gen. xiv.

Soon after his return from Mamre, he had another encouraging vision, and a more detailed and distinct repetition of the promises formerly made to him. To his complaint that he was still childless, and that his name and property would descend to a stranger, Eliezer, the promise was given that he should have a son, and that his seed should be countless as the stars of heaven. "He believed God, and it was accounted to him for righteousness." He was then assured that he stood before God as pardoned and accepted sinner. The fulfilment of the promise was delayed; and Sarah, perhaps despairing of its accomplishment in her person, and the revelation only stating that his son should be the fruit of Abraham's body, without any reference to her, she gave to him, according to the custom of those times, one of her handmaids, an

Egyptian, to be his secondary wife, who bore Ishmael. Children thus born had the privilege of legitimacy; but fourteen years afterwards, when Abraham was one hundred years old, and Sarah ninety, the Lord appeared to him again, established his covenant with him and his seed, changed his name to Abraham, promised that Sarah herself should bring forth a son, instituted circumcision as a sign of the covenant, and changed the name of his wife from Sarai to SARAH, a princess. At a subsequent period, as Abraham sat in the door of his tent, three mysterious strangers appeared. The promise of a son, to be born from Sarah, was renewed by the chief of the three, a promise which Sarah received with a laugh of incredulity. Abraham accompanied them towards the vale of the Jordan; and the same divine Person who had made the promise, announced the dreadful ruin impending over the licentious cities where Lot had taken up his abode. He condescends to allow Abraham to expostulate with him, and to plead for the rescue and deliverance of the inhabitants. Ten righteous men could not be found: the doom was not averted, and the next morning, he saw the smoke of Sodom's destruction rising up like the smoke of a furnace. Consternation at the event induced Abraham to remove shortly afterwards into the territories of Abimelech, where he again fell into distrust and unbelief, evidenced by the foolish prevarication, to which he resorted to save his life. Sarah was taken to the house of Abimelech; but God warned him in a dream that she was Abraham's wife, and he returned her to him with presents. This year Isaac was born, and Abraham circumcised him according to the covenant of stipulation, and when he was weaned made a great entertainment. The birth of Isaac greatly altered the circumstances of Ishmael; and as Sarah saw him mocking her son, she said to Abraham, "Cast out this bondwoman and her son, for Ishmael shall not be heir with Isaac." Abraham reluctantly complied, when he understood that it was in accordance with the divine intentions.

About twenty-five years after this, B.C. 1872, the most signal trial of Abraham's faith took place. He was required to offer his son Isaac for a burnt-offering on Mount Moriah. His faith shrunk not, and Isaac would certainly have been sacrificed but for the interposition of an angel from heaven. A ram, entangled in the thicket, was substituted for Isaac. The place was called JEHOVAH-JIREH, *the Lord will see, or provide*, allusive to the answer Abraham had given to the pertinent inquiry of his son, and referring to the true sacrifice God would provide on the same mountain in the fulness of time. The promises made to Abraham were again confirmed in the most solemn manner. See Gen. xxii. Twelve years after this, Sarah died at the age of one hundred and twenty-seven years: Abraham bought the field of Machpelah, with the cave and sepulchre in it, at the price of four hundred shekels of silver. He there buried Sarah with due solemnities, according to the custom of the country. Gen. xxiii. His next care was to provide a wife for his son Isaac. His steward, Eliezer, who was entrusted with this commission, brought Rebekah, daughter of Bethuel, granddaughter of Nahor, and to her Isaac was married. It has always been the practice among pastoral tribes to keep up family ties by intermarriages. Abraham afterwards married Keturah, by whom he had six sons, who became heads of six different Arabian tribes. He died B.C. 1822, and was buried, beside his wife Sarah, in the cave of Machpelah.

The character of Abraham is one of the most remarkable in Scripture. He was a man of large property; his retinue was immense; he commanded the respect of the neighbouring people: and yet he was truly a stranger and a pilgrim; the only land he possessed in Canaan being the grave he had purchased. He is remarkable for the simplicity of his faith; a faith which obeyed without hesitation, and followed without delay; that shrunk from no duty however arduous, and recoiled not from the most fearful trial that was ever imposed upon man.

"They which be of faith are blessed with faithful Abraham."

Several circumstances in Abraham's history had a typical reference. His family represented the church of God in future ages: a visible church relation was established between the most high God and Abraham's family, signified by the sacrament of circumcision, and followed by new and enlarged revelations. Two purposes were thus answered,—the preservation of the true doctrine of salvation in the world (the solemn duty of the church of Christ), and the manifestation of the truth to others. The posterity of Abraham represent the members of the true church of Christ springing from the Messiah, of whom Isaac was the symbol. The offering up of Isaac was intended to show to Abraham the day of Christ, which he clearly saw, and was glad. He received him from the dead "in a figure," a parable or type, which could only point to the resurrection of Christ. The expulsion of Hagar was an allegory. The son of the bondwoman represented those under the law; the child of the freewoman, those supernaturally born into the family of God. The casting out the bondwoman and her son represents the expulsion of the unbelieving Jews from the church of God, which was to be composed of true believers of all nations; all of whom, whether Jews or Gentiles, were to become "fellow-heirs."

ABRAHAM'S BOSOM. Thus heaven is represented. The allusion is to the custom which prevailed among the Jews of reclining at meals. By this arrangement, the head of one person was brought almost into the bosom of the person who lay above him, and the guests were so arranged as to bring the most favoured nearest the host. See John xiii. 23; xxi. 20. Then as Abraham was certainly in the highest state of felicity of which the departed are capable, to be in his bosom implied the greatest heavenly happiness. Luke xvi. 22, 23.

ABSALOM, father of peace. 2 Sam. iii. 3. The son of David by Maacah, the daughter of Talmi, king of Geshur. He was remarkable for his

beauty, and his hair, which is said to have weighed two hundred shekels when cut off, not "every year" as our version renders it, but at stated periods. He was characterized by notorious vices, and by unnatural rebellion. The circumstances of his life are recorded at length in 2 Sam. xiv.—xviii. His history is monitory to young people, and shows the sad effects of the sin of filial disobedience. When his father heard of his death, he gave way to bitter lamentations, and cried, "O my son Absalom! would God I had died for thee." Some of David's bitterest griefs sprung from the misconduct of his children.



ABSALOM'S TOMB. This is a conspicuous monument, in the valley of Jehoshaphat, which is described by almost all travellers. It is close by the lower bridge over the Kidron, and chiefly hewn out of the solid rock. Robinson says, that the style of architecture and the embellishment show that it is of a later period than most of the countless tombs round about the city of Jerusalem. There is no real ground for giving it this title. The woodcut gives a sketch of it.

ABYSS, without bottom. It is used in the New Testament to describe Hades, or the place of the dead generally; Rom. x. 7; but more especially it is applied to the abode of the souls of the wicked. Luke viii. 31. Some-

times it means "the deep sea." In the Revelation it is rendered, in our version, "the bottomless pit." In order to understand the various applications of the word *ἄβυσσος*, it is important to refer to the notions of the Hebrews and eastern nations. They supposed that the fathomless waters encompassed the whole earth, and that the earth floated on the abyss, of which it covered a small part. According to this notion, the earth was founded on the waters, or, at least, had its foundations in the abyss beneath. Psalm xxiv. 2; cxxxvi. 6. Under these waters, and at the bottom of the abyss, they represented the wicked as groaning and suffering the punishment of their sin. The Rephaim, those old giants, who, while living, caused surrounding nations to tremble, were confined there. Prov. ix. 18; xxi. 16. In these dungeons the kings of Tyre, Babylon, and Egypt are described by the prophets as suffering the punishment of their pride and cruelty. Isai. xxvi. 14. In the Revelation the abyss is represented as the abode of evil spirits, and of powers hostile to Christ and his church. Rev. ix. 1, 2, 11; xi. 7; xx. 1—3.

ACCAD, *fortress, citadel, castle*. One of the four cities in the land of Shinar, built by Nimrod, and said to have been the "beginning of his kingdom." Gen. x. 10. Modern travellers have thought that the ruins of this city are to be found in the neighbourhood of Bagdad. There is a mound in that neighbourhood, rising in an irregular pyramidal form, called Nimrod's-Hill, *Tel-i-Nimrod*. It is about four hundred feet in circumference at the base, and rises to the height of one hundred and twenty-five feet above the sloping elevation on which it stands. The mound on which it rests is a collection of rubbish, formed from the decay of the superstructure, and consists of sandy earth, fragments of burnt brick, pottery, and hard clay. In the remains of the tower, the different layers of sun-dried bricks can be traced very distinctly. These bricks, cemented together by slime, and divided into courses, varying from twelve to twenty feet in height, are separated from

each other by a stratum of reeds, similar to those now growing in the marshy parts of the plain. It is probable that this was the site of one of these ancient cities; and, as the sites of the other three cities are known, it is perhaps not too much to say that this was the position of the Accad of Nimrod.

ACCESS. Introduction, free admission into the presence of a superior. In the New Testament it signifies the free intercourse which we enjoy with God in the exercise of prayer, resulting from our having entered into a state of friendship with him. Rom. v. 2; Eph. ii. 18; iii. 12. It is more than simple admittance; it is such an introduction as leads to future and frequent intercourse. When the veil of the temple was rent at the death of Christ, a new and living way of access to God was opened. Under the law, the high-priest alone had access into the holy of holies. By the death of Christ the middle wall of partition was broken down, and Jew and Gentile have both free access to God: before this, the Gentiles, in the temple-worship, had no nearer access than to the gate of the court of Israel. All the privileges of Christianity are equally bestowed on all believers of all nations.

ACCHO. Supposed to be of Arabic origin, and derived from *AK*, *sultry*, or *AKEH*, *sand made warm by the heat of the sun*. The neighbourhood was famed for sand, which the Sidonians used in making glass. A town within the territory of Asher. Judges i. 31. It is better known by the name of PTOLEMAIS, which name is derived from the first Ptolemy, king of Egypt, by whom it was greatly improved. During the Crusades it was known to Europeans under the name *Acon*, and afterwards, subsequently to its occupation by the Knights of St. John of Jerusalem, *St. Jean d'Acre*, or *Acre*. It is a seaport, and situated lat. N. 32° 55', and long. E. 35° 5', on the Bay of Acre, the south-west point of which is Mount Carmel. It was one of the principal theatres of the holy wars, and the frequent scene of the perfidies and treacheries of the Crusaders. The

remains of the ancient city are very numerous. Dr. E. D. Clarke and Mr. Buckingham both describe remains and fragments of buildings, which, no doubt, were constructed in the earliest ages, especially pillars for galleries or piazzas, and slabs of fine marble, supposed to be used for the pavements of courts. These fragments are now used in the construction of new buildings. The modern town is large: it rose into some degree of importance about the middle of the last century, when it was taken by the Arab sheik, Daher. He was succeeded by Djezzar Pasha, who strengthened the fortifications and improved the town. Under him it rose to fame by the resistance it offered to the arms of Buonaparte, under the direction of Sir Sydney Smith, in 1799. After this it was so completely fortified as to become the strongest place in Syria. In 1832, it was besieged for nearly six months by Ibrahim Pasha, during which time thirty-five thousand shells were thrown into it. It had scarcely recovered from this calamity when it suffered another bombardment, under Admiral Stopford: the explosion of a powder-magazine destroyed the garrison and laid the town in ruins.

ACCUBATION. The posture of reclining on couches at table, which

prevailed among the Jews in the time of Christ. Though the Jews did not probably obtain the custom from the Romans, yet we may illustrate the practice as it prevailed generally, by describing the Roman mode of accubation. The Roman *triclinium*, or dinner-bed, generally contained three couches; and, as the usual number of persons occupying each couch was three, the triclinium afforded accommodation for nine guests. Sometimes, however, as many as four lay on each of the couches. Each man, in order to feed himself, lay nearly flat on his breast, and stretched out his hands towards the table; but afterwards, when his hunger was satisfied, he turned on his left side, leaning on his elbow. The Latins expressed the relative positions of two persons who lay near each other by the prepositions *supra* and *infra*. A passage in Livy, in which he relates the cruel conduct of the consul L. Quintius Flaminius, shows that *infra aliquem cubare*, was the same as *in sinu alicujus accubare*; and, consequently, that each person was considered as below him to whose breast his own head approached. On this principle it is not difficult to explain the denominations of the three couches, and of the three places on each couch.

Lectus Medius.

		Lectus Medius.				
		Imus	Medius	Summus		
Lectus Imus.	Summus	7	5	4	Imus	Lectus Summus.
	Medius			2	Medius	
	Imus	9		1	Summus	

Supposing the annexed arrangement to represent the plan of a triclinium, it is evident that, as each guest reclined on his left side, the countenances of all, when in this position, were directed, first, from

No. 1 towards No. 3, then from No. 4 towards No. 6, and lastly, from No. 7 towards No. 9; that the guest, No. 1, lay, in the sense explained, *above* No. 2; No. 3 *below* No. 2; and so of the rest; and that going in the same direction, the couch to the right hand was above the others, and the couch on the left hand below the others. See Smith's "Antiquities."



The Jews do not appear to have confined themselves to the number nine: we know that at our Lord's supper, thirteen were present. The explanation above will illustrate the phrase "to lie in the bosom." See Luke xvi. 22, 23; John i. 18; xiii. 23. The frame of the dinner-bed was laid with mattresses, variously stuffed. Each person was provided with a cushion or bolster on which to support the upper part of his body in a raised position; as the left arm could not long sustain the weight without weariness. The lower part of the body being extended diagonally, with the feet outwards, it is easy to see how the woman that was a sinner might come behind Christ and anoint his feet. Luke vii. 37, 38. It is doubtful whether the Jews derived the custom from the Romans. It existed among the Persians before the Romans adopted it. Esther i. 6; vii. 8. The latter probably derived it from the Carthaginians; and as it is likely that it was introduced into Carthage from Phenicia, the Jews would learn it from the Phenicians, who were in their own neighbourhood. The most recent information on the custom may be had from the works on Pompeii and Herculaneum.

ACCURSED. Devoted to destruction: separated from the church. Josh.

vi. 17; Gal. i. 8, 9. See **ANATHEMA**. In the Hebrew language, *accursed* and *crucified* were synonymes. Every one that died on a tree was reckoned accursed. Deut. xxi. 23.

ACELDAMA, *field of blood*. A field designed for the interment of strangers, which the chief priests purchased with the money returned by Judas, as the price of the Saviour's blood. Matt. xxvii. 6—8. It was called "the potter's field," because clay was obtained in it for making pots; and also, "the fuller's field," because cloth was bleached or dried in it. It was just outside the wall of Jerusalem, below Mount Zion. As late as the seventeenth century it was used as a burying-place by the Armenian Christians in Jerusalem. Modern travellers state that it is now abandoned for sepulchral purposes. It is not fenced, and a charnel-house, now in ruin, is all that remains to point out the site.

ACHAIA. In the most comprehensive use of this term, it is applied to all the region lying south of Thessaly and Macedonia, as far as the Morea. By the poets it is used for the whole of Greece. Hence the name *Ἀχαιοί*, *the Greeks*. Under the Romans, Greece was divided into two provinces, Macedonia and Achaia. The former included Macedonia Proper, with Illyricum, Epirus, and

Thessaly; the latter all to the south. It is in this latter acceptation that the name of Achaia is used in the New Testament. Acts xviii. 12, 27; xix. 21; Rom. xv. 26; xvi. 5.

ACHAN, *troubler*. Joshua vii. 1. In the parallel passage, 1 Chron. ii. 7, it is spelled **ACHAR**. Some have thought this an intentional change, after the fact, to give the name a significant reference to the circumstance which renders it notorious. A son of Carmi, of the tribe of Judah, who secretly took and concealed several valuable articles from among the spoils in Jericho, in direct violation of the command of God. He was detected by the employment of the lot, and doomed to be stoned. For this sin judgment came upon all the camp of Israel. It is stated that Achan's family was also stoned. It is probable that they were privy to the theft, seeing the accursed things were hidden in his tent. By concealment they became partakers of the crime, and so of the sentence.

ACHISH. The Philistine king of Gath, with whom David twice sought refuge when he fled from Saul. 1 Sam. xxi. 10—15; xxvii. 1—3. The first time David was in imminent danger; for he was recognised and spoken of by the officers of the court as one whose glories had been obtained at the cost of the Philistines. He consequently feigned himself mad. About four years after, when his character and position were better known, at the head of six hundred faithful adherents, he again repaired to king Achish, who received him generously, and treated him with great confidence.

ACHMETHA. Ezra vi. 2. It is frequently mentioned in Apocryphal books. The word is of doubtful signification, but supposed to be applied to cities having a fortification for the protection of royal treasures. It is the Ecbatana of ancient Media, and is usually identified with the present Hamadan. It is situated in lat. N. 34° 53', long. E. 48°, at the extremity of a rich and fertile plain, at the base of the Elwund Mountains. Remnants of towers and sun-dried bricks present evidences

of a more ancient city than the present one. The ancient city was surrounded by seven walls, and ranked among the most celebrated and beautiful cities of the East.

ACHOR, *trouble*. A valley between Jericho and Ai, where Achan was stoned, and which received its name from the trouble brought upon the Israelites by the sin of Achan. Josh. vii. 24. See **ACHAN**. There is a figurative use of this word, Hosea ii. 15, which suggests that as Achor was a place of great trouble to the Israelites on their entrance into Canaan, it would become a place of hope and joy on the return from the captivity which they were then enduring.

ACHZIB. There were two places of this name. 1. In the tribe of Asher, Judges i. 31, from which that tribe did not expel the former inhabitants. The Greeks called it *Ecdippa*: it survives under the name *Zib*. It is on the coast of the Mediterranean, about ten miles north of Acre. It is described by several modern travellers. 2. A town in the tribe of Judah. Josh. xv. 44. It is probably the same as Chezib. Gen. xxxviii. 5.

ACRA. A Greek word, signifying *a citadel*. A name given to the citadel built by command of Antiochus Epiphanes, north of the temple at Jerusalem. Josephus describes it as semi-circular, and says that Simon Maccabæus, having expelled the Syrians, who had seized Acra, demolished it, and levelled the hill, so that no neighbouring site might be higher than that on which the temple stood. On Mount Acra, the palace of Helena was afterwards built, and also a repository for the public records.

ACRABATTENE. A district of Judæa, extending between Shechem (now Nablus) and Jericho, inclining east; about twelve miles long. It is not mentioned in Scripture, but occurs in Josephus. It took its name from a town called *Acrabi*, nine miles east of Neapolis, on the road to Jericho. This was also the name of another district in that portion of Judæa, which lies south of the Dead

Sea, occupied by the Edomites during the captivity, and afterwards known as Idumæa.

ACRE. See *ACCHO*.

ACTS OF THE APOSTLES. This is one of the canonical books of the New Testament. It commences with a reference to an account given in a former work of the sayings and doings of Jesus Christ before his ascension, and the author proceeds to acquaint us with the circumstances connected with that event; the conduct of the disciples on their return from witnessing it; the outpouring of the Holy Spirit, according to Christ's promise; and the amazing success which, as the result of this, attended the commencement of their preaching Christ as the promised Messiah, and the Saviour of the world. It describes the church at Jerusalem up to the time when the violent persecution of the members, by the rulers of the Jews, had broken up their society, and scattered them, with the exception of the Apostles, throughout the whole of the surrounding region; and after introducing the account of the conversion of the most zealous persecutor of the church, who afterwards became one of its most zealous ministers, the narrative takes a wider scope, and opens to view the gradual expansion of the church, by the admission, within its pale, of persons converted from Heathenism. The first step towards this opening the door of faith to the Gentiles was effected by Peter, to whom the honour of laying the foundation of the church, in the Gentile world, seems to have been assigned. Afterwards Paul, the recent convert, and the apostle of the Gentiles, is brought forward, and becomes the main actor on the scene. On his labours and successes the chief interest of the narrative is then concentrated; but, having followed him to Rome, whither he was sent as a prisoner to take his trial on his own appeal, the book then closes.

The book has been by some writers called, "the Gospel of the Holy Ghost;"—"the Gospel of our Saviour's resurrection." Respecting the authorship there can be no doubt. It

is unquestionably the production of the same author by whom the third of the Gospels was composed. The introduction in each book renders this plain. See Luke i. 1—4; Acts i. 1. The *writer* was Luke. He accompanied Paul to Rome when he went to that city as a prisoner, and we ascertain from two Epistles, written by Paul at that time, that Luke was with him at Rome. Col. iv. 14; Philem. 24. This is proof that he was the writer of the narrative of the journey to that city. He was, indeed, the witness of the greater part of the events recorded in the Acts. The *time* when it was written has not been fixed with accuracy. As the history is continued up to the close of the second year of Paul's imprisonment at Rome, it could not have been written before A.D. 65. It was probably composed soon after, and, it is conjectured, at Rome. The dates of the various events recorded cannot be fixed with any degree of certainty. Several writers have attempted this, but generally they disagree among themselves. Many spurious "Acts" have been in circulation, such as Acts of Christ, Acts of Peter, of Paul, &c. Acts of Pilate are appealed to by Tertullian and Justin Martyr as being extant in their day.

ADAD. The name of the chief divinity of the Syrians; according to some, the sun. His name is probably an element in the names of the Syrian kings, Benhadad and Hadadezer. Some commentators have supposed an allusion to this deity in Isai. lxvi. 17. "They that sanctify themselves, and purify themselves in the gardens behind *one* tree in the midst:" literally, "They that purify themselves after *one*." The word is *ACHAD*; and the opinion is, that by Achad, a Syro-phenician idol is meant. The opinion is founded on the statement of Macrobius that the Syrians gave to the sun, as the supreme power, the name of Adad, the signification of which is *one*. Gesenius and others consider *one* to be the leader or chief-priest of an idolatrous procession, whom the company of worshippers follow into the midst of the temple, or grove, where the rites were celebrated.

Such a single leader is prominently exhibited on Persian monuments. It has been well observed that it is somewhat remarkable that this term, which has occasioned so much difficulty in the interpretation of the passage above-cited, is precisely that ACHAD, (Arabic, "*one*,") which the Mohammedans have continually on their lips, as distinguishing the object of their worship. In manifest contradiction to the Trinity, the Koran teaches, — "God is (ACHAD) one, the eternal God; he begetteth not, neither is he begotten; and he is without an equal." The word *behind* means *after*, and is used in the sense of following, or being addicted to the worship or service of any deity.

ADAH, *ornament*. 1. One of the wives of Lamech. Gen. iv. 19. 2. One of the wives of Esau, daughter of Elon. Gen. xxxvi. 4.

ADAM, *red, of a reddish tint*. Hebrew, DAM, *blood*, probably from *Adam*. The word by which the Bible designates the first human being. The account of his creation is given in Gen. i., ii., "Let us make man," (Adam) "in our image." "God created the man" (the Adam) "in his own image." "And the Lord God formed the man" (the Adam) "of the dust of the ground" (the Adamah). The word is properly an appellative noun formed into a proper name. It is in all the instances in the second and third chapters used with the article, "*the man*," or "*the Adam*." It is also remarkable that though it frequently occurs in the Old Testament, and though there is no grammatical difficulty in the way of its being declined, it is never found in the dual or plural. When the sacred writers design to express men in the plural, they either use another word, or the phrase "sons of men." Man's body is of the earth; the various chemical elements existing in it form a large proportion of the materials composing the soil. The *living soul* was breathed into man by the inspiration of the Almighty. He was made after the image and resemblance of God, and placed in the garden of Eden, that he might cultivate it and eat of the fruits. Gen. ii. 8. The first thing he did was to give names

to all the beasts and birds which presented themselves before him. Gen. ii. 19, 20. God then made woman, a companion for him, bone of his bone, and flesh of his flesh; a help meet for him, a friend and associate fitted to aid and comfort him, and, like himself, pure and immortal. We are not informed how long they continued in the state of innocence; but we know they lost it. One positive precept had been given as the test of their obedience and fidelity: that was broken, and, as the result, they and their posterity were involved in sin, guilt, and misery. The first indication of guilt was the consciousness of shame; and the next, the attempt to hide themselves from God. Each of the parties to the fatal transaction received a dreadful doom. The serpent was punished by degradation; the woman by painful child-bearing and subjection; the man by toil and labour. "By one man sin entered into the world, and death by sin." It is not known how long after this sin they were permitted to remain in paradise: probably only a short time. Eve was so called because she was the mother of all living. She soon bore Cain, Abel, and Seth. Moses says, "Adam begat sons and daughters." He died, aged nine hundred and thirty, B.C. 3074. From this one pair all men have sprung. All researches in ethnography, in physiology, as well as in philology, clearly prove this. The varieties in form, colour, and language are produced by circumstances which can be explained. Adam was a type of Christ. The one as our representative forfeited our inheritance and happiness; by the other, paradise is regained. Intimations of mercy were blended with the very curse which God pronounced on our first parents. By one "death passed upon all men, because all have sinned;" by the other, the "free gift has come upon all men to justification of life." One communicated a living soul to all his posterity; the other is a quickening spirit, restoring now to newness of life, and raising up at the last day. By the imputation of the first Adam's sin, and the communication of his fallen, depraved nature,

death reigned over those who had not sinned after the similitude of Adani's transgression; and through the righteousness of the second Adam, and the communication of a divine nature by the Holy Ghost, favour and grace shall much more abound in Christ's spiritual followers to eternal life. The image of God in man is *natural and moral*. The former consists in our likeness to him in immateriality, immortality, and intelligence; the latter in "knowledge, righteousness, and true holiness."

ADAMANT. One of the hardest and most costly of precious stones. Ezek. iii. 9. The original word **SHAMIR** is ordinarily translated *diamond*. It means a *sharp point*, and the diamond is used for cutting other minerals. It is employed to indicate courage; and at other times it is an emblem of the wickedness and hardness of the human heart. Zech. vii. 12. See **DIAMOND**.

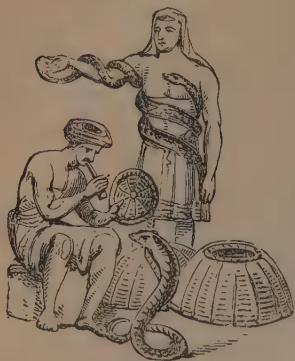
ADAR. The sixth month of the civil and the twelfth of the ecclesiastical year of the Jews. It contained twenty-nine days, and corresponds with our February, and sometimes enters into March. On the 7th there was a fast for the death of Moses: on the 9th a fast in memory of the contention or rupture of the two celebrated schools of Hillel and Shammai: on the 13th is the "fast of Esther." The 14th and 15th were devoted to the feast of Purim. Esth. iii. 7.

ADARCONIM. Supposed to be the Persian *daric*, a golden coin which was in circulation among the Jews during their subjection to the Persians. The value was about twenty drachms of silver. The distinguishing mark of the coin was a crowned archer.

ADDER. A venomous serpent, whose poison is almost instantly fatal. Gen. xlix. 17. In the English Bible the word adder frequently occurs, and is there not used for a particular species, but generally for several of this dangerous class of reptiles. In Gen. xlix. 17, it is the cerastes, the colour of sand, which lurks in the wheel-tracks, and bites the unwary traveller or his beast. In Psalm lviii. 4, the word is *python*, and signifies an asp.

In Psalm xli. 3, the word **ACHSUB** occurs, and is derived from a root which means *to bend back on itself*, supposed to be the tarantula, or spider. In Prov. xxiii. 32 is meant the basilisk, which is so deadly that it is said to kill with its breath. There are reckoned in the list of the serpent race of Palestine, Arabia, and Egypt, above forty species, about eight of which are poisonous.

Reference is made in Scripture to the effect of music on serpents. It was an opinion which prevailed early and extensively, that they could be rendered tame and harmless by certain charms, or soft and sweet sounds. Virgil alludes to this in his seventh *Æneid*. This is also confirmed by modern travellers. Dr. Shaw had an opportunity of seeing a number of serpents keep exact time with the Dervishes in their circulatory dances, running over their heads and arms, turning when they turned, and stopping when they stopped. When Chateaubriand was in Canada, a rattle-snake entered the encampment. A young Canadian, who could play on the flute, advanced against the serpent with this new kind of weapon. On the approach of his enemy, the haughty reptile curled himself into a spiral line, flattened his head, inflated his cheeks, contracted his lips, displayed his envenomed fangs, and his bloody throat; his tail vibrated with so much rapidity as to resemble a light vapour. The Canadian began to play his flute; the serpent started with surprise, and drew back his head. In proportion as he was struck with the magic effect, his eyes lost their fierceness, the oscillations of his tail became slower, and the sound which it emitted became weaker, and gradually died away. When the Canadian advanced, the reptile inclined his variegated neck, opened a passage with his head through the high grass, and began to creep after the musician, stopping when he stopped, and following after him again as soon as he moved forward. In this manner he was led out of the camp, attended by a great number of spectators, both savages and Europeans.



Some serpents cannot be thus charmed. It appears from the Scripture that the adder takes precaution to prevent the fascination: "The deaf adder that stoppeth her ear; which will not hearken to the voice of charmers, charming never so wisely." "I will send serpents among you, which will not be charmed, and they shall bite you."

ADJURATION. A solemn appeal, whereby one man, usually a person vested with authority, imposes upon another the obligation of speaking or acting as if he were under the solemnity of an oath. See Matt. xxvi. 63; Josh. vi. 26; Mark v. 7.

ADMAH. The most easterly of the cities of the plain or vale of Siddim, which were miraculously destroyed by fire on account of their great wickedness. Gen. xix. 24; Hosea xi. 8.

ADONAI, lord, master. The old plural form of ADON. The Jews, out of superstitious reverence for the name JEHOVAH, always read Adonai where Jehovah is written.

ADONI-BEZEK, lord of Bezek. The king of the city of Bezek, about seventeen miles from Shechem. He was an oppressive tyrant, who fled from the armies of Judah, but was caught and disabled, by having his thumbs and great toes cut off, so that he could neither fight nor fly. The

maiming was regarded by himself as a just requital of his cruelties. Judges i. 5.

ADONIJAH, Jehovah is my Lord. The fourth son of David by Haggith. He was born after his father became king, but whilst he reigned over Judah only. 2 Sam. iii. 4. After the death of Amnon and Absalom, he made pretensions to the throne. Bathsheba, fearing that her son Solomon's title might be disturbed, informed David of Adonijah's revolt; and Nathan the prophet confirming her statement of the case, the strongest assurances were given to Bathsheba that her son should reign after David. Solomon was then actually anointed, and proclaimed king with shoutings. 1 Kings i. 39. Adonijah was just ending a feast when he heard the rejoicing, and was told all that had taken place. The guests fled; Adonijah escaped, and laid hold of the horns of the altar, and was thus secured. After David's death, Adonijah persuaded Bathsheba to ask Solomon to allow him to marry Abishag. Solomon at once understood the policy of Adonijah: he might as well have asked for the kingdom; for, being the elder brother, a marriage with David's widow would have given him a plausible claim. He was consequently put to death. 1 Kings ii. 13—25.

ADONIRAM, lord of height. Sometimes contracted Adoram, 2 Sam. xx. 24; and also Hadoram, 2 Chron. x. 18. 1. Son of the king of Hamath, sent by his father to congratulate David upon his victory over their common enemy Hadarezer. 1 Chron. xviii. 10. 2. The principal receiver of Solomon's tribute. The people were so indignant at the oppression they suffered through his agency, that they stoned him. 1 Kings xii. 18.

ADONIS. A Syrian divinity, the same as Thammuz, or Tammuz, for whom the Hebrew idolatresses were accustomed to lament annually. Ezek. viii. 14. The ceremony consisted of two parts, one consecrated to lamentation, the other to joy: in the days of grief they lamented the disappearance of the god, and in the days of gladness celebrated his discovery and return.

He seems to have been a sort of incarnation of the sun.

ADONI-ZEDEC, *lord of justice*. Josh. x. 1. He was the Canaanitish king of Jerusalem when the Israelites invaded Palestine. Finding that the inhabitants of Gibeon had made a league with Joshua, after he had taken Ai and Jericho, he called four other kings to his aid, and laid siege to Gibeon, with a view to destroy it. The Lord was against them, and Joshua's victory was attended with a signal miracle. Adoni-zedec and his allies fled to a cave at Makkedah. The mouth was closed with stones, and a guard placed over it till the victory was complete. They were brought out and slain, and their bodies left hanging on the trees till evening; they were then thrown into the cave in which they had concealed themselves. Josh. x. 27.

ADOPTION. The literal signification of the Greek word *υιοθεσια*, *placing as a son*, defines the term. It is the placing as a son one who is not such by birth, and entitling him to the peculiar privileges of such a connexion, as fully and completely as a child by birth. In ancient times it was confined to sons, no example occurring of the adoption of a female. In Scripture, the instances in the Old Testament are those of females adopting an offspring when they had no child of their own, by giving their slave as concubine to their husband. The issue of such a connexion was their own. Such was the case with Sarah and Rachel. The child being the son of the husband, and the mother the property of the wife, the progeny was her property. A man, who had an only daughter, wishing to build up a family through her, would marry her to a freed slave, and the children were accounted to the grandfather as his. See 1 Chron. ii. 21—24, 34, *et seq.*; Josh. xiii. 30. Among the Greeks and Romans, adoption was common, and regulated by law.

In a theological sense, adoption is that act of God's free grace by which, on our being justified by faith, we are received into the family of God, and made heirs of the inheritance of

heaven. It flows immediately from our justification, so that the one always implies the other. Some divines consider them to be the same; adoption being the act of God viewed as a Father, justification the act of God viewed as a Judge. The privileges of such a state are various: the witness of the Holy Spirit to the fact, which is the only means by which it can be made known to us; the absence of a servile spirit; the special care of our heavenly Father; freedom of access to him at all times, and a title to our heavenly home. The witness of the Spirit to our adoption is clearly taught in Rom. viii. 15, 16; Gal. iv. 4—6. See WITNESS OF THE SPIRIT.

ADORAIM, *strength of the sea*. A town in the south of Judah, fortified by Rehoboam. 2 Chron. xi. 9. Robinson thinks it the present Dura. It is five miles from Hebron.

ADORATION. A word compounded of *ad*, "to," and *os*, "the mouth," and means, to apply the hand to the mouth, "to kiss the hand;" this being in the East a mark of respect and submission. It is evident from Job xxxi. 26, 27, that kissing the hand was considered an act of idolatrous worship. It was a mark of respect used to kings and persons high in office: the hand was not merely kissed and then withdrawn, but was held to the mouth. Judges xviii. 19; Job xxi. 5.

ADRAMMELECH, *glory of the king*. 1. The son of Sennacherib, king of Assyria. He and his brother Sharezer killed their father while he was in the act of idolatry. The motive for this act is not known. Isai. xxxvii. 38; 2 Kings xix. 37. 2. One of the gods of Sepharvaim. The inhabitants made their children pass through the fire to this and another god, called Anammelech. 2 Kings xvii. 31. There is reason to believe that these two divinities represented the sun and the moon.

ADRAMYTTIUM. A seaport of Mysia, in Lesser Asia, over against the isle of Lesbos. It is known by the modern name of *Edremit*, or *Adramyt*, and lies about sixty miles north of Smyrna. It was in a ship

belonging to this port that St. Paul sailed from Cæsarea when he went a prisoner to Rome. Acts xxvii. 2.

ADRIA. It is now the same as the Gulf of Venice; but in St. Paul's time it extended to the whole of the sea between Crete and Sicily. This fact is of importance, since it relieves us from the necessity of finding the island on which Paul was wrecked in the Gulf of Venice, and removes the difficulty of identifying that island with the present Malta.

ADRIEL, the flock of God. The person to whom Saul gave in marriage his daughter Merab, originally promised to David. 1 Sam. xviii. 19. See **MERAB**.

ADULLAM. One of the cities in the plain between the hill-country of Judæa and the sea, and appears to have been not far from Gath. It existed in the time of Eusebius and Jerome as a large village, ten miles to the east of Eleutheropolis. They confound it with Eglon; but these were different places, and had different kings in the time of Joshua. Chap. xii. 12, 15. It is usual to connect the city of Adullam with the "cave of Adullam;" but it is not likely that in an extended plain there should be a cave capable of accommodating four hundred men. Some geographers suggest that it is more likely that the cave of Adullam was in the mountainous wilderness to the east of Judæa, towards the Dead Sea, where there are such caves. The usual haunts of David were in that quarter.

ADULTERY. A crime expressly forbidden by the seventh commandment, and always liable to severe penalties, both by human and divine laws. In Jewish law adultery was principally the infidelity of a wife; and such is the view of this sin in countries where concubinage and polygamy are allowed. Intercourse between a married man and an unmarried woman was only on his part a breach of the law of chastity. Under the Roman law only a married female could be guilty of it: the partner of her guilt might be married or otherwise. This arose, on the part of the Jews and Romans, from the view

which they had of the enormous wrong of a married man having imposed upon him a spurious offspring, as the succession to landed property was entirely by birth, and could not be alienated. The mysterious mode of detecting and punishing the sin among the Jews is detailed in Numb. v. 11—31. In the prophetic Scriptures, it is often taken metaphorically for idolatry and apostasy from God. Hosea ii. 2; Ezek. xvi.

ADUMMIM, the place of blood. In Joshua xv. 7, it seems to point out the border between Judah and Benjamin. In Josh. xviii. 17, we read of the ascent to Adummim; and it is generally supposed to be in the mountainous part of the road between Jerusalem and Jericho. Jerome supposes it was so called because of the frequent shedding of blood by robbers, by whom the neighbourhood was greatly infested. The character of the road was so notorious, that Christ has laid here the scene of the parable of the good Samaritan. Luke x. 30—36. Modern travellers still represent the road as infested with robbers.

ADVOCATE. Παράκλητος. One that pleads the cause of another. In its technical sense, it was unknown to the Jews till they came under the dominion of the Romans. It is applied to Christ as our Intercessor. 1 John ii. 1. It signifies also a comforter, and an instructor, and is used of the Holy Spirit. John xiv. 16; xv. 26. See **COMFORTER**.

ÆNON, fountain. The name of a place near Salim, where John baptized. John iii. 23. The situation is doubtful. Eusebius places it about eight miles south of Scythopolis, and fifty-three north-east of Jerusalem.

AFFINITY. Relationship by marriage in contradistinction from consanguinity, which is relationship by blood. The prohibited degrees are mentioned in the Levitical law. Lev. xviii. 6—18. One of these, the case of a man marrying his deceased wife's sister, has been occasionally the subject of much discussion in the House of Commons.

AGABUS, a locust. Others derive it from a verb signifying to love. A

prophet, who foretold the famine which took place under the emperor Claudius, in the fourth year of his reign, A.D. 44. A few years after, he met Paul at Cæsarea, and warned him of the sufferings he would endure if he went to Jerusalem. Acts xxi. 10. Some have supposed him to have been one of the seventy disciples of Christ.

AGAG, meaning, perhaps, *to burn, to blaze*. It appears to have been a common name of the kings of the Amalekites. One of these was very powerful as early as the time of Moses. Numb. xxiv. 7. In consequence of the cruelties exercised by this king and his army against the Israelites, as they returned from Egypt, a bloody and long-contested battle took place between Joshua and the Amalekites, in which Joshua was victorious. Exod. xvii. 8—13. At the same time God protested that he would destroy Amalek. Verses 14, 16. About four hundred years after, he commanded Saul to destroy them. He entered the country, and destroyed all he could meet with, from Havilah to Shur. Agag and the best of the cattle were spared, but he was afterwards brought to Samuel and hewn in pieces. 1 Sam. xv. 33. The word Agagite is used as the Gentile name for Hammedatha, Haman's father; probably because he sprung from Amalek. Esth. iii. 1.

AGAPE. See LOVEFEASTS.

AGAR, or HAGAR. Gal. iv. 25. Mount Sinai is so called by the Arabians. The history or condition of Hagar is allegorically employed to denote the dispensation from Mount Sinai.

AGATE. A precious stone, beautifully variegated, and semi-transparent. Some derive the name from the river Achates, in Sicily, where the stone was formerly found in great abundance. But it must have been known long before in the East. The Hebrew word *SHERO* seems to refer its origin to Sheba, whence it is said the Jews imported it. It was one of the stones in the high-priest's pectoral. Exod. xxviii. 19.

AGONY. The word generally means contest, and especially the contests in

the games: it is applied metaphorically to severe struggle or conflict with pain or suffering. Agony differs from anguish. The former is actual struggle with present evil; the latter, that which arises from reflection on evil that is past. In the New Testament, the word is used to describe the fearful struggle which our Lord sustained in Gethsemane. See Matt. xxvi. 36—46; Mark xiv. 32—42; Luke xxii. 39—46.

AGRIPPA. The son of Aristobulus and Mariamne, and grandson of Herod the Great, surnamed Herod. He was born A.M. 3997. He received part of the kingdom of Judæa from Caligula, A.D. 37, and, four years afterwards, the remaining part from Claudius. After having reigned seven years, he was punished by God for his pride, with a dreadful disease, which speedily terminated his life. Acts xii. 23.

AGRIPPA II. The son of the above. He obtained from Claudius some authority over the temple and treasury, and the power of appointing or deposing the high-priest, which he retained till the destruction of Jerusalem. Before this prince Paul reasoned, and extorted from him the memorable confession, "Almost thou persuadest me to be a Christian." Acts xxvi. 28.

AGUR. The thirtieth chapter of the Proverbs is said to be composed by "Agur the son of Jakeh." Most of the fathers think that Solomon himself is designated by this name; and that it is not a proper name, but an appellative. The name, if derived from the Syriac, means "one who applies himself to wisdom." It is needless to say that we have no information on the subject, and conjecture is very uncertain.

AHAB, *father's brother*. 1. The son of Omri, and the seventh king of Israel, who reigned twenty-one years, from B.C. 918 to 897. In wickedness he greatly exceeded all the kings of Israel. He married Jezebel, a Zidonian woman, and proverbially a notoriously wicked character. She was an idolater, and Ahab followed her into all her idolatrous practices. He became a worshipper of Baal and

Ashtoreth. The judgment of God was soon pronounced upon him by Elijah, who foretold that during the reign of his son the whole family should be extinct. Ahab died of wounds which he received in battle with the Syrians, according to the prophecy of Micaiah, which the king endeavoured to avert by going to the battle in disguise. 1 Kings xvi. 29; xxii. 40. 2. A son of Kolaiah, and a false prophet, who, with Zedekiah, another false prophet, seduced the Jewish captives at Babylon with hopes of a speedy deliverance, and excited them against Jeremiah. Jeremiah was commanded to make known to them that they should be delivered into the hands of the king of Babylon, who would slay them, and so dreadful would be their end, that thereafter it should be a form of cursing: "The Lord make thee like Zedekiah, and like Ahab, whom the king of Babylon roasted in the fire." Jer. xxix. 21, 22.

AHASUERUS. The meaning of the name is doubtful. It is perhaps, *the lion king*, or *the hero king*. It is rather a royal title than a personal name. There are three Median and Persian kings of this name mentioned in the Old Testament. 1. The father of Darius the Mede. He is the same as Astyages. Dan. ix. 1. 2. The son and successor of Cyrus, and thought to be Cambyses. He came to the throne B.C. 529, and reigned about seven years and a half. 3. The Persian king of the book of Esther, and the husband of Esther. Esth. i. 1. It is generally supposed that this king was Xerxes, who invaded Greece. See the history of **ESTHER**.

AHAVA. A river in Assyria, where Ezra assembled the Jewish exiles when about to return to Jerusalem. Ezra viii. 15. Its precise situation is not known; but the probability is, that it is one of the streams or canals of Mesopotamia, communicating with the Euphrates, in the north-west of Babylonia.

AHAZ, possessor. The son of Jotham, and twelfth king of Judah, who reigned sixteen years. He commenced his reign B.C. 742. He abandoned himself to all the abominable practices of idolatry, and made his

own children to pass through the fire to the gods of the heathen. After introducing the Syrian idolatry into Jerusalem, and adapting the temple in many respects to the Syrian model, he closed it. He sustained repeated repulses in battle; and at length, having called Pul to his aid, he became tributary to this monarch, and afforded his successor, Tiglath-pileser, an opportunity of conquering Syria, Israel beyond the Jordan, and Galilee. His impious career was cut short: at the early age of thirty-six he was taken away in his iniquity, and was succeeded by his son Hezekiah. He was not buried with the kings, but was treated with ignominy. See Isai. vii.; 2 Chron. xxviii. 1, &c.

AHAZIAH, whom Jehovah sustains. 1. He was the son of Ahab, and succeeded him in the kingdom. 1 Kings xxii. 40. The eighth king of Israel. He reigned two years, B.C. 897. He was an imitator of the sins of his father, (1 Kings xxii. 52,) and also paid his adorations to the idols which his mother, Jezebel, had introduced into Israel. After a fall from an upper gallery in his house, he had the infatuation to send to consult the oracle of Baal-zebub, the god of Ekron, respecting his recovery. The messengers were met by Elijah, who foretold the king's death. 2 Kings i. 2—4. 2. Ahaziah, the son of Jehoram and Athaliah. At the age of twenty-two he succeeded his father as king of Judah. He reigned one year, B.C. 885. He was related, by his mother's side, to the house of Ahab, and imitated the sins of that family. See 2 Kings viii., ix.; 2 Chron. xxii.

AHIJAH, brother or friend of the Lord. A prophet of the Lord, who lived at Shiloh. 1 Kings xi. 29. He is thought to be the person who spake twice to Solomon; once when he was building the temple, 1 Kings vi. 11; and again after he fell into sin, 1 Kings xi. 11. See the history of **JEROBOAM**: with the most important transactions in that reign, he was intimately connected. There were several persons of this name. See 1 Chron. ii. 25; xi. 36.

AHIMAAZ, *brother of anger, irascible*. The son of Zadok, the high-priest. He succeeded his father, in the reign of Solomon. He rendered good service to David during the revolt of Absalom, by revealing the resolutions which had been taken in his council. 2 Sam. xv. 27, 36; xvii. 15—21. He was swift of foot, and was in consequence selected to convey to David the account of the defeat and death of Absalom. See 2 Sam. xviii. 19—33.

AHIMELECH, *brother of the king*. He was the son of Ahitub, and brother of Ahiah, whom he succeeded in the high-priesthood. During the time of his priesthood, the tabernacle was at Nob, where Ahimelech dwelt. David, to escape the passion of Saul, fled to this place, and obtained from the high-priest the shew-bread and Goliath's sword. Doeg, the Edomite, carried the intelligence of this to Saul, who charged the priests with treasonable intentions; and when Saul had ordered his guards to slay the priests, and they refused to fall upon persons invested with so sacred a character, Doeg himself obeyed the mandate, and became the executioner, slaying eighty-five of them. Only one, named Abiathar, the son of Ahimelech, escaped. 1 Sam. xxii.

AHINOAM, *brother of grace*. 1. A woman of Jezreel, one of the wives of David, and the mother of Amnon. 1 Sam. xxx. 5, 17—20. 2. A daughter of Ahimaaz, and wife of king Saul. 1 Sam. xiv. 50.

AHITHOPHEL, *brother of foolishness*. A remarkable name for a man who, during the time of David, was renowned for his wisdom. 2 Sam. xv. 12. He was a native of Giloh, the intimate friend and counsellor of David, and one of the most eminent counsellors of his day. 2 Sam. xvi. 23. He was persuaded by Absalom to join the conspiracy against David. The cunning schemes of Ahithophel were, however, defeated by the counsel of Hushai. He foresaw the defeat of Absalom, and, dreading a traitor's death, deliberately hanged himself, B.C. 1023.

AHITUB, *brother of goodness*. 1. The son of Phinehas, and grandson

of Eli. His father having been slain in an engagement with the Philistines, he succeeded his grandfather. B.C. 1141. 1 Sam. iv. 11. 2. The son of Amariah, and father of Zadok, who was made high-priest by Saul after the death of Ahimelech. 2 Sam. viii. 17; 1 Chron. vi. 8.

AHOLIBAH and **AHOLAH**. Two fictitious names used by Ezekiel, to denote the two kingdoms of Samaria and Judah. Chap. xxiii. 4. The names are significant. **AHOLIBAH** means, *my tent in her*. My temple is in her; that is, "I have given her a temple and religious services." **AHOLAH**, *her tent*. She has a tent or tabernacle of her own. Aholibah (Judah) had greater and more distinguished privileges than Aholah, (Samaria,) and therefore her sin was greater. The allegory is a history of the Jewish church.

AI. A city of Palestine, east of Bethel, and north-west of Jericho. It is chiefly noted as the scene of Joshua's defeat, and of his subsequent victory. Josh. viii. It is also called **AIATH** and **AIJA**. Modern travellers have not been able to discover traces of it.

AIN, *a fountain*. It is usually **EN** in our version, and is found in combination with other words: *e. g.*, **EN-GEDI**, *the fountain of kids*; **EN-SHEMESH**, *fountain of the sun*; **EN-ROGEL**, *fountain of the spy*. It occurs once alone as the name of a place in the north-east of Palestine. Numb. xxxiv. 11. This is the same word as **ÆNON**; *Αἰνών*.

AJALON, *belonging to a stag*. A town in the tribe of Dan, the valley adjoining to which is memorable from the miracle of Joshua. Chap. x. 12, 13.

AKRABBIM, *scorpions*. A chain of hills in the southern border of Judah, towards the Dead Sea. It is one of the points mentioned in describing the frontier-line of the promised land. Judges i. 36. The hills were supposed to be infested with serpents.

ALABASTER. The word occurs in the New Testament, in the account of the visit of Jesus to the house of Simon, the leper. Matt. xxvi. 7. The name is derived from the town Alab-

astron, in Egypt, where there was a manufactory for small vessels or pots for holding perfumes. They were made from a stone found in the neighbouring mountains. The name was eventually applied to the stone itself. The alabastra were not always made of the soft white gypsum, to which the name is now principally confined, but of a stone called *onyx* alabaster, on account of the approach of its colour to the finger-nails (*ὄνυξ*, a nail). The gypsum is sulphate of lime; the onyx, carbonate of lime. The phrase, "She brake the box," merely refers to the unsealing the vessel. It was customary to seal anything with wax, which might be injured by exposure to the air. The breaking the wax would be denoted by the expression used in the sacred text.

ALEXANDER, *helper of men.*

1. Alexander the Great was the son of Philip, king of Macedon, whom he succeeded. His history is alluded to in the book of Daniel. He is symbolised by a leopard with four wings, and by a one-horned he-goat running over the earth so swiftly as not to touch it. He attacks a ram with two horns, overthrows him, and tramples him under feet, without any being able to rescue him. Dan. vii. 6; viii. 4—7. In the statue seen by Nebuchadnezzar in his dream, Dan. ii. 39, the belly of brass was the emblem of Alexander and the Greeks. He was appointed by God to destroy the Persian empire, and to substitute in its stead the Grecian monarchy. He succeeded his father B.C. 336. The various events of his remarkable life may be found in the histories of Greece, to which the reader is referred. A useful manual of ancient history by Dr. Taylor may be consulted with advantage. 2. Four individuals of the name of Alexander are mentioned in the New Testament. The son of Simon the Cyrenian, Mark xv. 21. One of the council who took part against Peter and John. Acts iv. 6. A Jew of Ephesus. Acts xix. 33. A copper-smith, and an apostate from Christianity. 1 Tim. i. 20.

ALEXANDRIA. The chief maritime city, and long the metropolis, of Lower Egypt. It was founded by

Alexander the Great, who saw that a city, occupying such a site, could not fail to become the great emporium of traffic, both for the eastern and western world, by means of the Nile, and the two adjacent seas, the Red Sea and the Mediterranean. It was peopled with colonies of Greeks and Jews, who were made free citizens, and had all the privileges of Macedonians granted to them. For a long time it was the greatest of known cities. Rome had not then risen to become the mistress of the world; and, subsequently, when Rome had acquired wealth and glory, Alexandria was called a second Rome. Its free population amounted to three hundred thousand; and, including slaves, probably to six hundred thousand. Its ancient glory may be ascertained from the spacious ruins, and fragments of obelisks, and colonnades, and temples. The Pharos, erected on an islet at the entrance of the harbour, was esteemed one of the wonders of the world. It cost eight hundred talents: equal to £165,000, if Attic money; but if Alexandrian, equal to double that sum. It was the regal residence of the Ptolemies for upwards of two hundred years, and was enriched by them with numerous splendid buildings, and with a remarkable library, containing a collection of seven hundred thousand volumes, which was burnt by the Saracens, A.D. 642. It was in this city that the version of the Seventy, called the Alexandrian version, or the Septuagint, was made. It was the residence of Clement and Origen.

The modern city is built of the ruins of ancient Alexandria. It is one hundred and twenty-five miles north of Cairo, and may be considered as the port of that city. Many European merchants reside there. Alexandria is only mentioned incidentally in the New Testament. Acts vi. 9; xviii. 24; xxvii. 6.

ALGUM, ALMUG. Two forms of the same word, differing only in the transposition of the letters. It is a kind of wood or tree, large quantities of which were brought from Ophir, by the fleet of Solomon, of which he made pillars for the temple, and for his own house. It was also used in

the manufacture of musical instruments. The opinions held respecting the nature of the wood are numerous; but the most plausible is that which supposes it to be *sandal-wood*. This is highly prized for fineness, fragrance, and durability, and the beautiful polish which it takes. In more modern times, this wood has been used in buildings. The Hindoo temple of Somnat, in Guzerat, which was plundered and destroyed by Mahomed of Ghizni, had gates made of sandal-wood. They were carried off by the conqueror, and afterwards formed the gates of his tomb. After eight hundred years, they were taken by the British, and brought back to India, in 1842.

ALLEGORY. This word is found in Gal. iv. 24, but does not in the Greek exist as a noun. The apostle says, "Which things," events in the history of Isaac and Ishmael, "are an allegory;" that is, "have been allegorised." He does not mean that this portion of the Old Testament is an allegory, which ordinarily means a fiction, but that these facts are allegorically applied. An allegory is a continued metaphor, or a series of metaphors, in one or more sentences. The term "allegory" denotes a representation of one thing, which is intended to excite the representation of another thing. There are, then, two representations, the *immediate* and the *ultimate*; and the former is only important as it leads to the latter. It is the application of the allegory which constitutes its value. The immediate representation is understood from the words, and with them we are concerned; the ultimate must be gathered from the things signified by the words. Every parable is a kind of allegory; and the above definition will apply to compositions of this class. In the parable of the sower, we have the statement of a few simple and intelligible facts: this is the immediate representation. The narrative being finished, Christ furnished the explanation, or the ultimate representation. "The seed is the word of God," &c. Luke viii. 5—15. Allegorical narratives are, however, frequently left to explain themselves; especially, when the resemblance be-

tween the immediate and ultimate representation is sufficiently apparent. See Marsh's "Lectures."

ALLELUIA, or HALLELUJAH. Hebrew words, signifying, "Praise ye the Lord." A common expression of praise and joy in the Jewish church, found at the beginning of many of the Psalms, and now appropriately transferred to the worship of the Christian church. Some Psalms were denominated "Hallel." Rev. xix. 1, 3, 4, 6.

ALMOND. A tree similar to the peach in its leaves and blossoms. The outer green coat of the fruit is thinner and drier when ripe, and the shell not so rough. It flowers in January, and gives its fruit in April. The Hebrew word for almond, *SHAKED*, means *to make haste*; and, probably, is derived from its early maturity. Allusion is made to this in Jeremiah i. 11, 12: "The word of the Lord came to me, saying, Jeremiah, what seest thou? And



I said, I see a rod of an almond-tree. Then said the Lord unto me, Thou hast well seen: for I will hasten my word to perform it;" or, "I am watching over my word to fulfil it." In Eccles. xii. 5, the hoary head is beautifully compared to the blossoming of the almond-tree, both on account of the snowy whiteness and the winter blossoming.

ALMS. This word is abridged from the Greek. We find in the Anglo-Saxon and early English dialects, *Matt. vi. 4, almosen, almesse, almose, almes.* ἑλεημοσύνη. The word is derived from ἔλεος, *pity*; and hence comes to signify the *manifestation* of pity; namely, benefactions to the needy. Under the Mosaic law, the poor had every kind consideration. Poverty, implying absolute want, was prevented by the regulations respecting property; and, for the relief of comparative want, specific laws were passed, and a spirit of tenderheartedness inculcated. See *Lev. xxv. 35; Deut. xv. 7, et seq.* National degeneracy, however, produced, in many instances, absolute want; so that we find begging common in the days of Christ. *Mark x. 46; Acts iii. 2.* The language of Christ and his apostles is designed to create a feeling of pity, and to enforce a merciful and practical regard to the distresses of the indigent. *Luke iii. 11; vi. 30; xi. 41; Acts ix. 36; x. 2, 4.* A principle of vast importance and value is involved in the reflection of Christ on the widow's mite. The magnitude of an offering is to be estimated by the disposition of the heart; and all merit attaching to alms-giving is absurd.

ALOES. A plant with broad, thick, prickly leaves. A gum is extracted from it which, when boiled, produces the medicinal article; and it was formerly used in embalming the dead. Nicodemus is said to have brought one hundred pounds' weight of myrrh and aloes, to embalm the body of Jesus. The *lign aloe*, or *agallochum*, is a different plant from the former. *Numb. xxiv. 6; Psalm xlv. 8.* It is exceedingly fragrant and valuable. In India, scent is obtained from this tree at the present time. The natives cut into the wood till they observe dark-coloured veins, yielding the perfume: these generally extend but a short way through the centre of the trunk or branch. An essence, or attar, is obtained by bruising the wood in a mortar, and then infusing it in boiling water, when the attar floats on the surface.

ALPHA. The first letter of the

Greek alphabet, corresponding to the Hebrew Aleph. Both the Greeks and Hebrews employed the letters as numerals; and (Α) Aleph or Alpha denoted the first. This explains our Saviour's words: "I am Alpha and Omega, the first and the last." The terms denote his perfection and eternity; and the force of them will be apparent by comparing *Rev. i. 8, 11; xxi. 6; xxii. 13; with Isai. xli. 4; xlv. 6; and xlviii. 12.*

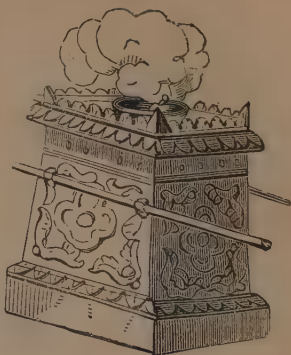
ALPHÆUS. 1. The father of James, the less, and husband of Mary, the sister of our Lord's mother: consequently, James is called the Lord's brother. See *Matt. x. 3; Luke vi. 15; John xix. 25.* It appears that Alphæus is the same person as Cleopas, mentioned *Luke xxiv. 18; Alphæus* being his Greek, and Cleopas the Hebrew or Syriac name, according to the custom of the time, when men had two names, one by which they were known to their countrymen, and the other to Romans or strangers. 2. The father of the evangelist Matthew. *Mark ii. 14.*

ALTAR. A structure appropriated to the offering of sacrifices, and also for incense. It is evident sacrifices were offered long before the flood; but the first mention of an altar in Scripture is when Noah left the ark. Mention is made of altars reared by Abraham, Isaac, Jacob, and Moses. In patriarchal times the building of them was generally in connexion with the invocation of the name of God. Moses was commanded to build an altar of earth. *Exod. xx. 24.* If stone was employed, it was to be rough, and not hewn; probably, lest the Israelites might, through sculpture, be led to violate the second commandment. It was not to be furnished with steps. See *Deut. xxvii. 2—6.* It was also to have horns: these might be for the purpose of confining the victim.

The altars of the tabernacle and temple were two. One for burnt-offerings; the other for incense. 1. *The altar of burnt-offering.* (See the accompanying engraving.) It was made of shittim-wood, and about seven feet six inches square, and four feet six inches high. It was hollow, and overlaid with plates of brass. In



the middle there was a projection, on which the priest stood while officiating; immediately below this, a brass grating, which was let down into the altar, to support the fire; four rings were attached to it, into which poles were inserted, when the altar was removed. The furniture of the altar was of brass; and consisted of a dish, or pan, to receive the ashes that fell through the grating; shovels, for clearing the altar; basons, for receiving the blood, and sprinkling it on the altar; and large forks, to turn the pieces of flesh, or to take them off the fire. The fire was perpetually kept up. It had been kindled miraculously, and was cherished with the utmost care. In Solomon's temple, of much larger dimensions than the tabernacle, the altar was in proportion larger, being thirty feet square, and fifteen feet high: it was made of brass. 2. *The altar of incense.* It is called the golden altar, and stood within the holy place, near to the inmost veil, between the golden candlestick and the table of shewbread. (See the accompanying engraving.) It was made of shittim-wood, overlaid with gold, and was three feet high, and eighteen inches square. It had horns of the same materials; and round the flat



surface was a border, or crown of gold, underneath which were rings, to receive the staves, made of shittim-wood, and also overlaid with pure gold. Exod. xxx. 1—5. In Solomon's temple, the altar of incense was similar, but made of cedar. 1 Kings vi. 20. The altar in the second temple was removed by Antiochus Epiphanes, and restored by Judas Maccabæus; but in the arch of Titus it does not appear among the representations of the spoils of the temple.

AMALEKITES. A people dwelling in the north-western part of Arabia, adjoining the southern border of the land of Canaan, and to the east of the Dead Sea and Mount Seir. 1 Sam. xv. 6. Their origin is uncertain. Some have supposed them to be the descendants of Amalek, the grandson of Esau; but they are mentioned long before the birth of Amalek, and called "the first of nations." Numb. xxiv. 20. The first mention of them in the Bible is in Gen. xiv. 17. They were the first who attacked the Israelites; and appear to have been a predatory horde who subsisted by plunder. They were repulsed by the Israelites at Rephidim; and, for their sin in opposing the progress of the people of God, became objects of awful judgments. They were defeated and repulsed by Gideon, Judges vii. 12; and by Saul, 1 Sam. xv.; and then by David,

1 Sam. xxx. Afterwards, the prediction was fulfilled to the letter, and their name was blotted out from the earth.

AMASA, *a burden*. The son of Ithra and Abigail, David's sister. When Absalom rebelled against his father, he appointed him his general. 2 Sam. xvii. 25. It is generally supposed that, as his name is not mentioned prior to this period, David had neglected him: we know that he paid marked attention to Joab and Abishai, the sons of his other sister, Zeruah. This estrangement appears to be connected with the fact that Abigail had married an Ishmaelite. This accounts for Amasa's joining the army of Absalom. He was defeated by his cousin Joab. David eventually not only offered him pardon, but the command of the army in the place of Joab, whose overbearing conduct he could no longer endure. 2 Sam. xix. 13. In the breaking out of Sheba's rebellion, Amasa was so tardy in his movements, that David despatched Abishai with the household troops, in pursuit of Sheba, and Joab joined the army as a volunteer. They had scarcely reached the stone of Gibeon, before Amasa overtook them, with the force he was able to collect. Joab, deeming this a favourable opportunity to get rid of so dangerous an enemy, saluted him, asked him of his health, took his beard in his right hand to kiss him, and with his left hand smote him under the fifth rib, and killed him. David does not appear to have had power to remove Joab from the post in which he placed himself, at the head of the troops, nor to have punished him for his treacherous conduct.

AMAZIAH, *strength of Jehovah*. The son of Joash, and ninth king of Judah. He was twenty-five years old when he began to reign, B.C. 839, and reigned twenty-nine years. He put to death the murderers of his father, but avoided the barbarous practice which prevailed in those days of destroying their children. Deut. xxiv. 16; 2 Chron. xxv. 1-4. In the twelfth year of his reign, he endeavoured to re-impose upon the Edomites the yoke of Judah, which they had cast off in the time of Jehoram. In the muster which he made of his

people, he found himself unequal to the task of contending with so powerful a people as the Edomites, without assistance. He therefore hired an auxiliary force of one hundred thousand men from the king of Israel, for one hundred talents of silver. By the command of God, he was compelled to send back these troops, on the ground that the state of alienation from God in which the kingdom of Israel was, rendered such assistance dangerous. The obedience of Amaziah was rewarded by a signal victory over the Edomites: ten thousand were slain in battle, and ten thousand more hurled down from the cliffs of their mountains. Among the goods which fell to the conqueror were Edomite idols, which Amaziah began to worship. This proved his ruin. Under the influence of pride, resulting from his late victory, he challenged the king of Israel. Joash answered the challenge by the fable of the cedar of Lebanon and the thistle trodden down by a beast. 2 Kings xiv. 8, 9. The battle proved disastrous to Amaziah. He was defeated, and carried prisoner to Jerusalem. Joash broke down the city wall, plundered the city, and even laid his hands upon the sacred things of the temple. Amaziah was left on the throne, and reigned, after this, fifteen years. He afterwards fled from Jerusalem to Lachish, to escape assassination; but was pursued by the conspirators, and put to death. His body was brought back on horses, and buried in Jerusalem, in the royal sepulchre. 2 Kings xiv.; 2 Chron. xxv.

AMBASSADOR. In ancient times a highly-distinguished person sent forth to transact affairs of importance. The embassies of which we read in the Bible were extraordinary; such as, to remonstrate with a king in the case of wrong, to condole with him in trouble, or to congratulate him on his victories. In general, their duty was limited to the delivering a message, and receiving the answer. We must not, therefore, presume that the office was similar to that of modern ambassadors. In the New Testament the word is used figuratively to describe the office of apostles and

ministers. 2 Cor. v. 18—20. They are sent forth by God; and propose to sinners terms of reconciliation with him.

AMBER. Ezek. i. 4, 27; viii. 2. A bituminous substance, capable of a fine polish, and presenting several colours, chiefly yellow and orange. It is remarkably endowed with the property of electricity. The Greek word, ἡλεκτρον, *amber*, has furnished the name for the science. In the passages referred to above, the allusion is to the *colour* of amber. The Hebrew CHASMIL was a composition of metals, perhaps *aurichalcum*, a metal having the splendour of gold, and the durability of iron. This is only the Latinised form of the Greek ορείχαλκος. It was, perhaps, a mixture of gold and copper; not unlike platina. Several commentators are of opinion that this metal, and not the bituminous amber, is referred to in the passages cited from Ezekiel.

AMEN. A Hebrew word, signifying *true, faithful, certain*. The meaning in Scripture, though various, is substantially the same. It denotes assent, or entire acquiescence; after a prayer, "so let it be;" after a creed, "so it is." It occurs in the New Testament; and is used by our Saviour, when about to utter some important sentiment: "Verily, verily." "The promises of God are AMEN in Christ," that is, certain, confirmed, granted. The Hebrews end the five books of Psalms with AMEN. The Septuagint has rendered it, γένοιτο; the Latins, *fiat*. It is one of the titles of Christ. "The Amen, the faithful and true witness." Rev. iii. 14.

AMETHYST. A precious stone; the ninth in the breast-plate of the high-priest. Exod. xxviii. 19. It is also one of those in the foundations of the New Jerusalem. Rev. xxi. 20. It exhibits a variety of colours, of which the prevailing one is composed of blue and deep red. It is found in India, Siberia, Sweden, and Spain. From the supposition that this stone had the power of dispelling drunkenness, it obtained the name amethyst (ἀ, privative, and μεθύω, to be intoxicated). The Hebrew name

is cognate with the word *khalam*, "to dream," and is probably derived from its supposed power to cause the wearer to dream.

AMINADAB, *kindred of the prince, or, of my willing people*. 1. The son of Aram, and father of Naasson and of Elisheba, who became the wife of Aaron. His name is found in the genealogy, Matt. i. 4, as one of the ancestry of David and of Christ. 2. The chariots of Amminadib are mentioned in Solomon's Song as being very light. Chap. vi. 12. He appears to have been one of the most celebrated charioteers of the day.

AMMONITES, *children of Ammon*. Gen. xix. 38. The descendants of Ben-ammi, a son of Lot by incest. Originally, their possessions were bounded on the north by the brook Jabbok, on the west by Jordan, south by Arnon, and stretched easterly into Arabia. They were gross idolaters. Their chief idol was Moloch, supposed to be the same with Baal-Milcom. The worship of this idol was introduced among the Israelites by the Ammonitish wives of Solomon; and the high places built for this "abomination" were not destroyed till the time of Josiah, B.C. 624. See 1 Kings xi. 5—7; 2 Kings xxiii. 13. The most awful judgments were threatened against them and their chief city, because they seized a part of the territory of the Israelites; (Jer. xlix. 1—6;) and also because they insolently triumphed over the Israelites in their captivity. Ezek. xxv. 2—7, 10. These threats were most signally executed. In the time of Origen, who lived in the third century, they had perished, or were only known by the general name of Arabs.

AMMON NO. See No.

AMNON, *faithful*. The eldest son of David, by Ahinoam of Jezreel. He is only known by his guilt in violating the chastity of his sister. 2 Sam. xiii. Absalom, two years after, caused him to be assassinated when a guest at his table.

AMON. The etymology is obscure. According to some, it means a *shepherd*: others interpret it *hidden*; others, *producing light*. In Jer. xlv. 25, our version is, "I will punish the

multitude of No, and Pharaoh, and Egypt." The margin reads, "nourisher:" Heb. AMON. The context and internal grounds seem to point to this idol. The Septuagint has ἀμμών. The classical writers recognise their own Zeus, or Jupiter, in this god. His principal temple was at Thebes, a city consecrated to him, and which is probably the No, or No-Amon, or No-Ammon, of the prophets. He is represented on Egyptian monuments by the seated figure of a man with a ram's head. 2. Amon, *artificer*. The fifteenth king of Judah, the son and successor of Manasseh, B.C. 643. He was a wicked king, and was murdered by the hands of his own servants. 2 Kings xxi. 18—26; 2 Chron. xxxiii. 21—25.

AMORITES. Descendants from Canaan, and among the most formidable and distinguished of the Canaanitish nations. Their possessions were in Hazezon-tamar, afterwards called En-gedi a city in the wilderness of Judæa, not far from the Dead Sea. The Israelites asked permission of their king to travel through their territory, promising not to injure the territory, not even to draw water from their wells; but it was refused. Sihon, their king, came out against the Israelites with all his force, when he was slain, his people extirpated, and his kingdom taken possession of by the Israelites. Subsequently, their territory was divided between the tribes of Reuben and Gad. Numb. xiii. 29; xxi. 13, 25. Some have supposed that there were two distinct tribes called Amorites: it is more probable that the name Amorite is sometimes used for the Canaanites in general.

AMOS, *a burden*. One of the twelve minor prophets. He prophesied in the days of Uzziah, king of Judah, and in the days of Jeroboam, the son of Joash, king of Israel. Amos i. 1. Although a herdsman, he was divinely appointed to prophesy against Israel. Being expelled from Bethel, upon the false representation made to the king by the idolatrous priest, Amaziah, he went to Tekoa, an obscure town, a few miles south of Jerusalem. Amos vii. 10—17. The

prophecy is full of the most beautiful imagery, taken chiefly from his own occupation. The vineyard and pasture-ground are frequently recurring symbols. His eloquence and taste are remarkable, though some have pretended to find rudeness and vulgarity in his style. Whether we consider the splendour of his imagery, or the beauty of his diction, or even the regularity of his strophes, he is not inferior to any of the prophets.

AMPHIPOLIS, *encompassed by the sea*. A city of Greece, on the left bank of the river Strymon, about three miles from the sea. Acts xvii. 1. In consequence of its situation, it became an object of contention to the Thracians, Athenians, Lacedæmonians, and Macedonians, to whom it successively belonged. It has long been in ruins, an obscure village occupying part of the site.

AMRAM. Exod. vi. 18, 20. The father of Aaron, Miriam, and Moses. He was the son of Kohath, and married Jochebed. He died in Egypt, aged one hundred and thirty-seven years.

AMRAPHEL. King of Shinar. One of the four kings that invaded Palestine in the time of Abraham. Gen. xiv. 1, 2, *et seq.*

AMULET, perhaps from an Arabic word signifying *pendant*. A charm, or supposed preservative against spells and witchcraft, as well as diseases which such influences were thought to occasion. Amulets consisted formerly, as they do at this day, in certain stones, pieces of metal, and in tickets inscribed with sacred sentences. Earrings were formerly used as amulets. The word rendered "ear-rings," in the description of female dress given in Isaiah iii. 20, is generally supposed to mean "amulets," though ear-rings is a good translation. It is stated, Gen. xxxv. 4, that Jacob took away the ear-rings of his people along with the strange gods. In Augustine's time they were used as charms, and they are still so used in the East.

ANAB, *a grape*. A city in the mountains of Judah, from which Joshua expelled the Anakims. Josh. xi. 21.

ANAK. The son of Arba, who gave his name to Kirjath-Arba, or Hebron. He had three sons, Sheshai, Ahiman, and Talmai, whose descendants were of great fierceness and gigantic stature. The Hebrew spies were greatly alarmed by them, and said, that in comparison of these men, they themselves were but grasshoppers. They were destroyed by Caleb, who took Kirjath-Arba. Josh. xv. 14; Judg. i. 20. The remnant took refuge among the Philistines; and this has led to the conclusion of some writers that the Anakim were a tribe of Cushites from Babel, of the same race with the Philistines, the Phœnicians, the Philistim, and the Egyptian shepherd kings.

ANAMMELECH. One of the gods of the Sepharvaim, mentioned, together with Adrammelech, 2 Kings xvii. 31. The etymology of the name is uncertain. Some suppose it has a reference to the constellation Cepheus. The form of the god is not known; some representing it as a horse, others as a quail or pheasant. He was worshipped by the sacrifice of children in the fire.

ANANIAS. 1. High-priest of the Jews in the time of the procurator Tiberius Alexander, A.D. 47. He was so deeply implicated in the quarrels of the Jews and Samaritans, that Quadratus, governor of Syria, sent him to Rome to answer for his conduct before Claudius Cæsar. He justified himself, was acquitted, and returned. It was he before whom Paul was summoned in the procuratorship of Felix. Acts xxiii. The declaration of Paul so greatly displeased him, that he commanded an attendant to smite him on the mouth. Indignant at the insult, Paul said, "God shall smite thee, thou whited wall." This prediction was signally fulfilled. In the commencement of the Jewish war, the assassins, who played so fearful a part in that war, set fire to his house, and compelled him to seek refuge by concealment; but being discovered in an aqueduct, he was captured and slain. 2. One of the early converts to Christianity, who sold his estate to appropriate the proceeds to the common fund designed

to relieve the first Christians, but kept back a portion, pretending he had contributed the whole. The falsehood against the Holy Ghost, which he so deliberately told, was punished by his immediate death. The death of his wife, Sapphira, who affirmed the falsehood, followed instantly. This miracle, which exerted so salutary an influence on the infant church, was directly from God. Peter's part in the transaction was an indignant exposure of the sin, and a prediction of the consequences. He seems to have been no further employed as an instrument of the miracle. Acts v. 1—10. 3. A Christian, at Damascus, to whom the Lord appeared in a vision, and told him to proceed to "the street called Straight, and inquire in the house of Judas for one called Saul of Tarsus: for, behold, he prayeth." Acts ix. 10; xxii. 12. He was the instrument of Saul's restoration to sight, and of his being filled with the Holy Ghost.

ANATHEMA, *set apart, laid up.* It generally means, the devoting an animal, person, or place to destruction. Various kinds of excommunication are referred to in rabbinical writers; such as temporary separation from ecclesiastical privileges, involving seclusion from society, complete excision from the church of God, and abandonment to eternal perdition. The anathema always was accompanied by terrible curses. **ANATHEMA MARANATHA** is a phrase generally supposed to point out the more terrible and final anathema of the Jews, by which the devoted man was delivered up to misery in this life, and to eternal perdition. This curse is said to have commenced with these words. The latter term signifies "the Lord cometh."

ANATHOTH. One of the thirteen Levitical cities that were assigned to the priests. Josh. xxi. 18. It is principally memorable as the birth-place of the prophet Jeremiah. Jer. i. 1; xi. 21, 23. It is supposed to be the same as Anata, about four or five miles from Jerusalem.

ANDREW. He was originally one of John's disciples, but left him to follow Jesus. He was a native of

Bethsaida, and brother of Simon Peter. John i. 40. He was converted to the faith of Christ in consequence of an interview he had with the Saviour; the result was, he instantly sought Peter, and brought him to Christ; both attached themselves to the little band of disciples, and became apostles of the Lord. Very little is said of Andrew by the Evangelists. The events in which he is concerned are recorded in Matt. iv. 18—20; Mark xiii. 3; John i. 35—40; vi. 3—13; xii. 22. According to Eusebius, after this apostle had planted the Gospel in various places, he came to Patrae, in Achaia, and was, by order of the proconsul Ægeas, scourged, and, subsequently, crucified on a cross called, in consequence of its peculiar form (X), *crux decussata*, now St. Andrew's cross.

ANER, *answer*; or, perhaps, equivalent to the Hebrew NAAR, *a youth*. 1. He was one of the Canaanitish chiefs in the neighbourhood of Hebron, who joined their forces to those of Abraham in pursuit of Chedorlaomer and his allies, after they had pillaged Sodom, and carried Lot away captive. Gen. xiv. 24. 2. A city of Manasseh, belonging to the Levites. 1 Chron. vi. 70.

ANGEL, *messenger*. The Hebrew and Greek words have both the meaning of messenger: the word is, therefore, descriptive rather of office than of nature. In many parts of Scripture the word occurs in the ordinary sense of a messenger. It applies to prophets, priests, ministers of the Gospel, and even to impersonal agents. The name is, however, generally taken for spiritual beings of a particular order, of great understanding and power, vastly superior to the souls of men. Our knowledge of the existence, agency, and attributes of such beings is derived wholly from the Scriptures. It is evident, from their residence in the immediate presence of God, and the employments in which they are engaged, that they must be greatly superior to man. They have no bodily organization like ours. They are not distinguished by sex. We never read of female angels. See Matt. xxii. 30. Though they are all

described of the masculine gender, this is not designed to indicate sex, but because the masculine is more honourable than the feminine. The constant absence of the features of age indicates an ever-during freshness and immortality: they have not, however, immortality essentially, but are only so constituted by the will of God. They are, consequently, created beings, and were doubtless called into existence long before man was created. In an article necessarily limited, we must refer the reader to the word of God, and request his careful consideration of the subjoined references to their appearances, attributes, &c. That they are *numerous*, may be ascertained from Dan. vii. 10; Matt. xxvi. 53; Luke ii. 13; Heb. xii. 22, 23; Psal. lxxviii. 17. That they are remarkable for *strength*, may be learned from Psal. ciii. 20; 2 Pet. ii. 11; Rev. v. 2; xviii. 21; xix. 17. For *activity*, Judg. xiii. 20; Isai. vi. 2—6; Matt. xiii. 49; xxvi. 53; Acts xxvii. 23; Rev. viii. 13. The ministry of angels is clearly taught in Scripture. Heb. i. 14. The name indicates their agency in the dispensations of Providence; which is also evident from actions ascribed to them. Matt. xiii. 41, 49; xxiv. 31; Luke xvi. 22. And from the narrative of events, in the accomplishment of which they acted a visible part. Luke i. 11, 26; ii. 9, *et seq.*; Acts v. 19, 20; x. 3, 19; xii. 7. In this employment they do not act independently; but as the instruments of God, and by his command. Psal. ciii. 20; civ. 4. We are not, therefore, allowed to repose confidence in them, or to pay adoration to them, or to make them intercessors. As to each individual being under the care of a guardian angel, the Scriptures do not support the notion. Psal. xxxiv. 7, Matt. xviii. 10, are generally referred to as proof of this opinion; but they have certainly no such meaning. Many of the Christian fathers held that there are two angels, one good, the other bad, attendant on each individual: the good angel prompting to all good, and averting evil; the bad angel prompting to all evil, and averting good. The heathens held it in ■

modified form: the Greeks had their tutelary *demon*, and the Latins their *genius*.

ANGEL OF THE CHURCH. Rev. i. 1. By this individual we are to understand the messenger or person sent by God to preside over the church. In this office there is supposed to be an allusion to the officer of the synagogue among the Jews, called *the Messenger of the Church*, whose duty it was to pray, read, and teach. In the epistles to the seven churches, the angel, or chief pastor, or bishop, is addressed; but the epistle describes the state of the church, and administers suitable advice or reproof. The minister had the principal government of the church, and was responsible to God on its account.

ANGEL OF THE LORD. *The Angel Jehovah.* The common title of Christ in the Old Testament. See and compare the following scriptures:—Gen. xvi. 7; Exod. iii. 2, 14; xxiii. 20; Acts vii. 30, 32, 37, 38. It is evident that the three dispensations are founded upon the same principles; the fall of man, and his recovery by a divine Redeemer. Christ is the Jehovah of the Patriarchal, the Mosaic, and the Christian dispensations; yet invariably described as a different person from the Jehovah who sends him. **ANGEL OF HIS PRESENCE** is another title of Christ. Isai. lxiii. 9.

ANGER. The emotion of instant displeasure, which arises from the feeling of injury done, or the discovery of injury intended, or, in many cases, from the discovery of the omission of good offices to which we supposed ourselves entitled. Or, it is simply the emotion of displeasure itself, independent of its cause or its consequences. Anger is not evil *per se*. The mind is formed to be angry as well as to love. Both are original susceptibilities of our nature. If anger were in itself sinful, how could God himself be angry? How could He, who was separate from sin and sinners, have looked round upon men with anger? An essentially immoral character cannot attach to it if it be the mere emotion of displeasure on the infliction of any evil upon us. Anger may be sinful, when it arises

too soon, without reflection; when the injury which awakens it is only apparent, and was designed to do good. The disposition which becomes speedily angry we call *passionate*. When it is disproportionate to the offence; when it is transferred from the guilty to the innocent; when it is too long protracted: it then becomes *revengeful*. Eph. iv. 26; Matt. v. 22; Col. iii. 8. When anger, hatred, wrath, are ascribed to God, they denote his holy and just displeasure with sin and sinners. In him there are principles arising out of his holy and just nature; and are, therefore, steady and uniform, and more terrible than if mere emotions or passions.

ANIMAL. An organized body, endowed with life and sensation. The animals were originally named by man, the name being given, in all probability, from their size, form, disposition, or cries. The Hebrews distinguished animals as clean and unclean; or those which might be eaten and offered in sacrifice, and those which might not. Some have considered this distinction as *symbolical*, as an intimation to avoid the qualities for which the unclean animals were remarkable. Others have thought the arrangement had reference to *idolatry*, and that they were commanded to kill and eat animals which the Egyptians deemed sacred, and were taught to look with abhorrence upon others which they revered. Others have found a reason in the unwholesomeness of the flesh of the creatures pronounced to be unclean; so that they resolve the whole into a *sanitary* regulation. The division of animals into clean and unclean existed, however, before the Mosaic law was enacted, and even before the flood. The foundation of it was clearly *sacrificial*. It could not have reference to health before the deluge; for animal food was not used. It is also remarkable, that when Noah received the animals into the ark, the clean were received by *sevens*, the unclean by *two* of a kind. This view is also greatly strengthened and confirmed by the prohibition of blood for food, after animals had been granted to man

for food along with "the herb of the field." "I have given it upon the altar to make an atonement for your souls." See Lev. xvii. The plain reason for the prohibition is found in this passage. Blood is the *life*. "*The life of the flesh is in the blood.*" In the original prohibition the same reason is given: "The flesh with the blood, which is the life thereof, ye shall not eat." The manner in which Moses introduces the subject, shows that he was merely renewing a prohibition, and not publishing a new doctrine; for he does not teach the people that God had then given or appointed blood to make atonement; but he prohibits them from eating it, because he had made this appointment without reference to time, and as a subject with which they were familiar. The case then is thus. The distinction of clean and unclean animals existed before the flood, and was founded upon the practice of animal sacrifice, affording demonstration of the antiquity of the practice and of the divinity of the institution and appointment, since God gives laws for its acceptable performance. Then, if animal sacrifice was of divine appointment, it must be considered as typical, and designed to teach the great doctrine of divine atonement, and to direct the faith to the only true sacrifice which could take away the sins of the world.

ANISE. A plant of the same family as DILL. It grew abundantly in Judæa, and was tithed. Matt. xxiii. 23.

ANNA. A widow, of the tribe of Asher. She was the daughter of Phanuel, and a prophetess. Luke ii. 36, 37. She had lived only seven years with her husband, and continued, without ceasing, in the temple, serving God night and day with fasting and prayer. Anna was eighty-four years old when the mother of Christ came to present him in the temple; and entering during the time that Simeon pronounced his thanksgiving, she also broke forth in strains of praise to God for the fulfilment of his promise, and spoke of the Christ to all who waited for redemption in Israel.

ANNAS. High-priest of the Jews. The Jews had ordinarily only one high-priest. In Luke iii. 2, it is said, "Annas and Caiaphas being high-priests." Annas was made high-priest and remained in office eleven years: he was, however, deposed by the Romans. Three of his sons in succession were put into the office, and then his son-in-law, Caiaphas, who continued high-priest through the administration of Pilate. Annas retained the honorary title, though deposed, and had great influence and rank. When our Saviour was apprehended by the mob, they took him first to Annas, in order to secure his favour and sanction. John xviii. 13—24.

ANOINTING. The earliest use of anointing of which we read is in Gen. xxxi. 13. Here the word signifies the pouring of oil on the stone which had been Jacob's pillow. Its principal design was for the purpose of consecration, or designation to the service of God. To this may be referred the anointing of the high-priests and sacred vessels. Exod. xxix. 29; xxx. 26. On this account, the king was called "the Lord's anointed." The ingredients to be used in preparing the oil for this ceremony are most carefully pointed out, and it could not be used on an ordinary occasion. Exod. xxx. 23—33. Anointing was also used on festive occasions. The anointing of our Saviour's feet by "the woman who was a sinner," led to the remark, that the host himself had neglected to anoint his head. Luke vii. 38, 46. This shows that it was a mark of attention paid to guests. Hence arose the phrase, "anointed with the oil of gladness." In Egypt it was customary for a servant to attend every guest as he seated himself, and to anoint his head. That the Jews anointed themselves on ordinary occasions is plain, from the fact that the omission was deemed a sign of mourning. Not only was oil used for the head, but also for the skin. Psal. civ. 15: "Oil to make the face to shine." In many countries the use of oil for the body is believed to strengthen it, and especially to protect it from the heat of the sun, from which, where little clothing is worn, persons would be liable to suffer.

The pores of the skin were thus closed, and excessive perspiration, which was thought greatly to weaken the body, prevented. It was also customary to anoint the sick. The healing properties of oil are well known, and it is employed in the East at the present time medicinally. The seventy disciples anointed the sick. Mark vi. 13. The sick man is directed by James to send for the elders of the church, who should "pray over him, anointing him with oil in the name of the Lord." With regard to the disciples, the cures were clearly miraculous, though they used the ordinary means. If it could be proved to have been an authorised religious rite as to the apostles, it is no precedent for us; and the absurdity of the application of oil in the case of the Papists is apparent. By their own confession, extreme unction is an essentially different rite from this. It is not given for healing: it is postponed till there is no hope of life, and is an absurd anointing to death, which, neither as a symbol, nor as a means of benefit, bears any resemblance to the cases of anointing described in the Epistle by James, and practised by the early Christians. The bodies of the dead were often anointed to preserve them from corruption. It appears to have been the Jewish mode of embalming. Mark xiv. 8; xvi. 1; Luke xxiii. 56.

ANT. A small insect, remarkable for industry, economy, and architectural skill. Prov. vi. 6; xxx. 25. It is proposed as a pattern of commendable frugality to the profuse, and of unceasing activity and diligence to the indolent. Many fanciful things have been said respecting the ant by ancient writers. Horace, in his first Satire, commends the ant as provident for the future, and as adding daily to the store which it heaps up. Bochart has collected a variety of testimonies to prove that the ants, in collecting grain for future use, are careful to nibble off the germ to prevent it from sprouting. Modern entomologists have proved that this is entirely fanciful, as well as the supposition that they lay up grain for the winter. Solomon only affirms that the ant improves the propitious opportunity, but the slug-

gard neglects it; he allows the summer to pass, and the harvest to end, while he is indulging in sloth and idleness. The mistake has arisen from the great similarity, both in shape, size, and colour, of the chrysalis of the ant to a grain of corn, and from ants being observed to carry them about, and to open the cuticle to let out the enclosed insect. It is now ascertained that no European ants feed on corn. The opinion is that they are carnivorous, preying indiscriminately on the soft parts of other insects, upon worms, and small birds or animals. Huber, in his "Natural History of Ants," shows that they are particularly fond of the exudation from the body of the aphides, or *plant-lice*. The aphides fix their suckers between the fibres of vegetables, and find a most substantial nutriment, which they retain a considerable time if no ant approaches. The ant has the talent of procuring it from the aphides at pleasure. It approaches the aphid, strikes it gently and repeatedly with its antennæ, when it instantly discharges the juice by two tubes, which stand out from the body. These creatures are thus the *milk-kine* of the ants. By a remarkable providential arrangement, the ant and the aphid become torpid at the same degree of cold, and are revived by the same degree of warmth. It seems as though this insect was made for the use of the ant. The habits of the ant are remarkable. The habitations of the ant of Asia are constructed with regular stories, sometimes to the number of thirty or forty, and have large chambers, and long galleries, with pillars of just proportions. The materials they employ, such as earth, leaves, and fragments of wood, are tempered with rain, and then dried in the sun. The buildings are so firm and compact, that they are almost impervious to the rain. Their edifices are remarkably large and commodious. They have "no guide, overseer, or ruler," yet they all have one object, the welfare of each other. They are particularly attentive to their young. The egg is licked and cleaned, and gradually expands under this treatment till the worm is hatched; it ■

then tended and fed with the utmost care. The attention is continued to the pupa or chrysalis. These they heap up, so that they greatly resemble grains of corn piled together. They carry them out to enjoy the sun, and move them to different situations in the nest, according to the required degree of temperature. At the proper moment they open the pupa, and liberate the new-born insect.

ANTICHRIST. Compounded of *ἀντι, against, Χριστός, Christ.* An adversary of Christ. St. John, in whose Epistles the word occurs, says, "There are many Antichrists." The error of Antichrist is declared to be "a denial of the Father and the Son," or denial "that Christ is come in the flesh." The Gnostic heresy seems here to be pointed out, which did serious mischief in the church in St. John's time. It appears also to mean a great power that should arise at a period succeeding the apostolic times, and which would oppose, with great virulence and blasphemy, the doctrines and disciples of Christ. The same power is supposed to be pointed out, 2 Thess. ii. 3, 8, 9; Rev. xvii., xviii. Many Protestant writers apply to the papal church, and to the pope at the head of it, the several marks and signatures of Antichrist described

in the Apocalypse, which would imply Antichrist to be not a single person but a corrupt society, or a long series of persecuting pontiffs.

ANTI-LIBANUS. The range of mountains east of Libanus. See **LEBANON.**

ANTINOMIANS. A sect which originated with John Agricola, in 1538, who taught that the Law is in no wise necessary under the Gospel; that good works do not promote salvation, nor ill ones hinder it; and that repentance is not to be preached from the decalogue, but from the Gospel. This sect sprung up in England during the Protectorate, and extended the system of libertinism much further than Agricola. Some maintained that, as the elect cannot fall from grace nor forfeit the divine favour, the wicked actions they commit are not really sinful, and are not to be considered as instances of the violation of the divine law; and that consequently they can have no occasion to confess their sins, nor to break them off by repentance. The elect can do nothing displeasing to God. The dangerous sentiments contained in Antinomian writings have been exposed by the Rev. John Fletcher, in his "Checks to Antinomianism."



ANTIOCH. Two places of this name are mentioned in the New Testament. 1. A city of Upper Syria, on the banks of the Orontes, three hundred miles north of Jerusalem, and about thirty miles from where that river

discharges itself into the Mediterranean sea. It was built by Seleucus Nicator, three hundred years before Christ, and became the seat of empire of the Syrian kings of the Macedonian race, and afterwards of the Roman

governors of the eastern provinces. It was, at one time, a place of great opulence and refinement, and ranked as the third city in the Roman provinces. Its situation, amidst flowing streams and cypress-groves, rendered it a place of great beauty and salubrity. Christianity was introduced at an early period into Antioch by Paul and Barnabas, Acts xi. 19, 21, 24. The name *Christian* was here first applied to the disciples, either as a distinctive title, or as a word of reproach. The number of disciples at an early period may be inferred from the number of the ministers in the church. "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul." Acts xiii. 1. Ignatius was the second bishop of the church, and continued his labours for about forty years, till his martyrdom A.D. 107. Three councils were held there in the third century, relative to Paul of Samosata. It was also the birth-place of the illustrious and eloquent Chrysostom. It has undergone most remarkable vicissitudes and calamities: sometimes by pillage and the violent carrying away of its inhabitants into slavery; at other times by earthquakes, no fewer than six of which nearly destroyed its beautiful buildings, and buried its inhabitants. An earthquake which happened A.D. 526 destroyed not fewer than two hundred and fifty thousand persons, the population being greatly increased at the time by the influx of strangers. The emperor Justinian gave £180,000 to restore the city. It has also been visited with famine, with fire, and with pestilence. In 1097 the duke of Normandy entered it with three hundred thousand Crusaders. In 1268 it was occupied and ruined by Bibars, sultan of Egypt and Syria, and seventeen thousand persons were slaughtered, and one hundred thousand led into captivity. In 1822 it was again visited by earthquake, which destroyed about five thousand of the population, then only numbering twenty thousand. It is now a miserable and wretched place,

the buildings constructed of mud and straw, and bears the name of Antakia. 2. Antioch in Pisidia, in Asia Minor. Here Paul and Barnabas preached; a violent persecution was raised against them, and they were compelled to leave the city. Acts xiii. 14, *et seq.* There were several other cities in Asia Minor called Antioch, built by the Seleucidæ, the successors of Alexander in that country.

ANTIOCHUS. An outline of the deeds of the kings of Syria in war and peace, down to Antiochus Epiphanes, is given in Dan. xi., in which Epiphanes and his father are the two principal figures. The wars and treaties of the kings of Syria and Egypt, from B.C. 280 to B.C. 165, are described there minutely and truly. Verses 6—36. Epiphanes has the chief claim on the attention of students of the Bible: he is prominent in the books of the Maccabees, as well as in Daniel. Our space forbids us even to attempt an outline of the facts of his history: we must content ourselves by referring the reader to history. See Rollin, vol. v.; and Smith's "Dictionary of Greek and Roman Biography." The following table will furnish a list of the names of the kings of this dynasty:—

1. Seleucus Nicator, B.C. 312—280.
2. Antiochus Soter, his son, B.C. 280—261.
3. Antiochus Theus, his son, B.C. 261—247.
4. Seleucus Callinicus, his son, B.C. 247—226.
5. (Alexander, or) Seleucus Ceraunus, his son, B.C. 226—223.
6. Antiochus the Great, his brother, B.C. 223—187.
7. Seleucus Philopator, his son, B.C. 187—176.
8. Antiochus Epiphanes, his brother, B.C. 176—164.
9. Antiochus Eupator, his son, (a minor,) B.C. 164—162.
10. Demetrius Soter, son of Seleucus Philopator, 162—150.
11. Alexander Balas, a usurper, who pretends to be the son of Antiochus Epiphanes, and is acknowledged by the Romans, B.C. 152—146.
- [12. Antiochus Theus, or Alexander, (a minor,) son of the preceding. He

is murdered by the usurper Trypho, who contests the kingdom till B.C. 140.]

12. Demetrius Nicator, son of Demetrius Soter, reigns B.C. 146—141, when he was captured by the Parthians.

13. Antiochus Sidetes, his brother, B.C. 141—128.

Kings of the same family reigned in Antioch until Pompey reduced Syria to the form of a Roman province, B.C. 63.

ANTIPAS. 1. Herod-Antipas, the son of Herod the Great and Cleopatra of Jerusalem. His father, by his first will, appointed him his successor, but afterwards changing his purpose, named his son Archelaus king of Judæa, and gave to Antipas the title of tetrarch of Galilee and Peræa. When Archelaus went to Rome to persuade the emperor to confirm his father's will, Antipas followed. The emperor granted to Archelaus one-half of what had been assigned him by his father's will, with the quality of ethnarch, and promised him the title of king when he had shown himself deserving of it by his virtues. Antipas had Galilee and Peræa assigned to him; and Philip, Herod's other son, Batanæa, Trachonitis, and some other places. Antipas married the daughter of Aretas, king of Arabia, whom he divorced A.D. 30, in order to marry Herodias, his brother Philip's wife. John the Baptist, for denouncing this incest, was committed to prison by Antipas, and afterwards beheaded by desire of Salome, the daughter of Herodias. Herod was defeated in a war with Aretas, and in company with Herodias fled to Lyons, and died there in banishment. 2. Antipas was a faithful martyr, mentioned Rev. ii. 13. He is said to have been one of our Saviour's first disciples, and to have suffered at Pergamos.

ANTIPATRIS. A city built by Herod the Great, and so called in honour of his father Antipater. It was erected on the site of Caphar-Saba. It was situated in a well-watered spot, in the way from Jerusalem to Cæsarea, about seventeen miles from Joppa. St. Paul was brought to this place on his way to Cæsarea. Acts xxiii. 31. An Arabian village now occupies the site, called Kefr Sâba.

ANTITYPE. A type is a model,

or mould. That which is formed to correspond with it is an antitype. See TYPE.

ANTONIA. A fortress in Jerusalem, on the north side of the area of the temple, frequently mentioned by Josephus, in his account of the later war of the Jews. It was first built by the Maccabees, and subsequently rebuilt, and with greater splendour and strength, by Herod, and called Antonia, after Marc Antony. The reference in Acts xxi. 34, 37 is to this tower. It is called the castle. Paul was conveyed into it from the temple by the soldiers, and from the stairs he addressed the people collected in the court below.

APE. An animal which bears a rude resemblance to the human form. The tribe is generally distinguished as *monkeys*, with long tails; *apes*, with short tails; and *baboons*, without tails. They were among the articles of merchandise imported by Solomon from Ophir. The ape was an object of worship in Egypt, and is so now in many parts of India. A magnificent temple is described by one traveller in India, dedicated to the monkey, with a portico for receiving victims, supported by seven hundred columns. The creatures referred to in Lev. xvii. 7, SEIRIM, or *hairy ones*, are supposed to be *satyrs* or apes. In Isai. xiii. 21, SEIRIM is rendered by Coverdale, *apes*.

APELLES. A Christian at Rome, whom Paul salutes, and describes as "approved in Christ." By some he is supposed to have been the same as Apollos. Rom. xvi. 10.

APHARSACHITES. Supposed to have been colonists from Chaldea, Persia, and Media, who settled in Samaria, in the place of the Israelites who had been removed beyond the Euphrates. Ezra iv. 9; v. 6.

ÁPHEK, *strength, citadel*. 1. A city in the tribe of Asher. Josh. xiii. 4. A village called Afka is still found in Lebanon, situated in a valley, and possibly marks the site. 2. A town near which Benhadad was defeated by the Israelites. 1 Kings xx. 26. This is situated to the east of the Sea of Galilee, called also Aphakah. 3. A city in the tribe of Issachar, not far from Jezreel in the vicinity of which

Saul and Jonathan fell in battle. 1 Sam. xxix. 1. 4. A city of Judah. Josh. xv. 53; 1 Sam. iv. 1.

APOCRYPHA. From ἀποκρύπτω, *to hide, or conceal*. Books not admitted into the sacred canon, being either spurious, or not acknowledged to be divine. The council of Trent has given a catalogue of the books of the Old Testament, among which are included Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, and two books of the Maccabees. Besides, they included, under the name of Esther and Daniel, certain additional chapters which are not found in the Hebrew copies. The book of Esther is made to consist of sixteen chapters; and prefixed to the book of Daniel is the History of Susanna; the Song of the Three Children is inserted in the third chapter; and the History of Bel and the Dragon is added at the end of the book. Other books found in the Greek or Latin Bibles they rejected as apocryphal; as the third and fourth book of Esdras, the third book of the Maccabees, the hundred and fifty-first Psalm, the Appendix to Job, and the Preface to the Lamentations. Both these classes of books all denominations of Protestants consider apocryphal, and reject, for the following reasons:—1. They are not found in the Hebrew Bible. 2. They have never been received into the canon by the Jews. Philo and the Jewish rabbis reject them. 3. The New Testament is silent respecting them. They are never quoted by Christ or his apostles. 4. They were not acknowledged by the Christian fathers, but expressly declared to be apocryphal. 5. From internal evidence it may be proved that they contain falsehoods, and abound in silly and absurd stories. Some of them are important for the historical information which they contain; others are replete with sacred, moral, and prudential maxims, useful to aid in the regulation of life and manners; and others contain illustrations of practices obtaining in early times. There is also a considerable number of spurious works pretending to belong to the New Testament: forty of them are Gospels, and a considerable number Acts and Epistles.

APOLLOS. A Jew of Alexandria, who came to Ephesus A.D. 54, during the absence of Paul. He is described as a learned or eloquent man, well versed in the Scriptures and the Jewish religion. Acts xviii. 24. As one of John's disciples, he had only been instructed in the elements of the Christian faith: he was, however, more fully and particularly taught the doctrines of the Gospel by Aquila and Priscilla, who had themselves enjoyed the advantage of the company and instruction of Paul at Corinth. At Ephesus he began to speak boldly in the synagogue, and demonstrated by the Scriptures that Jesus was the Christ. Subsequently he went into Achaia, and was eminently successful. At Corinth he was useful in watering what St. Paul had planted. 1 Cor. iii. 6. His immediate disciples became so much attached to him, as well nigh to have produced a schism in the church, some saying, "I am of Paul," others, "I am of Apollos," and others, "I am of Cephas." Some peculiarities in style, illustration, or delivery may have occasioned these differences. The rebuke of the apostle is directed against these partialities, in which the power of the Holy Spirit seems to have been disregarded or overlooked. 1 Cor. i. 12. This division in the church at Corinth does not appear to have had any influence on these two eminent men personally. It seems that Apollos had left Corinth in consequence of these dissensions with which his name had been associated, and though urged with generous confidence by Paul to return, declined to do so. 1 Cor. xvi. 12. He is afterwards recommended by Paul to Titus, (chap. iii. 13,) since he designed to visit Crete, where Titus then was. It is the opinion of Jerome that he remained in Crete till, through the influence of Paul's letter, the divisions at Corinth had been healed; and that then he returned to that city, of which he afterwards became bishop.

APOLLYON. See ABADDON.

APOSTLE. From ἀποστέλλω, *to send forth*. This term is used in the New Testament as a descriptive appellation of a small class of men to whom

Christ entrusted the organization of his church, and the dissemination of his religion to the ends of the earth. At an early part of his ministry, "he ordained twelve, that they should be with him." These he called apostles. Their names were, *Simon Peter; Andrew; James and John*, sons of Zebedee; *Philip; Bartholomew; Thomas; Matthew; James and Lebbæus*, who is also called Judas or Jude, sons of Alphæus; *Simon the Canaanite*; and *Judas Iscariot*. The charge of Christ is recorded Matt. x. 5—42. The circumstances of their history will be found under their respective names. The principal features of this highest office were: 1. That they should all have seen the Lord, and should have been eye and ear witnesses of what they testified. John xv. 27; Acts i. 21, 22. Paul says, "Have I not seen the Lord?" 1 Cor. ix. 1. 2. They must have been immediately chosen or called of Christ himself. Luke vi. 13; Gal. i. 1. 3. They must have been gifted with infallible inspiration. John xvi. 13. They had not only to explain the infallible meaning of the Old Testament, but also to give forth the New Testament, which was to be the unalterable standard of faith and practice in all succeeding generations. 1 Pet. i. 25; 1 John iv. 6. 4. They had the power of working miracles; such as speaking with divers tongues, curing the lame, healing the sick, &c., and conferring these gifts upon others. 1 Cor. xii. 8—11; 2 Cor. xii. 12. Presuming that this is a correct description of the office, the apostles could have no successors. Their qualifications were supernatural, and their teaching remains in the infallible record of the New Testament for the instruction and guidance of the church in all ages. They are the authoritative teachers of Christianity. The appellation is used in an inferior sense to signify a companion of an apostle, as Barnabas. Acts xiv. 4. It is also applied to those who did some public service in the churches. 2 Cor. viii. 23; Phil. ii. 25. The word "apostle" occurs once as a descriptive designation of Jesus Christ. Heb. iii. 1. Here the term is singularly beautiful and appropriate. The

Jews were in the habit of appying the Hebrew שולֵּת, from *to send*, to the person who presided over the synagogue, and directed all its officers and affairs. The church is the house of God, over which, during the Jewish economy, Moses was placed; but under the Christian economy, Jesus Christ. The import of the term in this application is "divinely-commissioned superintendent," the *sent of God*.

APPEAL. The right of appeal to superior tribunals has always been considered as an essential concomitant of an inferior court. The Valerian, Porcian, and Sempronian law secured this privilege to Roman citizens. They could not be capitally convicted but by the suffrages of the people; and in whatever provinces they happened to reside, if the governor showed a disposition to condemn them to death, to scourge them, or to deprive them of property, they had liberty to appeal from his jurisdiction to the people. The law continued in force under the emperors. The case of Paul was this. He appeals from the tribunal of the Roman procurator Festus to that of the emperor. He was consequently sent as a prisoner to Rome. Acts xxv. 10, 11. Such an appeal having been once lodged, the governor had nothing more to do with the case: he could not even dismiss it, though he might deem it frivolous. Accordingly, when Paul was heard before Festus and Agrippa, in order to obtain materials for the report to the emperor, it was admitted that the apostle might have been set at liberty had he not appealed. Acts xxvi. 32.

APPRII-FORUM. A market-town in Italy, about forty-three miles from Rome, and on the great road from Rome to Brundisium, constructed by Appius Claudius. Its name is derived from these two circumstances: it had a *forum*, or market, to which merchants resorted, and was on the *Appian* way. Several Christians, apprised of Paul's approach to Rome, came out thus far to meet him. Acts xxviii. 15. The place is now called Piperno, and is on the Naples road.

APPLE-TREE. The word rendered apple-tree in Solomon's Song, ii. 3, and also several times in the prophecy

of Joel, is understood by the generality of expositors to be the citron. The apple is very rare in the East, and destitute both of fragrance and beauty. It does not at all accord with the descriptions of the sacred writers. Citron-trees are very large and beautiful, bearing fruit of an exquisite smell, and affording a delightful shade, and correspond with all that is said in Solomon's Song. "Apples of gold in pictures of silver." Prov. xxv. 11. This may refer to the mode of serving up the fruit of the citron-tree in silver baskets, wrought with open or net work, or in salvers exquisitely chased. The meaning is, that the words of the wise suitably expressed, are the most acceptable gift in the fairest conveyance. The tributes of the first ripe fruits were carried to the temple in silver baskets.

AQUILA. A Jew, born at Pontus, in Asia Minor, and by occupation a tent-maker. In consequence of an edict issued by the emperor Claudius, all Jews were banished from Rome: he and his wife Priscilla consequently settled at Corinth, and were dwelling there at the time of St. Paul's first visit to that city. Acts xviii. 1. Paul joined them, being hospitably entertained at their house. They were zealous Christians, and exposed themselves to imminent danger on the apostle's account. Rom. xvi. 3, 4.

AR. Also called RABBATH-MOAB. It is about seventeen miles east of the Dead Sea, and south of the Arnon. Its present name is El-Rabba. It has been visited and described by modern travellers. Numb. xxi. 28.

ARABIA. The meaning of the word is probably *desert*, or a *wide plain*. It is an extensive country, bounded on the west by the Isthmus of Suez and the Red Sea, on the south by the Indian Ocean, on the east by the Euphrates and the Persian Gulf; on the north it spreads out into deserts, and has not been accurately defined. It measures from north to south about one thousand five hundred miles, and from east to west about one thousand two hundred. It was first divided by Ptolemy into three parts, indicative of the face of the soil and the general character.

1. ARABIA FELIX: *Happy Arabia*.

This name is derived from the richness and variety of the natural productions of this part of the country, compared with the other two divisions. It included the greater part of the country. It abounded in gold, spices, and perfumes. Mecca and Medina are the two sacred cities of the Mohammedans. 2. ARABIA DESERTA: *The Desert*. This lies north of Arabia Felix, and is bounded on the north-east by the Euphrates, on the north-west by Syria, and on the west by Palestine and Arabia Petræa. It is a continuous, interminable steppe of sand, occasionally intersected by hills. Sand and salt are the chief elements of the soil; and where there is any appearance of vegetation, it yields stunted and thorny shrubs, or saline plants. It was the country of the Ishmaelites, and is inhabited by the modern Bedouins. 3. ARABIA PETRÆA: *The Rocky*. It derived its name from *Petra*, its chief town; but the epithet is appropriate on account of the rocky mountains and stony plains which compose its surface. It embraces all the north-western part of the country. It is bounded on the east by the Desert and Arabia Felix, on the north by Palestine and the Mediterranean, on the west by Egypt, and on the south by the Red Sea. This was formerly the land of Midian. It was a land of shepherds, and the scene of some of the most interesting events in the history of man. Horeb and Sinai are within this division. It has been visited and explored by modern travellers, in order to identify, if possible, the places mentioned in the Scriptures. It is "a desert land, and a waste howling wilderness;" "a land of drought and of the shadow of death;" "a great and terrible wilderness;" for it consists of wastes, ravines, and bleak and barren mountains. To every reader of the Bible, Arabia must present peculiar and interesting associations. The holy patriarch Job lived, suffered, and died here. Here Moses, a shepherd, amidst the rocks of Horeb, saw the bush burning with fire, and heard the voice of Jehovah speaking to him. Here Elijah found shelter from the rage of

persecution. Here was the display of all those marvellous scenes of mercy and power which followed the Israelites for forty years. Around these wastes the glory of the Lord, the pillar of the divine presence, was seen to hover, giving unerring direction to his people; and in these wilds the food of heaven fell to supply their wants. Arabia was originally peopled by the posterity of Cush, Ham's eldest son; by Shemites, including the descendants of Joktan, the Hagarenes or Ishmaelites, the Keturahites, and the Edomites; by Nahorites, the descendants of Nahor, Abraham's brother; by Lotites, including Moabites and Ammonites. In addition, the Bible mentions other tribes who resided within the boundaries of Arabia. In process of time these tribes became intermingled, as the result of war, or marriage, or political revolutions, and, thus amalgamated, became known by the name "Arabs." In appearance, habits, and modes of life, they are still what they were in the time of the Jewish people. They dwell in tents; the females live in seclusion; they retain their old forms of salutation and welcome; they show great hospitality; many live by robbery, and rejoice in the swiftness of their horses, as in the times of the Hebrew

prophets. The close affinity of the Arabic language with the Hebrew, renders great assistance to the philologist in the interpretation of Scripture. The freshest and most beautiful illustrations of Scripture usages are brought from Arabia.

ARAD. An ancient city in the southernmost border of Palestine, whose inhabitants drove back the Israelites when they attempted to penetrate into Canaan. They were eventually subdued by Joshua. Josh. xii. 14; x. 41.

ARAM, *high lands*. A tract of country lying between Phœnicia on the west, Palestine on the south, Arabia Deserta and the Tigris on the east, and the mountain-range of Taurus on the north. It seems to have corresponded to the Syria and Mesopotamia of the Greeks and Romans. This word is frequently found connected with others, and then means *Syria*. ARAM-NAHARIM, *Syria of the two rivers*, corresponding in meaning with Mesopotamia, lying between the rivers Euphrates and Tigris: ARAM-MAACHAH, *Syria of Maachah*: PADAN-ARAM, *the plain of Syria*. Aram is also the name of the fifth son of Shem. Gen. x. 22. He was the father of the Syrians, or Arameans.



ARARAT, *cursed*. A district of country lying near the centre of the kingdom of Armenia. The word translated (2 Kings xix. 37) "the land of Armenia," is literally *Ara-*

rat. In the north-east part of this country is a range of mountains, on one of which it is supposed the ark rested. The mountain known to Europeans by this name, consists of

two immense peaks, one considerably lower than the other, towering up from the valley of the Araxes. Ker Porter says, in describing it: "It appeared as if the hugest mountains in the world had been piled upon each other to form this one sublime immensity of earth, and rocks, and snow. The icy peaks of its double heads rose majestically into the clear and cloudless heavens; the sun blazed bright upon them, and the reflection sent forth a dazzling radiance equal to other suns." Several attempts have been made to reach the summit. The honour was reserved to Dr. Parrot, a German, in the employment of Russia. He says, the perpendicular height is sixteen thousand two hundred and fifty-four Paris feet above the level of the sea, and thirteen thousand three hundred and fifty above the plain of the Araxes. Since that ascent, an earthquake has changed the entire aspect of the country. It commenced June 20th, 1840, and continued at intervals till Sept. 1st. The destruction of houses and property in a wide extent of country round was very great. The scene of the greatest devastation was in the narrow valley of Akorhi, where the masses of ice, rock, and snow, detached from the summit of Ararat and its lateral points, were thrown, with a single bound, from a height of six thousand feet to the bottom of the valley, where they lay scattered over an extent of several miles. The associations of this mountain are deeply interesting. All the population of the world included in one family once rested here. All the animal tribes were assembled here; birds, beasts, and insects. Here one language was spoken. The first altar was raised here. The bow of mercy encompassed the summits of this mountain. The inhabitants of the East, wherever there is a tradition of the deluge, fix the resting-place of the ark on some great elevation in their own neighbourhood. There has been much controversy as to whether the ark rested on Ararat; and it is certain we possess no historical data for fixing on any particular mountain in the country of Armenia: the Scripture

statement is that the ark rested on one of the mountains of Armenia.

ARAUNAH. The name of a Jebusite, whose threshing-floor was on Mount Moriah. When he understood that it was required for the site of the temple, he liberally offered it to David as a free gift; but the king insisted on paying the full value for it. 2 Sam. xxiv. 18—24.

ARCHELAUS. Son of Herod the Great, and Maltace, his fifth wife. The will of his father declared him king, subject to the approval of Augustus. The emperor gave him the title of ethnarch, with only half the territories his father had assigned him. His government was marked by tyranny and injustice, for which he was accused before Augustus, who sent him into exile, where he continued to the end of his life. Joseph, on his return from Egypt with Jesus and his mother, having heard that Archelaus reigned in Judæa in his father's stead, was afraid to go thither, and dwelt in Nazareth. Matt. ii. 22.

ARCHITRICLINUS, *master of the triclinium or dinner-couch.* The word is rendered, John ii. 8, "governor of the feast." He was not a guest, nor a giver of the feast, but one who gave directions to the servants, superintended everything, tasted the wine, &c.

ARCTURUS. The name of a star or constellation in the northern heavens. Job xxxviii. 32. It is supposed to mean the constellation Boötes. Some think that this, and the other constellations mentioned by Job, were the leading constellations of spring and autumn in the days of the patriarch; and have sought, by calculations based upon the precession of the equinoxes, to fix the time when the book of Job was written.

AREOPAGUS, *Mars'-hill.* In reference to place, it is the hill; but in reference to persons, it means the council of Athens, held on the hill. It stood almost in the centre of Athens, and commanded a wide range of prospect. The eye looked down, and beheld statues, temples, altars; and around, the glorious scenery of nature, mountains, islands, seas. When the apostle of the Gentiles delivered his

celebrated sermon on this hill, to his right was the Pnyx, where Demosthenes and other orators had addressed the assembled people of Athens; before him was the crowded city, studded, in every part, with memorials sacred to patriotism; on his left was the Academy, with its groves of plane and olive trees, its temples and its altars; in another direction, the Acropolis rose before him, with its beautiful propylæa, and its marble temples. See ATHENS. The court that assembled here was most ancient in origin, and venerable in character; and, among other subjects of jurisdiction, took particular notice of all blasphemies against the pagan deities. Paul, who preached the only living and true God, and pointedly condemned the idolatries of the city, was deemed "a setter forth of strange gods:" he was brought before the court, but exhibited the sin and folly of idolatry with such power, that Dionysius, one of the judges, Damaris, and others, believed his testimony.

ARETAS. His name was originally *Æneas*. He was the father-in-law of Herod Antipas, and king of Arabia or Syria at the time the governor of Damascus attempted to apprehend Paul. Acts ix. 24, 25. Herod divorced his wife, in order to marry Herodias, his brother Philip's wife; she returned to her father, and a war between Herod and Aretas was the consequence. The army of Herod was destroyed; and, on his sending an account of the disaster to Rome, the emperor immediately ordered Vitellius to bring Aretas prisoner, alive, if possible; if not, to send his head. While Vitellius was on his march to Petra, Tiberius died; on which, he dismissed his troops to winter-quarters. It was, probably, at this time that Aretas took possession of Damascus, and placed a lieutenant in it, with a garrison. See 2 Cor. xi. 32, compared with Acts ix. 24. This historical fact has furnished Neander with a chronological mark in Paul's history. Tiberius died A.D. 37; and, as the affairs of Arabia were settled in the second year of Caligula, Damascus was then probably re-occupied by the Romans. If, then, Paul's flight took

place A.D. 39, his conversion must have occurred A.D. 36.

ARGOB. A district in Bashan, the kingdom of Og, belonging to the half tribe of Manasseh. It lay near the sea of Galilee, and contained sixty fortified cities.

ARIEL, *lion of God*. The name of one of Ezra's principal men. Ezra viii. 16. Jerusalem being the chief city of Judah, whose emblem is a lion, Gen. xlix. 9, the word Ariel is applied to that city. Isai. xxix. 1.

ARIMATHEA. Supposed to be the same as RAMAH, RAMATHAIM, and also the modern RAMLEH. Eusebius and Jerome place it near Lydda or Diospolis. Robinson, in his "Researches," adduces reasons which lead him to dissent from the opinion that the modern Ramleh is to be identified with Ramah. These are, 1. That Abulfeda says Ramleh was not built till after the time of Mohammed, A.D. 716. 2. That Ramah and Ramleh have not the same signification. 3. That Ramah implies *a hill*, while Ramleh is *on a plain*. These reasons are not, however, deemed sufficient to set aside the evidence of more ancient writers. He finds Ramah or Arimathea in a place called Er-Ram, half an hour west from Gibeah, and two hours north from Jerusalem. Arimathea was situated eight miles south-east from Joppa, and twenty-four miles north-west from Jerusalem. It was on the fine undulating plain of Sharon, abounding in gardens, vineyards, olive-trees, and date-trees. It was here that the rich man called Joseph lived, who begged and obtained the body of Jesus from Pilate. Matt. xxvii. 57. See RAMAH.

ARISTARCHUS. A faithful friend of St. Paul, a Macedonian of Thessalonica, who became the companion of Paul to Ephesus, and shared his labours there. He was greatly exposed and injured in the tumult which Demetrius excited in that city. Acts xix. 29; xx. 4. He was sent a prisoner to Rome, or became such while there; for Paul calls him his "fellow-prisoner." Col. iv. 10. Tradition says he was beheaded at Rome.

ARK. The vessel built by Noah, at God's command, for the preservation

of himself, his family, and a stock of the various creatures, when the earth was overflowed with the deluge of water. The original word differs from that which is used for the ark of the covenant. The latter seems to signify any kind of box or coffer; but the former is restricted to such chests or arks as were intended to float upon the water. The name is identical with that of the wicker-basket in which Moses was exposed on the Nile. Great ingenuity has been displayed in attempts to determine the *form* of Noah's ark. The plates which usually represent it are deceptive. It was not, certainly, of the form of a ship. It had no helm, or rudder, or masts. It was not intended to be conducted like a ship, from one place to another, but merely to float on the surface of the waters. Gen. vii. 17. Its form was not of much importance, especially as it was intended by Providence to signify to those who were saved, as well as to their latest posterity, that their preservation was not the effect of human skill or contrivance. It seems to have been an oblong parallelogram, three hundred cubits long, thirty cubits high, and fifty cubits broad. Taking the cubit at the ordinary measure, this is equal to four hundred and fifty feet long, forty-five feet high, and seventy-five feet broad. It was constructed with three stories, and had a door in the side. It had also a window above; probably in the roof, which might be gently sloped. As to the *capacity* of the ark, taking the above admeasurement to be correct, it would be above one million and a half solid feet in content; equal to thousands of tons. In addition, therefore, to the room occupied by the persons and things saved from the general wreck, there would be ample room for all the species of animals which existed at that time. There can be no doubt, notwithstanding all the cavilling of sceptics on this subject, that the ark was constructed on strictly scientific principles, and of such dimensions as to answer the end of its erection. As to the *material* of which it was built, the sacred text says it was "gopher-wood," and covered with bitumen, or pitch, to

exclude water, just as pitch is now used for the same purpose. The exact *place* where it was built can scarcely be ascertained, or the length of time spent in the construction. It is generally supposed that it required from one hundred to one hundred and twenty years. Compare Gen. v. 32, vii. 6, and Gen. vi. 3, with 1 Pet. iii. 20.

The purpose of the ark was for the preservation of Noah and his family. The animals were one pair of every unclean animal, and seven pairs of all that were clean. Of birds, there were seven pairs. Different writers have shown great ingenuity in proving how provision might be made for all the creatures in the ark. Some have assumed that the species of all the earth were collected in the ark; and they have presumed that three or four thousand species, at most, would include the whole. Others, judging that, considering the extinct species, as well as those with which we are acquainted, it would be impossible to find room for them all, have presumed that the deluge was universal merely as to mankind, and that probably only a limited portion of the earth was inhabited. Bishop Stillingfleet, in his "*Origines Sacrae*," adopts and defends the view of a partial deluge as far as the earth was concerned, but a universal one as to mankind. He assigns the reason for preserving living creatures in the ark to be, that there might be a stock of the living and domesticated animals that should be immediately serviceable to man after the flood. He presumes that the animals were not destroyed in various other parts of the world.

Traditions respecting the ark and the deluge are to be met with in almost all nations. We must refer the reader to Bryant or Faber for an account of them. As a specimen of the kind of evidence which is furnished of the existence of the deluge, we may remark, that there are two famous medals of Apamea; one belonging to the elder Philip, the other to Pertinax. On that of Philip, there is in front of a figure of the ark the name of Noah (ΝΩΕ) in Greek characters. The designs on the medals

correspond. In both the ark is seen floating on water, containing the patriarch and his wife, the dove on the wing, the olive-branch, and the raven perched on the ark. The medals also present Noah and his wife after they have left the ark, in the attitude of returning thanks for their safety. One of the cities, usually called Apamea, has also the name *Cibotus*, (*κυβωτός*), which means an ark, or chest. See DELUGE.

ARK OF THE COVENANT. This was a small chest of an oblong form, made of shittim-wood, a cubit and a half broad and high, and two cubits and a half long, and covered on all sides with the purest gold. It was ornamented



on the upper surface with a border or rim of gold; and on each of the two sides, at equal distances from the top, were two gold rings, in which were placed, to remain there permanently, poles covered with gold, by which the ark was carried. The lid, or cover, was called the mercy-seat, and was of the same length and breadth. Over it, at the extremities, were two cherubim, with their faces turned towards each other, and inclined towards the mercy-seat. Their wings were spread out over the top of the ark; and met in the middle. Exod. xxv. 10—22; xxxvii. 1—9. On the mercy-seat rested the Shechinah, the mysterious

and visible symbol of the divine presence. Lev. xvi. 2; Numb. vii. 89. From this place the divine oracles were given forth, as often as God was consulted by his people; and here he received the homage of the tribes. God is said to dwell between the cherubim, on the mercy-seat. See 2 Kings xix. 15; 1 Chron. xiii. 6; Psal. lxxx. 1, &c. The ark contained: 1. A golden pot, in which the manna was preserved. Exod. xvi. 33. 2. Aaron's rod, which remarkably budded and blossomed. Numb. xvii. 10. 3. The tables of the ten commandments, written by the finger of God, and constituting the testimony or evidence of the covenant between God and his people. Deut. xxxi. 26. It was fixed in the most holy place, a small chamber, into which the light of day was not admitted. Perhaps there may be allusion to this in the language of the Psalmist: "He made darkness his secret place," Psal. xviii. 11. The light necessary to direct the high-priest through the solemn ritual enjoined, was afforded either from the reflection of the Shechinah, or the glow of the coals burning in the golden censer. Nothing is more apparent through Jewish history, than the extreme sanctity which attached to the ark as the symbol of the divine presence. During the marches of the Israelites, it was covered with a purple pall, and carried by the priests, in advance of the host, with great care and reverence. Numb. iv. 5, 6. It was before the ark that the waters of Jordan separated, and it remained in the bed of the river, with the attendant priests, till the whole host had passed over; and no sooner was it brought up, than the waters resumed their course. Josh. iii.; iv. 7, 10, 11, 17, 18. It was similarly conspicuous in the grand procession round Jericho. Josh. vi. 4, 6, 8, 11, 12. After the settlement of the Jews in Palestine, the ark remained in the tabernacle at Shiloh, until, in the time of Eli, it was carried along with the army, into the war with the Philistines, under the supposition that it would secure victory to the Hebrews. The ark was taken. 1 Sam. iv. 3—11. The Philistines, however,

were so severely punished, that, after seven months, they were glad to send it back. After that, it remained apart from the tabernacle at Kirjath-jearim, where it continued till the time of David, who proposed to remove it to Jerusalem. The prescribed mode of conducting it was neglected, and Uzzah was struck dead because he profanely touched it: in consequence of this, it was left in the house of Obed-edom; but after three months, David again took courage, and succeeded in effecting its safe removal, in grand procession, to Mount Zion. 2 Sam. vi. When the temple of Solomon was completed, the ark was deposited in the sanctuary. What became of the ark when the temple was plundered by the Babylonians is not known. The Jews believe it was concealed from the plunderers, and account it among the hidden things which the Messiah is to reveal. The old ark was not in the second temple; and this was one of the main points in which the second temple was inferior to the first. The holy place is, therefore, considered to have been empty, or only to have contained a stone to mark the place which the ark should have occupied. Recent discoveries in Egypt have brought to light various representations of a sacred chest, not unlike the ark of the covenant, borne on the shoulders of the priests, and having around it symbolical representations, somewhat similar to the cherubim.

ARKITES. A branch of the family of Canaan, which settled in Phœnicia and Syria. Gen. x. 17. Arka was situated at the western base of Mount Libanus. The ruins of the town, which the Arkites are supposed to have inhabited, are now to be seen near Tripoli. They have been noticed by Burckhardt.

ARM. Used in Scripture as the emblem of power. To "break the arm," is to diminish or destroy the power. Psal. x. 15. It is also used metaphorically, to denote the infinite power of God. Psal. lxxxix. 13; xcviii. 1. "I will redeem you with a stretched out arm;" (Exod. vi. 6;) that is, with power fully exerted. The allusion is to the warrior baring

and outstretching his arm for fight. Isai. lii. 10. "I will cut off thine arm, and the arm of thy father's house." 1 Sam. ii. 31. I will deprive thee and thy family of power and authority.

ARMAGEDDON, *the mountain of Megiddo, or Megiddon*, a city at the foot of Mount Carmel, where Josiah received his mortal wound, in the battle against Necho, king of Egypt. The word is used symbolically, as a place of destruction and mourning. Rev. xvi. 16.

ARMENIA, *high land*. A country of Asia Minor, four hundred and thirty miles from east to west, and about three hundred from north to south. It has the southern range of Caucasus on the north, and a branch of Taurus on the south. It is an extensive table-land, with mountains of moderate height, with the exception of Ararat. The climate is cold and salubrious. The rivers Euphrates and Tigris, as well as the Araxes, take their rise in this country. It is divided into provinces, of which the central one is Ararat. The Armenian church has a close affinity to the Greek church, in its forms and polity. It is described by recent Christian travellers and missionaries, as being in a state of great debasement and corruption. The total number of Armenians is thought not to exceed two millions.

ARMINIANISM. The system of religious doctrine taught by Arminius, professor of theology in the University of Leyden. The tenets of the Arminians may be comprised in the five articles relating to predestination, universal redemption, the corruption of man, conversion, and perseverance.

1. That God, from all eternity, determined to bestow salvation on those who he foresaw would persevere unto the end; and to inflict everlasting punishment on those who should continue in their unbelief, and resist unto the end his divine succours; so that election was conditional, and reprobation the result of foreseen infidelity and persevering wickedness.

2. That Jesus Christ, by his sufferings and death, made an atonement

for the sins of all mankind in general, and of every individual in particular: that, however, none but those who believe in him can be partakers of the divine benefits.

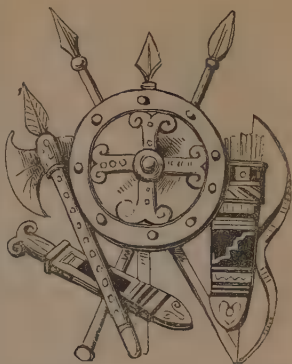
3. That true faith cannot proceed from the exercise of our own faculties and powers, nor from the force and operation of free-will; since man, in consequence of his natural corruption, is incapable either of thinking or doing anything good: and that, therefore, it is necessary, in order to his salvation, that he be regenerated and renewed by the operation of the Holy Ghost, which is the gift of God through Christ.

4. That this divine grace, or energy of the Holy Ghost, begins and perfects everything that can be called good in man, and, consequently, all good works are to be attributed to God alone; that, nevertheless, this grace is offered to all, and does not force men to act against their inclinations, but may be resisted, and rendered ineffectual, by the perverse wills of impenitent sinners.

5. That God gives to the truly faithful, who are regenerated by his grace, the means of preserving themselves in this state. The first Arminians had some doubt as to the closing part of this statement; yet their followers maintain, that the regenerate may lose true justifying faith, fall from their state of grace, and die in their sins. The Arminians are called *Remonstrants*, because, in 1610, they presented a remonstrance to the States-General, wherein they state their grievances, and pray for relief. The principal Arminian writers are, Arminius, Episcopius, Vorstius, Grotius, Curcellæus, Limborch, Le Clerc, Wetstein, Goodwin, Whitby, Wesley, Fletcher, Tomline, &c. See especially, "*The Works of Arminius*," by James Nichols.

ARMOUR. Weapons, or instruments of defence. The shield or buckler, the helmet, the coat of mail, the greaves.

1. *The shield, or buckler, or target.* This was the most ancient piece of defensive armour: allusion is made to it by the earliest writers. Gen. xv. 1; Psal. v. 12. It was made of dif-



ferent sizes and forms, usually of light wood, and covered with several folds of hides, which were preserved and polished by frequent applications of oil, Isai. xxi. 5, and often painted with various colours or figures. Sometimes the shield was made of brass or gold, or covered with thick plates of these metals. The princes of Israel had shields of the precious metals, managed by a leathern or wooden handle, and often slung by a thong over the neck. In times of actual engagement, the shields were either held above the head, or they were placed together, edge to edge, and thus formed a continuous barrier. To lose the shield in battle was considered disgraceful. "The shield of the mighty," says David, "is vilely cast away;" referring to the shield of Saul. In Sparta, to lose the shield was a capital crime. Spartan mothers were accustomed, when their sons went to battle, in order to incite them to courage, to address them in this language: "Either this, or upon this." Bring it home, or be brought home dead upon it. They would rather have seen the son brought home dead upon his shield, than come home without it.

2. *The helmet.* In the earliest ages, it was made of osier or rushes, in the form of a bee-hive. The skins of the heads of animals were afterwards



adopted, and were adorned with rows of teeth, manes, and bristles. Wood, linen, cloth, felt, and similar materials, were used. But helmets of metal were the most common. In later times, the helmet was furnished with a visor, brought down to protect the face. From the dangerous character of wounds in the head, the helmet was a very important piece of defensive armour. Ezek. xxvii. 10.



3. *The coat of mail, or habergeon, or breast-plate.* 1 Sam. xvii. 5; Neh. iv. 16; Job xli. 26; Rev. ix. 9. It

covered the body upon and below the breast. It consisted of two parts, which were fastened together at the sides. Sometimes it was made of wicker-work, covered with a brass plate. Among early nations it was formed of hides, and of multiplied folds of cloth. The thorax was frequently made of quilted linen. The belt, or baldric, was of leather, studded with metal plates, when the armour was slight, broad, and capable of being girt upon the hips.

4. *The greaves.* 1 Sam. xvii. 6. They were for the protection of the legs. They consisted of a pair of shin-covers, of brass or strong leather, bound with thongs round the calves, and above the ankles. They reached only to the knee, except among the Greeks, whose greaves, elastic behind, caught nearly the whole leg, and were raised in front above the knees.

ARMS. Weapons, or instruments of offence. They were, the sword, the spear, javelin, dart or lance, the bow and arrow, the sling, the quiver, and the battle-axe.

1. *The sword.* Gen. xxvii. 40. This was a short two-edged instrument, resembling what we call a dagger. It was carried in a sheath or scabbard, and suspended from a girdle. Jer. xlvii. 6; Judg. iii. 16.

2. *The spear.* Josh. viii. 18. This differed from the javelin, or lance, principally in size and length. The spear was a long wooden staff, with a metal point at one end. The Grecian spears were sometimes twenty-five feet long, and the Arabs now use them fifteen feet long. They were required to be long enough to reach beyond the front rank, by those who were in the second. The javelin was a short spear, generally thrown with the hand. The dart was still smaller, and used in a similar manner.

3. *Bows and arrows.* The arrow was a slender missile, shot from the bow, as in modern times. It was first used in hunting, but soon became of so much importance, that care was taken to train the Hebrew youths early to the use of the bow. Arrows were made of reeds, or any light wood, the bows of flexible wood or steel, and the bow-string of leather, horse-hair,

or the tendons of animals. Allusions to the bow and arrow are very numerous in the Scriptures. A deceitful bow is one that springs back, and wounds the archer himself; or one which, from weakness or defects, fails to project the arrow. The point of the arrow was barbed, like a fish-hook. Allusion is made in Job vi. 4, to poisoned arrows; and fire was often conveyed by the use of juniper-wood, which kindled upon the baggage of an army. Arrows were used for divination. Ezekiel, chap. xxi. 21, informs us that Nebuchadnezzar, when putting himself at the head of his armies to march against Zedekiah, and against the Ammonites, stood at the parting of two ways, to mingle his arrows together, to divine which way he should march. The quiver, which was slung over the shoulder, contained the arrows. The drawing the bow was a test of strength. Hence the allusion Psal. xviii. 34.

4. *The sling* was an early weapon of war, by which stones were thrown with great force, and amazing accuracy of aim. Judg. xx. 16. The Benjamites are celebrated for their equal adroitness with either hand. The sling was made of plaited thongs, somewhat broad in the middle, to lodge the stone or lead. Stones could be cast above four hundred feet, and leaden bullets as far as six hundred feet.

5. *The battle-axe*. Jer. li. 20. This was evidently a most powerful weapon, but its form cannot now be ascertained. It was probably a mace or club, formed of wood, and plated with metal. The Egyptian battle-axe had also a sword upon it.

The allusions to armour in the Scriptures are very numerous. In Eph. vi. 11—18, the graces of the Christian character are represented as the armour of God.

ARNON. A river east of Jordan, forming the boundary-line between the land of Moab, and Palestine east of the Jordan. It is about fifty miles long, and empties itself into the Dead Sea. The current is full and rapid in winter, but in summer the channel is dry. Numb. xxi. 13, 26; Deut. ii. 24.

AROER. 1. A town on the north

bank of the Arnon, now called Araayr. It is named in conjunction with "the city that is in the midst of the river." It is conjectured that it consisted of two parts, one on the bank, and the other on an island in the river. 2. Aroer, before Rabbah, Josh. xiii. 25, is supposed to have been situated on the Jabbok. Other places of this name are mentioned. See 1 Sam. xxx. 28.

ARTAXERXES, *great king*. A title under which more than one king is mentioned in the Old Testament.

1. The Persian king, who, at the instigation of the adversaries of the Jews obstructed the rebuilding of the temple. Ezra iv. 7—24. This is supposed to have been Smerdis, the Magian impostor, who seized on the throne, B.C. 522, and was murdered after a usurpation of eight months.

2. A Persian king, who reigned forty years, and died B.C. 425. In the seventh year of his reign, he permitted Ezra to return into Judæa, with such of his countrymen as chose to follow him. This is supposed to be Artaxerxes Longimanus, the same who, twelve years afterwards, permitted Nehemiah to return and rebuild Jerusalem. There is considerable uncertainty as to whether it was this king, or his successor, who gave Nehemiah leave to return.

ARTEMAS. A disciple of Paul, who was sent by him into Crete, in the room of Titus. Chap. iii. 12. Paul had invited Titus to spend the winter with him at Nicopolis.

ARVAD. Now Ruad. A small village, on an island of the same name, opposite the mouth of the river Eleutherus, to the north of Tripoli. It is described by modern travellers as a ruin. The Arvadites are the inhabitants of the island, and of the contiguous coast. They were descended from Arvad, one of the sons of Canaan. In the time of Ezekiel, they were generally known as mariners and soldiers. Chap. xxvii. 8—11.

ASA, *healing, physician*. He was the son and successor on the throne of Abijam, and began to reign B.C. 955. Though he had been educated in the principles of a false religion, yet he

showed from the first a decided opposition to idolatry, and even deposed his mother, Maachah, because she had made an idol in a grove. The first part of his reign was peaceful, and he improved the opportunity to purge his kingdom from idolatry, and to build and fortify several cities; and when Zerah, an Ethiopian king, invaded his territories, Asa met him and defeated him. This battle was fought in Mareshah. At the suggestion of Azariah, Asa set about the reformation of every abuse in his kingdom, and appointed a solemn festival, at which all the people were assembled, and entered into a formal covenant with God. Baasha, king of Israel, finding his subjects too much disposed to go into Judah and dwell there, commenced fortifying Ramah, a place near the frontiers of both kingdoms, with a view to cut off the passage of emigrants to Jerusalem, and other parts of Judah. Asa, instead of trusting in the Lord for protection, sent to Benhadad, king of Syria, and prevailed on him to come to his help. The Syrian king, won by presents, immediately attacked and destroyed several important cities in Israel. Baasha, finding his kingdom thus invaded, abandoned Ramah, that he might protect the provinces of the interior. Asa demolished Ramah, and took away the stone and timber, and used them in building his own cities. He was afterwards afflicted with a most distressing disease of the feet, which gradually destroyed life. "He sought not to the Lord, but to the physicians." He died A.M. 3090, in the forty-first year of his reign, and was buried with great pomp. 1 Kings xv. 8—23.

ASAHIEL, *God's creature*. Son of Zeruiah, and brother of Joab. 2 Sam. ii. 18, 19. He was slain by Abner in the battle of Gibeon, while he obstinately persisted in the pursuit of that general. To avenge his death, his brother Joab, some years after, treacherously killed Abner, who had come to wait on David at Hebron. 2 Sam. iii. 26, 27. See **ABNER**.

ASAPH, *assembler, convener*. A celebrated musician, and one of the leaders of the temple choir. Several of the Psalms of David are entitled, "A

Psalms of (or for) Asaph." Psal. lxxiii. to lxxxiii. That they were not all written by Asaph, is evident from the fact, that some of them contain allusions to events which took place after his death. Perhaps they were set to music by him, or by some of his descendants who might bear his name.

ASCENSION. The visible elevation of Christ to heaven. When our Saviour had repeatedly conversed with his apostles after his resurrection, and afforded them infallible proofs of its reality, he led them out as far as Bethany, and was raised up to heaven in their sight, there to continue, till he shall come again at the last day to judge the quick and the dead. Acts i. 9, 10, 11. The ascension was demonstrated by the descent of the Holy Ghost. John xvi. 7—14; Acts ii. Christ remained forty days on earth after his resurrection, to instruct his apostles in matters important in the prosecution of their ministry. The place from which he ascended was Mount Olivet. It was his real human nature that ascended. While he blessed his disciples he was parted from them, and multitudes of the angelic hosts accompanied and welcomed him. Psal. lxviii. 17; xxiv. 9. The consequences resulting from his ascension are:—1. The fulfilment of types and prophecies concerning it. 2. His appearance as a priest in the presence of God for us. 3. His more open and full assumption of his kingly office. 4. His receiving gifts for men. 5. His opening the way to heaven for his people. Heb. x. 19, 20. 6. To assure his saints of their ascension to heaven after the resurrection of the dead. John xiv. 1, 2.

ASENATH. The daughter of Potipherah, priest of On, whom the king of Egypt bestowed on Joseph, probably for the purpose of strengthening his position in Egypt. The name is of doubtful meaning. It is supposed to be, *who belongs to Neith*, or a *worshipper of Neith*. Neith is the titular goddess of Sais, the Athene of the Greeks.

ASHDOD. The Azotus of the Greeks and Romans. A city on the summit of a grassy hill, near the Mediterranean coast, nearly midway

between Gaza and Joppa. It was a city of the Philistines, the seat of the worship of the idol Dagon, (1 Sam. v. 2, 5,) before whose shrine it was that the captured ark was deposited, and triumphed over the idol. Ashdod was assigned to Judah; but many centuries passed, before it and the other Philistine towns were subdued. Being on the road from Syria to Egypt, it became a place of some strength, and the possession of it was a matter of importance. Hence it was secured by the Assyrians before they invaded Egypt. The site is now marked by broken arches, and partly-buried fragments of broken columns. It is now called Esdud.

ASHER, happy. The son of Jacob, by Zilpah, and one of the twelve patriarchs. The province allotted to the tribe was on the coast, stretching along from Sidon on the north, to Carmel on the south. The descendants are called Asherites, and, at the time of the invasion of Palestine, amounted to fifty-three thousand four hundred. The tribe was unable to subdue the whole territory allotted to it, and in one district the aborigines occupied all the larger towns. Judg. i. 32.

ASHES, in the symbolical language of Scripture, denote *human frailty*, Gen. xviii. 27; *deep humiliation*, Esth. iv. 1; Matt. xi. 21. To sit in ashes is a token of mourning. Job ii. 8. Feeding on ashes, in Psal. cii. 9, appears to express grief; in Isai. xlv. 20, labour to no purpose. There was a sort of lustral water, made with the ashes of the heifer sacrificed on the great day of expiation: these ashes were distributed to the people, and the water, as well as the ashes, used in purifications. Numb. xix. 17, 18.

ASHKENAZ. One of the sons of Gomer, and grandson of Japheth, who gave his name to the country in the north and north-west of Asia. In Jeremiah it is placed with Ararat and Minni, provinces of Armenia: its probable situation was near the Black Sea. Jer. li. 27.

ASHTAROTH. A town of Bashan, called also Ashteroth-Karnaim. Josh. ix. 10; Deut. i. 4. It was included

in the territory of the half-tribe of Manasseh, and was assigned to the Levites. The word **KARNAIM** signifies *two-horned*, and refers to a heathen goddess, who was represented with a crescent or two-horned moon. The town existed in the time of Abraham. Gen. xiv. 5. It was one of the chief cities of Bashan, and is supposed to be the same as the modern Mezareib, on the route of pilgrims from Damascus to Mecca.

ASHTORETH. The same as **ASTARTE**. 1 Kings xi. 5. **ASHTAROTH** also occurs, which is not the proper name of the goddess, but the plural form of Ashtoreth: it may be employed to denote a plurality of images. Ashtoreth is the goddess of the Sidonians, worshipped in Syria and Phœnicia. Her worship was introduced among the Israelites during the period of the Judges, chap. ii. 13; and was celebrated by Solomon himself, 1 Kings xi. 5; and was ultimately put down by Josiah, 2 Kings xxiii. 13. In the service of this idol at Hierapolis, in Syria, three hundred priests were continually employed; and it is, with some degree of plausibility, presumed that the four hundred priests of Jezebel, mentioned 1 Kings xviii. 19, were also attendants upon her worship. She is called "the queen of heaven." Her worship may have originated in the adoration of the moon: other images were employed, of which the most common was the cow. Her worship became at length the most impure and revolting that can be imagined, and was celebrated in shady groves, proverbial for scenes of debauchery. **ASHERAH** is supposed to denote the same false divinity, symbolically connected with the planet Venus.

ASIA. Asia was not known to the ancients as one of the great divisions of the earth. Hence, in this extended sense, the word does not occur in the Bible. The Asia of the Bible is simply that peninsular portion of Asia which, since the fifth century, has been called Asia Minor, and sometimes, in a narrower sense, only a certain part, known as Asia Proper. 1. In the following texts it denotes Asia Minor:—Acts xix. 26, 27 xx. 4,

16, 18; xxvii. 2, &c. 2. In the following texts it means Roman or Proconsular Asia:—Acts ii. 9; vi. 9; xix. 10, 22; 2 Tim. i. 15; 1 Pet. i. 1; Rev. i. 4, 11. Asia Minor included Bithynia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lycania, Phrygia, Mysia, Troas, (all of which are mentioned in the New Testament,) Lydia, Ionia, Æolis, (which are all sometimes included under the name Lydia,) Caria, Doris, and Lycia. Asia Proper included the provinces of Phrygia, Mysia, Caria, and Lydia. Within this territory the seven churches were situated. The term was gradually enlarged in its application, and at length denoted a large portion of the eastern world. This part of the world is the most remarkable, as it has been the scene of the wondrous events connected with the origin, history, and destiny of our race.

ASKELON. A city of the Philistines, situated between Ashdod and Gaza, on the coast of the Mediterranean sea. After the death of Joshua, it fell into the hands of the tribe of Judah, to which tribe it was originally allotted. Judg. i. 18. It bears a prominent part in the Crusades. Little now remains of it but the walls, with numerous granite pillars.

ASNAPPER. The name of the king of Assyria, who sent the Cutheans into the country belonging to the ten tribes. Ezra iv. 10. He is generally identified with Esar-haddon, though others think he is the same as Shalmaneser. The title given to him in Ezra, "great and noble," belonged to the Assyrian satraps.

ASP. A small but poisonous serpent. Deut. xxxii. 33; Rom. iii. 13. The poison is so subtle as to kill within a few hours. The Hebrew word **PETHEN** is variously rendered in our version, but interpreters generally consider it as referring to the asp. Zophar alludes to it in his description of a wicked man: "Yet his meat in his bowels is turned, it is the gall of asps within him. He shall suck the poison of asps: the viper's tongue shall slay him." Moses describes the heathen: "Their wine is the poison of dragons, and the cruel venom of

asps." To tread upon the asp is attended with great danger: therefore to express the safety which the godly man enjoys under the protection of his heavenly Father, it is promised, that he shall tread with impunity on these venomous creatures. The prophet Isaiah, when predicting the conversion of the Gentiles to the faith of Christ, heightens the force and beauty of his description by declaring, "The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."



ASS. This animal is among the most common mentioned in Scripture, and constituted a considerable portion of the wealth of ancient times. Gen. xii. 16; Job i. 3; xlii. 12. There were different kinds, but the domestic ass was the most serviceable, and in many respects was preferable to the horse. They were generally dark or red-brown in colour, but sometimes white, and these were appropriated to persons of distinction. Judges v. 10. The **PARA**, *wild ass*, supposed to be the onager of the ancients, is taller and of a higher breed than the common ass. Its legs are better shaped, and it carries its head higher. It possessed more spirit than the horse. "A whip for the horse,"—a stimulus; "a bridle for the ass,"—a check. The allusions

in Scripture to the wild ass are numerous. See Job xi. 12. It is said of Ishmael that he should be *PARA-ADAM*, a wild-ass man, rough, untaught, and free as the wild ass. The female ass was particularly valuable, not only for the saddle, but also for her milk. It was used for food and for medicinal purposes. The precept of the Levitical law, Deut. xxii. 10, has been subject to a variety of interpretations. Some think it intended to prevent occasion for the violation of the law, Lev. xix. 19, "Thou shall not let thy cattle gender with a diverse kind." Others think the injunction symbolical. This interpretation is founded on 2 Cor. vi. 14—16. A sufficient reason may be found in the humanity towards the animal creation by which so many of the Mosaical precepts are dictated. The ass is lower than the ox, and when in a yoke with an ox must bear the principal weight, and that in a painful position of the neck. His steps are unequal, and his strength inferior; which must occasion an irregular draught, and great oppression to both. The ass is a spirited creature; the ox gentle and patient. The attachment of the ass to its owner is one of the most remarkable characteristics of this animal. In this respect it bears some resemblance to the dog. "The ox knoweth his owner, and the ass his master's crib." By the law of Moses the ass was declared unclean; and, therefore, it was not used for food, excepting, as it would appear, in cases of famine. See 2 Kings vi. 25. This, however, may be explained to mean not literally the head of an ass, but a certain measure so called. See 1 Sam. xvi. 20, where it is said, that Jesse sent to Saul "an ass of bread:" in our version the words "laden with" have been supplied. Although, therefore, the famine of Samaria may have compelled the people to eat asses, and a head may have been very dear, still the expression may mean the measure or weight which bore the same name.

ASSHUR. A son of Shem, who gave his name to Assyria. Gen. x. 22. It is believed that Asshur originally dwelt in the land of Shinar, but that he was compelled by the usurper

Nimrod to depart thence, and settle higher up towards the springs of the Tigris, in the province of Assyria, where some suppose he built Nineveh. Gen. x. 11, 12. It is, however, more probable that Nineveh was built by Nimrod.

ASSIDÆANS. This word is found in the Apocrypha. 1 Maccab. vii. 13. They were a body of eminently holy men devoted to the law. They are called also Chasidians, from *CHASIDIM*, *merciful*. It is conjectured by Jennings, that the name *ἀσιδᾶι*, or saints, came to be applied to them by their enemies as a term of reproach, like "Puritans" formerly in this country, and "saints" often in the present day. A company of them resorted to Mattathias to fight for the law of God and the liberties of their country.

ASSOS. A town of Lesser Mysia, opposite the island of Lesbos. Paul came hither on foot to meet his friends, in order to take ship for Mitylene. Acts xx. 13, 14. It is now a small village called Beiram.

ASSURANCE. A firm persuasion of our being in a state of salvation. It is not a conviction that we shall be finally saved: this latter kind of assurance is intimately connected with the doctrine of unconditional election. The word occurs in various connections in the New Testament. "Full assurance of understanding." Col. ii. 2. Here it appears to mean a full and perfect knowledge and entire persuasion of the truth of the Christian religion. "Assurance of faith." Heb. x. 22. An entire trust in the sacrifice and priestly office of Christ. "The assurance of hope." Heb. vi. 11. This refers to the heavenly inheritance, and implies a persuasion that we are the children of God, and heirs of God. The Scriptures teach the doctrine of the forgiveness of sin, and that when sin is forgiven we are assured of it, and peace and satisfaction of mind take the place of fear and anxiety. The notion that though an act of forgiveness may take place, we are unable to ascertain the fact, is quite irreconcilable with many scriptures in the New Testament, in which the writers speak of and describe an ex-

perience common to all Christians. "Being justified by faith, we have peace with God." "We joy in God, by whom we have received the atonement." "We have not received the spirit of bondage again to fear, but the Spirit of adoption, whereby we cry, Abba, Father." Other scriptures express the confidence and joy of Christians, their friendship with God, their access to him, their union and delightful intercourse with him. All these are utterly at variance with an unascertained and only hoped-for restoration to favour. See WITNESS OF THE SPIRIT.

ASSYRIA. 2 Kings xv. 19. This country included, in the most comprehensive use of the term, all the nations from the Mediterranean sea on the west to the Indus on the east. It is important to observe, that by the term Assyrians the sacred writers generally mean the people of Assyria Proper, or the empire of which Nineveh was the capital. By the Babylonians is meant, the people of the country of which Babylon was the capital; and by the Syrians, the people of the country of which Damascus was the capital. The chief city (Nineveh) was one of the most renowned of the eastern world.

It is difficult to furnish an abstract of the history of the Assyrian empire, so much doubt and uncertainty rest upon many of the statements of historians. Before we arrive at the period when the authentic records of the Old Testament guide us, the traditions are absurd. Nimrod appears to be the Ninus of profane history, a warrior, a conqueror, the builder of cities, and the founder of an empire. The Assyrian empire was probably founded B.C. 1237, and Nineveh was its capital. Ninus chose as his principal queen Semiramis, the wife of one of his officers, to whose prudent counsels he is said to have been indebted for many of his victories. On the death of Ninus, Semiramis assumed the administration. She made great additions to Babylon, and adorned it by stupendous edifices. She was succeeded by her son Ninyas, who, entrusting the entire management to his ministers, gave himself up

to indolence and debauchery. His successors for several generations appear to have followed his example. In the reign of Pul, B.C. 771, the Assyrians began to extend their empire westward beyond the Euphrates. He approached the confines of the kingdom of Israel, and inspired so much terror that his forbearance was purchased by a thousand talents of silver. 2 Kings xv. 19. Tiglath-pul-assur succeeded to the throne B.C. 747. He conquered the kingdom of Israel, and transplanted a great number of the inhabitants to remote parts of his empire. 2 Kings xv. 29. Invited by Ahaz, he made war against the kingdom of Syria, stormed Damascus, and removed the vanquished people beyond the Euphrates. Shalman-assur was the next king, B.C. 728. He invaded the kingdom of Israel, took Samaria after a siege of three years, and carried the ten tribes into captivity. He colonised Samaria by inhabitants from other parts. San-herib, or Sennacherib, was the next monarch. He fought against Hezekiah, B.C. 713, and also attacked Egypt. His impious blasphemies against God were punished by the miraculous destruction of his army. He returned home disgraced, and was slain by his own sons. Esar-haddon, or Assar-haddon-pul, was the third son of Sennacherib, and chosen in preference to the parricides Adrammelech and Sharezer. He conquered Judah, and made some impression on Egypt, but, returning to Nineveh, became the slave of intemperance. The satraps of Media and Babylonia revolting, besieged him in his capital; and, finding himself deserted by his subjects, he set fire to his palace, and threw his treasures and himself into the flames. Thus ended the Assyrian monarchy, and the supremacy of central and western Asia was transferred to the Babylonians, about B.C. 680. See BABYLON.

ASTARTE. See ASHTORETH.

ASTROLOGERS. A class of men who pretended to foretell future events by looking at the heavenly bodies. Dan. ii. 27. The word is derived from *ἀστήρ*, a star, and *λόγος*, discourse. The science is said to have been originated in Chaldæa, but was univer-

sally practised. It depends upon the notion that the stars have an influence, either beneficial or malignant, upon the affairs of men, which may be discovered and made the ground of certain prediction in particular cases; and the whole art consisted in applying astronomical observations to this fanciful purpose. It has been often practised in this country.

ASUPPIM, gatherings. The name of the treasury of the temple at Jerusalem. 1 Chron. xxvi. 15.

ATHALIAH, whom Jehovah remembers. 2 Kings xi. 1. The daughter of Ahab, by his wife Jezebel, and granddaughter of Omri, king of Samaria. She married Joram, or Jehoram, the son of Jehoshaphat, king of Judah. Her character was most odious. She counselled her own son in his wickedness; and when Jehu had slain him, she resolved to destroy the children of her husband by his former wives, and then take possession of the throne of Judah. But Jehosheba, a half-sister of Ahaziah, secured Joash, one of the children and heirs, and secreted him and his nurse for six years. In the seventh year, everything being prepared for the purpose, Joash, the young prince, was brought out, and put on the throne. Attracted by the crowd of people who had gathered together to witness the ceremony, and not suspecting the cause, Athaliah hastened to the temple. When she saw the young king on the throne, and found that her ambitious designs were likely to be defeated, she rent her clothes, and cried out, "Treason, treason," hoping probably to rally a party in her favour. It was too late. Jehoiada, the high-priest, who had organized this bold and successful attempt, without allowing time for pause, ordered the guards to remove her from the precincts of the temple and put her to death. 2 Kings xi.; 2 Chron. xxi. 6; xxii. 10, 11; xxiii.

ATHANASIUS. A patriarch of Alexandria, who is chiefly celebrated for his resistance of Arius and his erroneous doctrines. His sentiments as to the Trinity are embodied in the creed which bears his name, though it was probably composed by Hilary,

bishop of Arles. He was an eminent instrument of maintaining the truth, in an age when errors affecting the foundations of our faith were urged with great subtilty. The true key to the Athanasian creed lies in the knowledge of the errors to which it was opposed. The Sabellians considered the Father, Son, and Holy Spirit as one person; this was confounding the persons: the Arians considered them as differing in essence, —three beings; this was dividing the substance: and against these two errors was the creed formed.

ATHEIST. It is compounded of *ἀ*, privative, and *θεός*, God: one who denies the existence of God. This is called *speculative* atheism. Professing to believe in God, and yet acting contrary to this belief, is called *practical* atheism. Atheists have been sometimes known by the name of infidels; but the word infidel is distinctive of a more numerous party, and is almost synonymous with deist. Absurd and irrational as atheism is, it has had its votaries, apologists, and even its martyrs. Lucilio Vanini, a native of Naples, publicly taught atheism in France, and being convicted at Toulouse, was, in the spirit of the times, condemned and executed in 1619. The pretensions to it have generally been founded on pride or affectation; and it has always been found to prevail most in degenerate times, as among the Greeks, after Pericles, and among the Romans, after Augustus. This will in part account for the avowed atheism of several leading members of the French Convention. To this system pantheism leads: it is indeed a modification of atheism. Bruno and Spinoza were pantheists. Many avowed atheists deny certain first principles in reasoning, and consequently refuse to listen to arguments which must convince a man who can think. "Every effect must have a cause," is so clear and plain that it cannot be proved. Surely there never could be a time when there was not something: if there ever was a time when there was not something, there never could have been anything, since no effect can exist without a cause. Atheism is madness.

The being of a God may be proved from the marks of design, and from the order and beauty visible in the world; from universal consent; from the relation of cause to effect; from internal consciousness; and from the necessity of a final as well as an efficient cause. It may well be questioned whether any man can ever fall into the absurdities of atheism by a

deliberate use of his judgment. See Dr. S. Clarke's "Demonstration of the Being of a God;" Archb. Tillotson's Sermons, ser. i. Some of the principal writers on the being of a God have been, Newton, Boyle, Cheyne, Locke, Derham, Bentley, Ray, Cudworth, Samuel Clarke, John Clarke, Abernethy, Balguy, Baxter, Fenelon. See also the Bridgewater Treatises.



ATHENS, *the city of Minerva.*

The chief city of Attica, situated on the Saronic gulf, forty-six miles east of Corinth, and about five miles from the coast. The city was in a plain, which extended to the sea. Several rocky hills rose in the plain, the largest of which was the citadel, or Acropolis. Around this the city was built, most of the buildings spreading towards the sea. The summit of the hill was nearly level, about eight hundred feet long and four hundred wide. The only way that led to the Acropolis was through the Propylæa, a magnificent gateway, adorned with two wings, and two temples decorated with the finest pieces of sculpture and painting. Through these splendid portals was an ascent by marble steps to the summit of the hill, on which were erected the temples of the guardian divinities of Athens. On the left was the temple of Pallas Athene (Minerva), the protectress of cities, containing a column fabled to have fallen from heaven, and an olive-tree fabled to have sprung spontaneously from the

earth at the mandate of the goddess. Beyond this was the temple of Neptune. On the right arose the Parthenon, the glory of Athens, the noblest triumph of Grecian architecture. From whatever quarter the traveller arrived, the first thing he saw was the Parthenon rearing its lofty head above the city and the citadel. Its ruins, still sublime in decay, are the first object that attracts the eye of a stranger. It was of the Doric order of architecture, built of the beautiful white marble found in the quarries of Mount Pentelicus. It was about one hundred feet wide, two hundred and twenty-six feet deep, and seventy feet high. There was a double portico of columns at the two fronts, and single rows along each side. There was an architrave, or frieze, along the exterior of the nave, beautifully sculptured, with the representation of a procession in honour of Minerva. Within the temple was a statue of Minerva, carved by Phidias, celebrated for its size, the richness of its materials, and the exquisite beauty of the workmanship.

It was made of gold and ivory, and was nearly forty feet high. The goddess was represented erect, covered with her ægis, holding in one hand a lance, and in the other a figure of victory. At the foot of the Acropolis, on one side was the Odeum, or music-hall, and the theatre of Bacchus: on the other side was the Prytaneum, where the chief magistrates and most meritorious citizens were entertained at a table furnished at the public expense. A small valley, called Cœle (the hollow), lay between the Acropolis and the hill on which the Areopagus held its sessions; it also separated the Areopagus from the Pnyx, a small rocky hill, on which the general assemblies of the people were held. It was remarkable only for the meanness and simplicity of its furniture, which formed a striking contrast to the grandeur of the surrounding buildings. Here the spot is yet pointed out from which the eminent orators addressed the people. It is cut in the natural rock. Beyond the Pnyx lay the Ceramicus, or pottery-ground, containing the market-place. This was a large square, surrounded on all sides with statues and public buildings. There were three principal places of public exercise, near the city, where the philosophers and rhetoricians delivered their lectures. The most celebrated of these was the Academy, deriving its name from its having been the country-seat of Academus, who spent the greater part of his fortune in ornamenting this place. Here Plato delivered his lectures, and hence his followers are called Academics. The Lyceum, on the opposite side of the city, was chosen by Aristotle for his school. He generally instructed his pupils while walking about the groves and avenues of this place; and hence his followers are called Peripatetics. Cynosarges was about a mile from the Lyceum, and was the residence of Antisthenes, the founder of the Cynic sect. It may at once be concluded, that such a magnificent city would rank high in political eminence and in military fame, would be greatly distinguished for the learning, the eloquence, and the polished refinement of its inhabitants, and indeed

for all that was elegant in every branch of science, art, or literature. It was to this place that St. Paul came, about A.D. 52, and found the people sunk in idolatry. It was "wholly given to idolatry." Almost every object of worship belonging to every nation had a niche in its Pantheon. There are said to have been more images and statues here than in all the rest of Greece put together; which gave occasion to one of the humorous satirists to say, that "in Athens a god was more easily found than a man." See Acts xvii. 16—23. The modern city is in many places a collection of huts. Many Turkish houses were burned by the Greeks in the first siege of the citadel. Many Greek houses were destroyed during the occupation of the place by Omer Brioni, and many more have fallen down through mere decay or neglect.

ATONEMENT, is the satisfaction offered to divine justice, for the sins of mankind, by the death of Jesus Christ, by virtue of which all true penitents who believe in Christ are reconciled to God, are freed from the penalty of their sins, and are entitled to eternal life. Our English word seems to be thus formed, *at-one-ment*. The word in its popular use has a variety of significations, such as reconciliation, satisfaction, expiation. It occurs often in the Old Testament, but only once in the New, though the subject itself, under other names, is presented and illustrated in every variety of form, and by all the force of repeated and emphatic expression, both in the Gospels and Epistles. It is the great lesson of the Bible. And any one who could contrive to strip the Bible of the doctrine of atonement by vicarious sacrifice, must have a mind so singularly constituted that it may be safely pronounced to be impossible to convey to him any divine discovery at all. If atonement be explained in accordance with the above definition, it implies two parties at variance. To God, men sustain the relation of creatures, and of subjects of his moral government. They are under law; that law is protected by penal sanctions. All have violated that law. It is impossible that the

violation of the law could destroy its obligation, or man's responsibility. Sin is the transgression of the law, and all unpardoned sin involves an accumulation of guilt and of liability to punishment. The law only provides for the honour of the lawgiver, by the penalty annexed to it. It is impossible that it should make provision for the forgiveness of sin. "The soul that sinneth shall die." "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Then look at the case of God. He is the righteous lawgiver and judge. He fixed the penalty for the infraction of this law. His authority has been violated. Justice can only condemn the wicked and acquit the righteous. The honour of God, the dignity and stability of his throne, demand that the authority of his law be maintained inviolate, and that the breach do not pass with impunity. Man, the sinner, left in the hands of justice, must die. The unconditional absolution of the sinner would be an outrage on the claims of justice; the annihilation of man would be an evasion of those claims; and the law taking its course, everlasting death must be endured. What then is to be done? Here is the place for atonement. It has been thus well put,—"In its simplest form, the problem of a religion may be thus expressed: Given, a supreme Deity, the Creator and Governor of all things, and an intelligent creature in a state of alienation and estrangement from his Creator; to determine the means whereby a reconciliation may be effected, and the creature restored to the favour and service of God." It is thus expressed by another eminent theologian,—"Such act or acts as shall accomplish all the moral purposes, which to the infinite wisdom of God appear fit and necessary under a system of rectoral holiness, and which must otherwise have been accomplished by the exercise of retributive justice upon transgressors in their own persons." The mode in which this glorious purpose is fulfilled is by the substitution of the Son of God in the place of sinners. By the sacrifice of himself, Christ puts away sin. The

sacrifice is not only of divine appointment, but is strictly and properly itself *divine*. It is true, divinity could not suffer: in making expiation, suffering could be endured by the manhood alone. The person, whose manhood suffered, was "Immanuel, God with us." "God manifest in the flesh." "The brightness of his Father's glory." The design, then, of the substitution refers to God as well as to man. It is the public vindication of the divine righteousness; the maintenance, in all its unsullied brightness, of the honour of the divine throne. Now, God can be just in bestowing mercy on the penitent sinner. Our limited space forbids us to bring out the Scripture argument at any length. We must request the reader to pay a special regard to the force of the scriptures referred to below. The subject is the lesson of the Bible. The seed of the woman crushing the head of the serpent, is the first intimation. Then follows the divine institution of animal sacrifices. The sacrifice of Abel accepted, while that of Cain was rejected. See ABEL. The Mosaic dispensation, in which previous types were embodied, and new ones introduced, was a system of prefiguration, in which one great truth was always prominent: "Without shedding of blood there is no remission." See Isai. liii.; John i. 29; Matt. xx. 28; 1 Peter ii. 24; iii. 18; i. 18, 19; 1 John i. 7; ii. 2; Rom. v. 10; iii., iv; Eph. i. 7; Rev. iv., v. As to the extent of the atonement, the Scriptures speak very clearly. It is unlimited. It reaches to all the sinning race of Adam. If any perish, it is because they will not be saved. Christ by his atonement has removed every barrier out of the way of the sinner's approach to God for salvation, not by suffering just as much as all the world of sinners must have suffered, had the law taken its course; but by presenting a sacrifice of *infinite worth*, arising from the divinity of his person. A limited atonement is an absurdity. It is limiting infinity. After all the vain philosophy and speculation of Deists and Socinians to destroy or modify

this doctrine, the atonement, by the infinitely valuable sacrifice of Jesus the Saviour, remains, and will for ever remain, *the essential principle of the Bible*. It will always illustrate the sinfulness of sin, the infinite holiness, justice, and mercy of God, and the love of Christ. There is no other foundation. Reader, see that you build upon it. There is no other mode of escape from the penalty of sin. If you reject this, you trample under foot the blood of Christ. Accept the Saviour, and live.

ATONEMENT, DAY OF. A great fast instituted by Moses as a day of atonement for the sins of the Israelites. It took place on the 10th of Tisri, corresponding to our September. It commenced at sunset of the previous day, and lasted twenty-four hours. The ceremonies to be observed on this occasion are minutely described Lev. xvi. The most remarkable was the entrance of the high-priest into the sanctuary, a thing not allowed on other days. Heb. ix. 7. The expression of the apostle is not thought to convey the signification that the high-priest entered only *once* during that day, but to refer to the *one day* in the year when such a service took place. It is plain from the various rites enjoined, Lev. xvi. 12, 14, 15, that he must have entered more than once during the day. Maimonides says, he entered four times. The first time he was provided with a golden censer, and a vessel filled with incense; when, having entered, he placed the former between the two poles of the tabernacle, and put the incense on the coals. This done he went out, but so as not to turn his back on the sanctuary. At his second entrance, he took with him the blood of the bullock which he had offered in expiation of his own sins and those of the other priests, placed himself between the poles of the tabernacle, dipped his finger in the blood, and sprinkled it seven times below, and once above, the mercy-seat. This done, he left the basin of blood behind, and withdrew again. The third time he entered with the blood of the ram which he had offered for the sins of the nation, with which he sprinkled

towards the veil of the tabernacle eight times; and having mixed it with the blood of the bullock, he sprinkled again towards the horns of the altar of incense seven times, and once above it towards the east; after which he poured out the whole on the floor of the altar of burnt-offering, having again left the sanctuary and taken with him the basins of blood. The fourth time he entered to fetch back the censer and vessel of incense; and having returned, he washed his hands and performed the other ceremonies of the day. The ceremony of the scape-goat took place on this day. Two goats were set aside, one of which was sacrificed to the Lord Jehovah, while the other (azazel), which was determined by lot to be set at liberty, was sent into the desert burdened with the sins of the people. Lev. xvi. There is some difference of opinion as to the meaning and designation of the goat called **AZAZEL**. The language in the original is precise: "And Aaron shall cast lots on the two goats, one for Jehovah, one for azazel." Many of the ancients understand the name azazel to designate a person, and apply it to Satan. The objections to this view are very serious. The meaning which renders the word azazel expressive of the destination of the goat is much preferable. It may be translated, *the goat of departure*. It was sent off into the wilderness. This is in accordance with the history of the ceremony.

ATTALIA. Acts xiv. 25. A city of Pamphylia, in Asia Minor. It derived its name from its founder, Attalus Philadelphus, king of Pergamos. It was visited by Paul and Barnabas. It is now called Adalia.

AUGUSTUS, venerable. The nephew and successor of Julius Cæsar, and emperor of Rome at the time of the birth of Christ. Luke ii. 1. Though he was emperor for several years afterwards, yet his name has no connection with any scriptural events. He reigned forty-one years, and was succeeded by Tiberius Cæsar.

AVEN, iniquity, also virtue, and metonymically idol. 1. A plain in

Syria, called also the plain of Lebanon, because lying between the two ranges of the mountains of Lebanon. Amos i. 5; Josh. xi. 17. The site is supposed to be the same as Baalbec. 2. A city of Egypt, afterwards called Heliopolis or On. Ezek. xxx. 17. Heliopolis means *city of the sun*, and here there was a temple in his honour. AVEN, *plain of the sun*. 3. We find Bethel called Bethaven, or Aven, to denote the extreme wickedness of its inhabitants. BETHEL, *the house of God*. BETHAVEN, *the house of an idol*. Hos. x. 5. AVENGER OF BLOOD. The title given to him who pursued a manslayer to avenge the blood of one who had been slain. See GOEL, and CITIES OF REFUGE.

AVIM. The same as Avites and Hivites, a people descended from Canaan. Gen. x. 17. They originally occupied the south portion of that territory in Palestine, along the coast of the Mediterranean, which the Caphtorim or Philistines, afterwards possessed. Deut. ii. 23.

AZARIAH, *whom Jehovah aids*. Uzziah, king of Judah, son of Amaziah. He began his reign when only sixteen years of age, and was in many respects a good king. He was guilty of aspiring to execute the office of a priest, and to offer incense in the temple: he was, consequently, smitten with leprosy, which broke out on his forehead, and remained upon him till the day of his death. 2 Chron. xxvi. 21. During the time of his sickness, his son, Jotham, acted as his father's viceroy, and succeeded him in the government. The name Azariah is very common among the Hebrews, and is borne by a considerable number of persons mentioned in Scripture.

AZOTUS. See ASHDOD.

B

BAAL, *lord, master*. The term for God in many of the eastern languages. It was under this designation that several nations worshipped the sun. It was also applied to other objects of idolatrous worship. It is generally

thought that the Phœnicians supposed the sun to be the only lord of heaven, calling him BAAL-SAMEN, *lord of heaven*. As he was worshipped under different forms in different places, he was designated by adding the name of the place, as Baal-berith, Baal-gad, Baal-peor, &c., and these general names are included under the name of Baalim. Gesenius supposed the planet Jupiter to be represented by Baal: this, however, appears to be contradicted by 2 Kings xxiii. 5. Every argument which goes to show that Ashtoreth represented the moon, will be a valid reason for assuming Baal to be the sun. The two gods were so closely correlated, that the meaning of the one must, by the force of analogy, lead to the signification of the other. See ASHTORETH. Baal was worshipped by the Babylonians, Carthaginians, Assyrians, and others. With some he is identified with Moloch, to whom the Ammonites made their bloody sacrifices. Human victims were offered to Baal. Jer. xix. 5. High places were selected for his worship, and the priests were very numerous. Even the tops of houses were selected for worship and sacrifice. 2 Kings xxiii. 12; Jer. xxxii. 29. The Israelites were repeatedly led into the sin of worshipping this idol. In the time of the Judges; chap. ii. 13: in the reigns of Ahaz and Manasseh; 2 Chron. xxviii. 2; 2 Kings xxi. 3. Ahab, seduced by his wife, Jezebel, who was the daughter of the Sidonian king Ethbaal, appears to have made a systematic attempt to suppress the worship of Jehovah, and to substitute that of Baal. 1 Kings xvi. 31. The frantic character of the worship may be learned from the account of the manner in which the priests were confronted by Elijah. See 1 Kings xviii. The *house of Baal*, 1 Kings xvi. 32, means the temple where the idol was worshipped.

BAAL-BERITH, *covenant lord*. The name of an idol worshipped by the Shechemites. Judges viii. 33.

BAAL-GAD, *Baal's troop*. Josh. xi. 17; xii. 7. A city in the valley of Lebanon, supposed to have been at the foot of Mount Hermon, and per-

haps the same as Baal-hermon. Some have endeavoured to identify it with Baalbec; but of this there is considerable doubt.

BAAL-MEON. Numb. xxxii. 38. Sometimes **BETH-MEON**, and **BETH-BAAL-MEON**. A town in the tribe of Reuben, beyond the Jordan. The ruins have been discovered by modern travellers.

BAAL-PEOR. An idol of the Moabites. Numb. xxv. 1—9; Deut. iv. 3; Psal. cvi. 28. It is supposed that this god was worshipped with obscene rites, and from the time of Jerome it has been customary to compare him to Priapus. Peor was a mountain, and Baal-peor the name of the god worshipped there. The Israelites received this idolatry from the women of Moab, and twenty-four thousand were smitten down by the plague. Some identify this god with Saturn; others, with Pluto; and others, again, with Adonis.

BAAL-PERAZIM, *place of breaches*. The place where David put to flight the Philistines. 2 Sam. v. 20. The name was imposed in consequence of the victory; and hence the allusion, "The Lord shall rise up as in Mount Perazim." Isai. xxviii. 21. This gives some colour to the opinion of Gesenius, that where Baal is found as the first element in the names of

places, it seldom, if ever, has any reference to the god of that name; but that it denotes a place that *possesses*, which is the abode of, the thing signified by the latter half of the compound. This is supported by the fact that the words Baal and Beth are sometimes used interchangeably of the same place.

BAAL-ZEBUB. See **BEEL-ZEBUB**.

BAAL-ZEPHON. A station of the Israelites, on the border of the Red Sea. The situation is uncertain, and can only be decided by the route taken by the Israelites on leaving Egypt. It was over against Baal-zephon they were encamped, before crossing the Red Sea. Exod. xiv. 2. See **RED SEA**.

BAASHA. The son of Ahijah, and commander-in-chief of the armies belonging to Nadab, the son of Jeroboam, king of Israel. Baasha killed his master treacherously, at the siege of Gibbethon, and usurped the throne, which he possessed twenty-four years. 1 Kings xv. 27. His reign was filled with war and treachery. To secure himself in the usurpation, he massacred all the relatives of his predecessor. This barbarous action proved the accomplishment of the prophecy denounced against the house of Jeroboam, by Ahijah the prophet. 1 Kings xiv. 1, &c.



BABEL, *Tower of, confusion*. It appears, from the account given in Gen. xi. 1—9, that the primitive fathers of mankind, for some time after the deluge, wandered about

without any fixed abode, and at length settled on the plain of Shinar. At this time they were of one language. Finding materials suitable for the construction of edifices, they

proceed to make and burn bricks; and using the bitumen, with which the country abounded, for cement, they ~~built~~ a city and tower of great dimensions. Their design in the erection is thus stated:—"Let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." The object was the acquiring celebrity; and by raising a pile, whose top should reach to heaven, they thought they should attain their object. And also, apprehending the dispersion of their families, they designed, by the erection, to create a sort of beacon or mark, which, by being seen afar off, might keep them within such a distance of the place, as that, on all occasions requiring it, they might resort thither: "lest we be scattered abroad upon the face of the earth." If their design was, as some have conjectured, to raise a colossal place of refuge, to the top of which they might ascend in case of another flood, it is not probable that they would have built it on a plain, and not taken advantage of the additional elevation afforded by some of the adjacent mountains. But as the tower appears to have been of the form of a pyramid, or flame, there may have been some idolatrous purpose contemplated. It is certain that fire-worship commenced at a very early period, and perhaps among the followers, and by the direction, of Nimrod; for in succeeding ages, fire-towers were very common in Chaldæa, in which sacred fire was kept up, and religious ceremonies were performed in honour of the sun. God frustrated their design by a miraculous interposition. Their language was confounded, so that it was impossible to understand each other's speech. So many dialects existing at so early a period could only be the result of divine interposition; and this sudden and perplexing visitation, breaking up all social intercourse, and deranging all the ordinary operations of society, making the words of one man unintelligible to his neighbour, must have convinced the people of the displeasure of God. Necessity compelled them to separate;

and the purpose of God, that the earth should be peopled, was thus accomplished. At what time the tower was built is not exactly certain. The time fixed by some, is about one hundred years after the flood. This is conjectured from the birth of Peleg; "for in his days was the earth divided." This does not, however, allow a sufficient time to have elapsed from the deluge for the increase of the descendants of Noah. The general opinion of chronologists is, that from three to five centuries elapsed. The dimensions of the tower must have been prodigious. The general supposition is, that this tower is the same as the temple of Belus, in Babylon: if so, we have the dimensions given in Herodotus, Book i. He tells us, it was a square tower, built in the form of a pyramid, each side of which measured, at the base, a furlong; making the whole structure half a mile in circuit. Its height, according to another historian, was six hundred and sixty feet: considerably higher than St. Paul's cathedral, in London. It consisted of eight towers, one above the other. The ascent to the top was by stairs on the outside round it: perhaps there was an easy sloping ascent on the outside of the outer wall, which, turning by slow degrees, in a spiral line, eight times round the tower from the bottom to the top, had the same appearance as though there were eight towers placed one above the other. In these different stories were many large rooms, and arched roofs supported by pillars. Over the whole, on the top of the tower, was an observatory, by means of which the Babylonians became more expert in astronomy than other nations. The ruin is described by various travellers. One extract may furnish some conception of the original magnitude and grandeur of this tower. Mr. Rich says: "Leaving out of the question any conjecture relative to the original destination of this ruin, the first impression made by the sight of it is that it was a solid pile, composed in the interior of sun-burnt bricks, and perhaps earth or rubbish; that it was constructed in preceding stages, and faced with fine

bricks, having inscriptions on them, laid in a very thin layer of cement; and that it was reduced by violence to its present ruinous condition. The upper stories have been forcibly broken down, and fire has been employed, as an instrument of destruction, though it is not easy to say how or why. The facing of fine bricks has been partly removed, and partly covered with the mass which it supported and kept together. The Birs Nimroud is, in all likelihood, at present pretty nearly in the state in which Alexander saw it, if we give any credit to the report, that ten thousand men could only remove the rubbish, preparatory to repairing it, in two months. If, indeed, it required one-half of that number to disencumber it, the state of dilapidation must have been complete. The immense masses of vitrified brick which are seen on the top of the mount appear to have marked its summit since the time of its destruction. The rubbish about its base was probably in much greater quantities; the weather having dissipated most of it in the course of so many revolving ages; and, possibly, portions of the exterior facing of fine brick may have disappeared at different periods."

BABYLON. The name is supposed to be derived from **BABEL**, *confusion*. Another derivation is, *court of Belus*. The metropolis of the province of Babylon, and of the Chaldean empire. It was one of the most celebrated cities of antiquity, and in the reign of Nebuchadnezzar acquired such glory as to become the wonder of the world. Babylon was built on the sides of the Euphrates; but the first edifices were constructed on the western bank of the river, where stood the tower of Belus. When completed by Nebuchadnezzar, it formed a regular square, each side about fifteen miles long, and consequently the circumference was sixty miles. The eastern division of the city was the most recent, and was built by the Chaldeans or Kasdim: there Nebuchadnezzar built the great palace, the circuit of which was equal to a moderate-sized town. Like the generality of steppe-regions, the coun-

try between the Tigris and Euphrates did not produce materials fit for building; but the want of these was compensated by bricks. The vicinity of Babylon abounded in clay, which, dried in the sun, or burnt in kilns, became so firm and durable that the remains of the ancient walls, which have been thrown down for thousands of years, have withstood the action of the atmosphere to the present day: as may be seen by the specimens in the British Museum, which retain the arrow-headed inscriptions with which they were impressed. Mortar was also provided. A plentiful supply of bitumen was found near the little river Is, which is undoubtedly the modern Hit, near the fountains of which naphtha is still obtained in abundance. Layers of rushes and palm-leaves were laid between the strata of brick. Niebuhr, found specimens of these in the ruins of Babylon, so perfect that it might have been supposed that they had not been placed together longer than a few months.

The walls of Babylon were made of brick, cemented by bitumen, eighty-seven feet thick, and more than three hundred feet high. They were surrounded by a deep ditch, and pierced by a hundred gates, all made of solid brass. Towers were erected for the defence of the gates and the corners of the walls, except where a morass protected the walls, and prevented the approach of an enemy. Wide, straight streets from each of the gates crossed each other at right angles, which, with the four half-streets that fronted to the walls, divided the city into six hundred and seventy-six squares, each four furlongs and a half on each side, or two miles and a quarter in circumference. These squares were in fact separate villages, and many of them untenanted, being used as parks or pleasure-grounds by the king or his nobles. A bridge passed over the Euphrates between the two palaces on the opposite banks, which we are further told were connected by means of a tunnel. The length of the bridge was about a furlong, but its breadth only thirty feet. A long causeway on each side of the river

made the bridge appear of much greater extent than it really was. The new palace built by Nebuchadnezzar was prodigious in size and superb in embellishments. Its outer wall embraced a circuit of six miles: within that circumference were two other embattled walls, besides a great tower. The palace was splendidly decorated with statues of men and animals, and vessels of gold and silver, and furnished with luxuries of all kinds, brought thither from conquests in Egypt, Palestine, and Tyre. Its greatest boast were the hanging gardens, which acquired, even from Grecian writers, the appellation of one of the wonders of the world. They are supposed to have been built by Nebuchadnezzar to gratify his wife Amytis, who was anxious to possess elevated groves, such as she had been accustomed to enjoy at her native Ecbatana. Babylon was all flat, and, to accomplish so extravagant an object, an artificial mountain was raised, four hundred feet on each side, while terraces, one above the other, rose to a height which overtopped the walls of the city. The ascent from terrace to terrace was by means of flights of steps, while the terraces themselves were reared on ranges of regular piers, which, forming a kind of vaulting, rose in succession one over the other to the required height of each terrace, the whole being bound together by a wall of twenty-two feet in thickness. The level of each garden was then formed in this manner:—The top of the piers was first laid over with flat stones, sixteen feet long, and four feet wide; on these stones were spread beds of matting, then a thick layer of bitumen; after which there came two layers of bricks, which were covered with sheets of solid lead. The earth was heaped on this platform, and in order to admit the roots of large trees, prodigious hollow piers were built, and filled with mould. From the Euphrates, which flowed at the base of the mound, water was drawn up by machinery. The whole had the appearance, to those who saw it from a distance, of woods overhanging mountains. Such was the comple-

tion of Nebuchadnezzar's work when he found himself at rest in his house and flourished in his palace. "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" Dan. iv. 30.

This city was the subject of some of the most remarkable prophecies of the Old Testament. See *Isai. xiii. 1—22; xiv. 22—24; xxi. 9; xlvii. 1—7; Jer. xxv. 11, 12; l. 24, 46; li. 11, 36. 39. 57.* The fulfilment of these scriptures has been in many respects literal. The city was invested by the victorious armies of Cyrus; and the two-leaved gates of brass were opened before him, and broken in pieces. He made himself master of the palace in the dead of the night. Having first, by means of canals, turned the river into the great dry lake west of Babylon, and then marched through the emptied channel, he made his way to the outer walls of the fortified palace on its banks; when, finding the brazen gates incautiously left open by the royal guards engaged in feasting and drinking, he entered with his troops, and in that night was Belshazzar slain. This was the end of the glory of Babylon. From that time its grandeur began to decay. It is now only a heap of ruins, tenanted by beasts and birds that are accustomed to haunt solitary places. See Rich's "Memoirs of the Ruins of Babylon," and Keith's "Evidence of Prophecy."

BABYLON THE GREAT. As Babylon of old was the chief of idolatrous cities, she is taken as a fit emblem of the enormous guilt and extensive influence of idolatrous and papal Rome, each in its turn being the mother of harlots, and of the abominations of the earth: the former corrupting the heathen world by her fornications, the latter the Christian world. Rev. xvii. 5.

BABYLONIANS. See ASSYRIA.

BACA, VALLEY OF. Psalm lxxiv. 6. *Baca* is supposed by some to be the name of a place: others take the word to mean *weeping* or *sorrow*. It is probably the name of any dreary valley or wilder-

ness. The psalmist may point out some dry and sandy tract through which the Israelites had to pass on their way to Jerusalem. Without springs of water, the Israelites would be put to inconvenience as they journeyed through it. They dig pits, and the rain fills the pools. They then drink of the refreshing water, and go from strength to strength. The description of the journey to the annual festival is singularly applicable to the Christian's journey to heaven. Psal. lxxxiv. 5-7. The *travellers* set out with affection for the way, and confidence in God. "In whose heart are the ways;" "whose trust is in God." The *road* is through a dreary desert, where they find comfort. This world is a valley of tears; "but unto the upright there ariseth light in the darkness." In the deepest sorrows of life, the Christian seeks and finds consolation, so that a dry and dreary valley becomes a well-watered garden. The *progress* of the travellers is from strength to strength, or from company to company: indicative of Christian proficiency in knowledge, holiness, and brotherly kindness. The *termination* of the journey is in Zion, before God. Jerusalem and the temple were beautiful types and representations of heaven. There the journeyings of the pilgrim will end. See FEASTS.

BADGER. Exod. xxv. 5. The tabernacle was covered with badgers' skins. There is some difficulty in deciding what animal is meant by the Hebrew word TACHASH. The badger is not an inhabitant of Asia, and there is nothing in the skin which fits it for the purpose above-named; nor is it likely that the skin of an unclean animal would have been suffered to come in contact with objects so sacred as the tabernacle, and all that pertained to it. Some refer to the seal, since these animals were numerous about the Red Sea, and seal-skin or shagreen would be suitable as an exterior covering. It is remarkable that in the hunting-scenes on Egyptian monuments, there is to be found a number of ruminating animals of the antelope kind, known to the natives under various names, all

of which appear to be varieties of the word TACHASH: they are of purple-grey and slaty colours, and of considerable size. It is conjectured from this circumstance that the skins of these animals were accessible in abundance, and might be dressed with the hair on, and used for a variety of purposes.

BAG. Deut. xxv. 13; Luke xii. 33. The money deposited in the treasuries of eastern princes, or intended for large payments, or to be sent to a government as taxes or tribute, was collected in long narrow bags or purses, each containing a certain amount of money, and sealed with the official seal. So long as the seal remained unbroken, the bag or purse passed current for the amount marked thereon. In the receipt or payment of large sums this was an important convenience, especially as paper transactions were unknown. To this day, in the Levant, "a purse" is the name for a certain amount of money, and all large payments are called purses. The money collected in the temple, in the time of Joash, for its reparation, seems to have been counted in bags of equal value, and they were probably delivered sealed to those who paid the workmen. 2 Kings xii. 10. The word used in the New Testament is composed of two words, meaning *tongue* and *keep*. It was used to denote the bag in which the musicians kept the tongues, or reeds, of their pipes. Hence it came to mean any bag or purse into which travellers put their money.

BAKE. Sarah baked cakes upon the hearth for the entertainment of the strangers who visited Abraham. Gen. xviii. 6. See also 1 Kings xvii. 13; 2 Sam. xiii. 6. Public bakers were not known in early times. Pliny says that in Rome no such thing as a public baker was known for upwards of five hundred years. The eastern bread was thin cakes, baked on the hearth, and sometimes covered with hot ashes. The process of baking was a very speedy one. See BREAD.

BALAAM, *lord of the people*. Others render his name, *destruction of the people*, in allusion to his sup-

posed supernatural powers. A native of Pethor, a village in Mesopotamia, on the Euphrates. His history is contained in the book of Numbers, chapters xxii., xxiii., xxiv., and xxxi. Whether he was a true prophet or only a pretender, has been the subject of much controversy. One class of expositors, such as Origen, Cyril, &c., assert that his power was exclusively magical. Theodoret and St. Ambrose think that he prophesied against his own inclination, and was not aware of the import of his own predictions. Jerome thinks he was a true prophet; that he knew the true God, and erected altars to him, but that he was corrupted by avarice. St. Peter (2d Epist., ii. 16) calls him a prophet: and the opinion is probably correct that he had once been a good man and a true prophet, till, loving the wages of unrighteousness, and prostituting his office to covetousness, he apostatised from God, and, betaking himself to idolatrous practices, fell under the delusion of the devil; though at the peculiar juncture referred to in the Jewish history, it might be consistent with God's wisdom to appear to him, and overrule his mind by the impulse of true revelations. On his way to curse the Israelites, he was informed by a most extraordinary and significant miracle, that his course was wicked and perverse, and he was effectually restrained from doing what Balak had sent for him to do. The speaking of the dumb ass with the voice of a man has been the subject of cavil and ridicule with infidel and wicked men. Some, to endeavour to allay this feeling, have presumed that the whole was an allegory, or the mere imagination or vision of Balaam. St. Peter says, "The dumb ass, speaking with man's voice, forbade the madness of the prophet." 2 Pet. ii. 16. This was a miracle; and it is absurd to attempt to account for a miracle by ordinary rules of reasoning. The power of God alone could give to any creatures the faculty of speech; and surely he who could bestow it upon man could also give it to a brute. The miracle was most significant and appropriate. God was about to make the tongue of

Balaam utter what it was not in his heart to say, and he precedes this by showing him that the power of speech and thought are under divine control. Bishop Newton says, that the restraint of Balaam's tongue was a greater miracle than the freedom of the tongue of the ass.

Before Balaam left the land of Moab, as though out of revenge that he had missed the promised reward, he instructed the Moabites and Midianites to send their daughters into the camp of the Israelites, in order to draw them first into lewdness, and then into idolatry. The artifice succeeded: many were deluded, and led into the worship of Baal-peor. Numb. xxv. 1—3; xxxi. 16.

BALAK, *empty*. The son of Zippor, and king of the Midianites. See **BALAAM**. It appears that Balak was so certain of the fulfilment of Balaam's words, "Blessed is he that blesseth thee, and cursed is he that curseth thee," that he never afterwards made the least attempt to oppose the Israelites.

BALDNESS, was either natural or artificial. It was customary among eastern nations to cut off the hair of the head, or to shave the head, as a token of mourning, on the death of a relation. This was forbidden to the Israelites, in consequence of its being a heathen custom. See Jer. xvi. 6, and Deut. xiv. 1. Natural baldness was treated with contempt, because it exposed a man to the suspicion of leprosy. The young men cried after Elisha, "Go up, thou bald head." While they indicated by this epithet great contempt for him as a prophet of the Lord, they probably scoffed at the same time at the miracle of Elijah's ascension.

BALSAM, **BALM**. Gen. xxxvii. 25. "Balm" is a contraction of "balsam." It is an evergreen, which grows to about fourteen feet high, and spontaneously in its native country, Abyssinia. It also flourishes on the mountains of Gilead. The balsam-tree was one of the most celebrated and esteemed among the ancients. Pompey and Titus both carried specimens of it to Rome, as trophies of their triumphs in Judæa. It was never

generally cultivated in Judæa; but appears to have been produced in the neighbourhood of Jericho. The balm was usually obtained in the following way. Incisions were made in the bark at the time of the year when the fresh juices were in circulation; the drops exuding were caught in small earthen bottles. The produce of every day was collected, and put into a larger vessel. The quantity from one tree does not exceed sixty drops per day. There were three kinds extracted, differing greatly in value. The first was *opobalsamum*, the juice of the trunk which flowed spontaneously, or as the result of incision. Some suppose it was only found in the kernel of the fruit. The second was *carpobalsamum*, made by expressing the fruit when in a state of maturity. The third, *xylobalsamum*, was a decoction of the buds and small young twigs. Both the fruit and wood were employed for macerating in oil, which would extract the odour. It was an important article of merchandise among eastern nations, Ezek. xxvii. 17, and was also greatly celebrated for its healing properties. The prophet Jeremiah makes an eloquent and pathetic expostulation, when he expresses his grief and disappointment that the spiritually wounded and diseased state of the daughter of Zion should remain, when there was a healing balm and a divine Physician. Jer. viii. 22; xlv. 11; li. 8.

BANNER. Sometimes **STANDARD**, or **ENSIGN**. Isai. xiii. 2; xlix. 22; v. 26. Each of the four grand divisions of the army of Israel had a standard, or banner, distinguished by the colour. An inferior standard for sub-divisional bands was a common spear richly ornamented. The Egyptian princes used a standard like this, surmounted with a ball of gold. A **BEACON** is referred to by Isaiah, chap. xxx. 17. It was stationary, erected on lofty mountains, and used as a rallying token. Compare Isai. xviii. 3; lxii. 10—12; Jer. iv. 5, 6. In Psal. xx. 5, and other passages, there may be an allusion to the night-torch of the eastern encampments. This was a long pole, on the top of which was a

grate, not unlike a chafing-dish, supplied with fire, the size, height, or shape of which denoted the party to whom it belonged.

BANQUET. Festive meetings among the Jews were held towards the close of the day, as it was not till the business of the day was over that they freely indulged in the pleasures of the table. These entertainments, after the Roman fashion, were called "suppers," yet they constituted the principal meal, and correspond exactly with our dinners; the hour being about five or six o'clock in the afternoon. We have the custom introduced in Luke: "A certain man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready." On these occasions, the company was invited a considerable time before the celebration of the feast; but on the day and at the hour appointed, an express, by one or more servants, according to the number and distance of the expected guests, was dispatched to announce that the preparations were completed, and that their presence was looked for immediately. The custom obtains in the East at the present day; and the second invitation, which is always verbal, is delivered by the messenger in the master's name. This after-summons is, however, only sent to such as have been previously invited and have accepted the invitation, and who are, therefore, bound in every feeling of honour and propriety to postpone all other engagements. This will explain the reason for the wrath of the master of the feast, and show that it was natural and reasonable; for the parties by accepting the invitation had given pledge of their presence, the violation of which on trivial grounds, and especially after the liberal provision made, could be regarded in no other light than as a deliberate insult. The guests were received with ceremony at the door, conducted through a long passage to the receiving-room, and, when all were assembled, *the door was shut* by the master himself; and the crowd of bystanders, attracted by the occasion, had no chance of

admission. See Luke xiii. 24, 25; Matt. xxv. 10. The first act of attention was the furnishing water and fragrant oil or perfume. Then a richly embroidered robe was provided for each guest, to be worn during the entertainment. Rev. iii. 4, 5. For a guest to refuse this robe, and to persist in appearing in his own dress, implied a contempt both for the master of the house and his entertainment, which could not fail to provoke resentment. Matt. xxii. 11. The guests reclined on the occasion. See ACCUBATION. The strictest etiquette was observed in the arrangement of the guests. Sometimes, seniority was the guide. Gen. xliii. 33. In other cases, on arriving, they looked round, and chose a position according with their circumstances. Morier, who is well acquainted with the customs of the Persians, says, that at a public entertainment to which he was invited, when the assembly was nearly full, the governor of Kashan, a man of humble mien, though of considerable rank, came in, and seated himself in the lowest place, when the master of the house, after numerous expressions of welcome, pointed out with his hand to an upper seat in the assembly, to which he desired him to move, and which he took accordingly. Dr. Clarke states, "that at a wedding-feast he attended at St. Jean d'Acre, two persons, who had seated themselves at the top, were noticed by the master of the ceremonies, and obliged to move lower down." The knowledge of these circumstances serves to illustrate several passages of Scripture. See Prov. xxv. 6, 7; Matt. xxiii. 6; Luke xiv. 7. The convenience of knives, forks, and spoons being unknown, the hand was the only means of conveying food to the mouth; and the common practice was to dip the thin bread in the dish, and fold it between the thumb and fingers, enclosing a portion of the contents of the dish. Several hands were occasionally plunged into one dish at the same time. See John xiii. 26. The dishes at an eastern entertainment generally consist of flesh, fish, fowls, melted

butter, honey, and fruits. Generally animal food was cut into small pieces, stewed, or prepared in a liquid state. Dishes of savoury meat were prepared highly seasoned. As to drink, when particular attention was designed to be paid to any guest, his cup was filled till it ran over. Psal. xxiii. 5. Larger portions of meats were also sent to distinguished guests, not that they were expected to surfeit themselves by excessive indulgence, but that they might have the opportunity of gratifying the palate with greater variety. The hands, frequently besmeared with grease, were anciently cleaned by rubbing them with the soft part of the bread, which, being thrown under the table, became the portion of dogs. Matt. xv. 27. It was, however, common for a servant to go round at the conclusion of the feast with a basin of water, in which each guest washed his hands. See 2 Kings iii. 11.

BAPTISM. That baptism is obligatory, is evident from the example of Christ, who by his disciples baptized many that, by his miracles and discourses, were brought to profess faith in him as the Messiah;—from his command to his apostles after his resurrection, Matt. xxviii. 19;—and from the practice of the apostles themselves, Acts ii. 38. In the first ages of Christianity, men and women were baptized on a profession of faith in our Lord Jesus Christ; but afterwards, and at that time, the children of believers were admitted into the church by baptism. Children were admitted into the Jewish church by circumcision. The covenant with Abraham, of which circumcision was made the sign and seal, is not to be regarded wholly, nor even chiefly, as a political and national covenant. The engagement was, 1. That God would bless Abraham. This included justification, and the imputation of his faith for righteousness, with all spiritual blessings. 2. That he should be the father of many nations. This refers quite as much to his *spiritual* seed as to his *natural* descendants. 3. The promise of Canaan; and this included the higher promise of the eternal inhe-

ritance. Heb. xi. 9, 10. 4. God would be "a God to Abraham and to his seed after him," ■ promise connected with the highest spiritual blessings, and which included the justification of all believers in all nations. See Gal. iii. 8, 9. Now, of this spiritual covenant, circumcision was the *sign* and the *seal*, and, being enjoined on all Abraham's posterity, was a constant *publication* of God's covenant grace among the descendants of Abraham, and its repetition a continual *confirmation* of that covenant. Baptism is, in like manner, the initiatory sign and seal of the same covenant, in its new and perfect form in Christ Jesus: otherwise the new covenant has no initiatory rite or sacrament. The argument that baptism has precisely the same federal and initiatory character as circumcision, and that it was instituted for the same ends, and in its place, is clearly established in several important passages of the New Testament. To these we can only refer. Col. ii. 10—12; Gal. iii. 27—29; 1 Pet. iii. 21. As circumcision was ■ *sign* of the covenant with Abraham, so baptism is a sign of the new covenant. It shows the placability of God; it is the initiatory rite of a covenant which promises pardon and salvation to true faith; it is the symbol of regeneration, the washing away of sin and the renewing of the Holy Ghost. It is also a sign of peculiar relation to God. In addition, the new covenant promises the Holy Spirit in his fulness to believers; and of the effusion of this power from on high, baptism was made the visible sign. In like manner baptism is a *seal* or *confirming* sign. By the institution of circumcision a pledge was constantly given by the Almighty to bestow the spiritual blessings of which the rite was the sign,—pardon and sanctification through faith in the future "Seed" of Abraham, peculiar relation to him as "his people," and the heavenly inheritance. So baptism is the pledge of the same blessings, along with that higher dispensation which it specially represents in emblem. In baptism there is, on the part of God, a visible assurance of his faithfulness to his covenant stipulations. It is also *our seal*. We make

ourselves parties to the covenant. It binds us. God binds himself. It is not regeneration, but a symbol which exhibits the necessity of inward purification. "Baptism is not the new birth. Many, indeed, seem to imagine they are just the same; at least, they speak as if they thought so. And as the new birth is not the same thing with baptism, so it does not always accompany baptism. They do not constantly go together."—*Wesley*. That infants are proper subjects of baptism may be shown by various arguments. If baptism substitutes circumcision, then, as Jewish children were circumcised, the children of Christian believers are entitled to baptism. If it had been intended to exclude infants from entering the new covenant by baptism, the absence of every prohibitory expression to this effect in the New Testament must have been misleading. Infant children are declared by Christ members of his church. See Luke ix. 47, 48; Mark x. 14. It was the practice of the apostles to baptize whole houses. See the case of Lydia, Acts xvi. 14, 15; of the jailer's house, Acts xvi. 33; and the household of Stephanas, 1 Cor. i. 16. The antiquity of the practice in the Christian church is undoubted. It can be traced up to the first periods of the church, and has been, till within modern times, its uncontradicted practice. As to the mode of baptism, there has been much controversy, into which this is not the place to enter. Some contend that it should be by *immersion*, others by *sprinkling*, and others that it matters not in which way it be done, the only thing required being the ritual application of water. Against the doctrine of immersion, the *presumptive* arguments are peculiarly strong. Such as arise from considerations of health, delicacy, the impossibility of three thousand being dipped in one day; the jailer's family in the night; the immersion of women by men, &c. Many very eminent scholars who have considered this subject with great care, and have brought great learning to their aid, have asserted that there is not a clear case of baptism by immersion to be met with in the New Testament.

The reader is referred, for a succinct view of the subject, to the "Theological Institutes" of the Rev. R. Watson, and we quote his views of the benefits of the sacrament:—"Baptism introduces the adult believer into the covenant of grace, and the church of Christ; and is the seal, the pledge to him, on the part of God, of the fulfilment of all its provisions, in time and in eternity; whilst, on his part, he takes upon himself the obligations of steadfast faith and obedience. To the infant child, it is a visible reception into the same covenant and church,—a pledge of acceptance through Christ,—the bestowment of a title to all the grace of the covenant as circumstances may require, and as the mind of the child may be capable, or made capable, of receiving it; and as it may be sought in future life by prayer, when the period of reason and moral choice shall arrive. It conveys also the present 'blessing' of Christ, of which we are assured by his taking children in his arms and blessing them; which blessing cannot be merely nominal, but must be substantial and efficacious. It secures, too, the gift of the Holy Ghost, in those secret spiritual influences, by which the actual regeneration of those children who die in infancy is effected; and which are a seed of life in those who are spared, to prepare them for instruction in the word of God, as they are taught it by parental care, to incline their will and affections to good, and to begin and maintain in them the war against inward and outward evil, so that they may be divinely assisted, as reason strengthens, to make their calling and election sure. In a word, it is, both as to infants and to adults, the sign and pledge of that inward grace which, though modified in its operations by the difference of their circumstances, has respect to, and flows from, a covenant relation to each of the three Persons in whose one name they are baptized,—acceptance by the *Father*,—union with *Christ*, as the head of his mystical body, the church,—and the communion of the *Holy Ghost*. To these advantages must be added the respect which God

bears to the believing act of the parents, and to their solemn prayers on the occasion, in both which the child is interested; as well as in that solemn engagement of the parents which the rite necessarily implies, to bring up their children in the nurture and admonition of the Lord."

BAR, *a son*. This word is used poetically for son in Psal. ii. 12; Prov. xxxi. 2. The Syriac word **BAR**; however, answers to the more common Hebrew term **BEN**, and is used in the New Testament in combination with proper names.

BARABBAS, *son of Abba*. Matt. xxvii. 16. A person who had forfeited his life in consequence of sedition and murder, and was in confinement at the time of Christ's apprehension. It was the custom of the Romans to release a criminal at the Passover, and they allowed the Jews to select the individual. So bent were they on the death of Jesus, that they clamoured for the release of the seditious man and murderer, in spite of the wish of Pilate to give up Jesus. See Matt. xxvii. 16—26; Mark xv. 7—15; Luke xxiii. 18—25.

BARACHIAS. Matt. xxiii. 35. There is some doubt as to the person who is here referred to. Some suppose he is the individual of whom we have an account in 2 Chron. xxiv. 20—22. The only difficulty in the way is that there Zecharias is called the son of Jehoiada; but it was common among the Jews for the same individual to have two names. It is probable, however, that the prophet Zechariah, who is expressly called the son of Berechiah, Zech. i. 1, was assassinated, and that the fact was known by tradition. The Jews evidently understood the allusion, or they would have denied the charge.

BARAK, *lightning*. The son of Abinoam of Kedesh-naphtali, a Galilean city of refuge in the tribe of Naphtali. Judges iv. 6. He was summoned by Deborah, the judge and prophetess, to take the field against the hostile army of Jabin, king of Canaan. He hesitated for a time, but at length consented on condition that Deborah would go with him: an indication either of the low state of

patriotic feeling among the Jews, or of the high estimation in which Deborah was held. The battle was fought, and the Israelites triumphed, because God fought for them. Deborah and Barak afterwards composed a triumphal song on the occasion. See Judges iv., v.

BARBARIAN. Originally this word was used to mean all who were not Greeks. Rom. i. 14. Tyndale's rendering is, "To the Grekes and to them which are no Grekes." The term, therefore, means a stranger or foreigner who does not speak the language of the country in which he sojourns. In 1 Cor. xiv. 11, St. Paul says, if he who speaks a foreign language in an assembly is not understood by those to whom he speaks, with respect to them he is a barbarian. Some derive the name from *BERBIR*, a shepherd. Strabo suggests, that the word *bar-bar-os* was originally an imitative sound, designed to express a harsh dissonant language, or sometimes the indistinct articulation of Greek by foreigners.

BAR-JESUS, *son of Jesus*. A Jewish magician in the island of Crete. Acts xiii. 6. He is called Elymas. Sergius Paulus was an officer under the Roman government, and anxious to receive religious instruction from Paul and Barnabas. But Bar-jesus, seeing that his occupation was likely to be injured, if Paulus embraced Christianity, endeavoured to dissuade him from listening to their arguments. He was severely rebuked by Paul, and instantly smitten by God with blindness. It is the opinion of Origen and Chrysostom, that Elymas was afterwards converted to Christianity.

BAR-JONA, *son of Jona*. See PETER.

BARLEY. A species of grain originally used for bread. Exod. ix. 31; Lev. xxvii. 16, &c. The Hebrew word means *hairy*, and the name is probably derived from the hairy beard which grows upon the ear. In Palestine the barley was sown in October, and reaped in March, just before the Passover. There was also another sowing in early spring. It was largely cultivated in Palestine, and appears to have been one of the principal

means of subsistence. See 2 Sam. xvii. 28; 2 Chron. ii. 15; John vi. 8—10.

BARNABAS, *son of consolation*, or *exhortation*, or *prophecy*. A Levite of the island of Cyprus. His name was Joses; but the apostles gave him the surname of Barnabas, which means *son of prophecy*. Luke interprets it *son of exhortation*, παρακλήσεως. The two significations are quite compatible, as prophecy includes the idea of declaration, warnings uttered by the prophets under divine inspiration. The name appears to have been given to him to denote his eminence as a teacher. Others understand it as referring to his mild and gentle disposition. "He was a good man, and full of the Holy Ghost and of faith." Acts xi. 24. He possessed land either in Cyprus or Judæa, and disposed of the whole for the benefit of the Christian community. As this occurred soon after the day of Pentecost, it is presumed that he was an early convert. He is generally considered to have been one of the seventy disciples. When Paul first made his appearance in Jerusalem after his conversion, Barnabas introduced him to the other apostles, and attested his sincerity. Acts ix. 26, 27. About A.D. 42, the church at Jerusalem sent him to Antioch, to behold and report upon the progress of the work of God in that city. Acts xi. 20—24. Some time after, he went to Tarsus to seek Paul, in order to bring him to Antioch, where they laboured together for two years, and were instrumental in the conversion of many sinners. They then left Antioch to convey alms from this church to that at Jerusalem. At their return they brought with them John Mark, the nephew of Barnabas. By divine direction (Acts xiii. 2) they were designated to a special work, and as missionaries visited Cyprus and some of the cities of Asia Minor. Acts xiii. 14. Soon after this the peace of the church was disturbed by certain zealots from Judæa, who insisted on the observance of circumcision by the Gentile converts. To settle the controversy, Paul and Barnabas were deputed to consult the apostles and elders at Jerusalem. Acts xv. 1, 2. They returned to commu-

nicate the result, accompanied by Barsabas and Silas. On preparing for a second tour, a dispute arose between them on account of John Mark, which ended in their taking different routes: Paul and Silas went through Syria and Cilicia, while Barnabas and his nephew revisited Cyprus. Acts xv. 36—41. At this point Barnabas disappears from the sacred narrative, which to its close is occupied solely with the labours of Paul. It has been inferred from 2 Cor. viii. 18, 19, that Barnabas was not only reconciled to Paul after their separation, but also became again his coadjutor.

There is a spurious Gospel attributed to Barnabas, written in Arabic, and translated into Italian, Spanish, and English. It is supposed to have been forged by some heretical Christians, and has since been interpolated by Mahomedans to favour the pretensions of their prophet. An Epistle is also extant, bearing the name of Barnabas, consisting of twenty-one chapters. From internal evidence it is clear that it is not the production of Barnabas.

BARSABAS, son of Saba. Joseph Barsabas, surnamed Justus, was one of the first disciples of Christ, and probably one of the seventy. He was one of the candidates for the vacancy among the apostles, occasioned by the apostasy of Judas. Acts i. 23. He was also appointed to accompany Paul and Barnabas from Jerusalem to Antioch on an important embassy. It is the opinion of some, that the person who accompanied Paul and Barnabas was not Joseph Barsabas, but another individual of the same name. Acts xv. 22.

BARTHOLOMEW, son of Tolmai. Matt. x. 3. He was one of the twelve apostles, and is supposed to be the same person who is called Nathanael. The reason of this opinion is, that in the first three Gospels Philip and Bartholomew are named together, while Nathanael is nowhere named; on the contrary, in the fourth Gospel, the names of Philip and Nathanael are similarly combined, but nothing is said of Bartholomew. Nathanael, therefore, must be considered his real name, while Bartholomew expresses

his filial relation. He was a native of Cana in Galilee. John xxi. 2. He was introduced by Philip to Jesus, who on seeing him pronounced that remarkable eulogy, which has rendered his name almost another word for sincerity: "Behold an Israelite indeed, in whom is no guile." John i. 47. He was one of the disciples to whom Christ appeared at the Sea of Tiberias after his resurrection; John xxi. 2; and who, after witnessing the ascension, returned with the other apostles to Jerusalem. Acts i. 4, 12, 13. Of his subsequent history we have only vague tradition: such as that he preached the Gospel in India and Northern Asia, and at length suffered martyrdom.

BARTIMEUS, son of Timeus. The man who was instantly cured of blindness by our Saviour in the neighbourhood of Jericho. Mark x. 46.

BARUCH, blessed. The faithful friend and secretary of the prophet Jeremiah, the son of Neria, of a distinguished family, and belonging to the tribe of Judah. In the fourth year of Jehoiakim, king of Judah, B.C. 607, Baruch was desired to write all the prophecies of Jeremiah delivered up to that time, and to read them to the people, which he did from a window of the temple. He afterwards read them before the king's counsellors at a private interview, when being asked to give an account of the manner in which the prophecy had been composed, he gave a description of the manner in which he had taken it down from the prophet's dictation. On this, they ordered him to leave the roll, advising that he and Jeremiah should conceal themselves. The king was informed of what had taken place, on which he had the roll read to him, and, after hearing a part of it, he cut it with a knife, and, notwithstanding the remonstrances of his counsellors, threw it into the fire. The prophecies were a second time committed to writing, when several others, not contained in the former roll, were added. This is the prophecy of Jeremiah which we now possess. Subsequently Baruch was sent to Babylon with a long letter

from Jeremiah, predicting the judgments which should come on that great city. After he returned, Jerusalem was besieged, and Jeremiah and Baruch were both thrown into prison. When the city surrendered, Nebuzar-adan showed him great kindness, and permitted him to go with Jeremiah wherever he chose. They were both compelled to follow the people into Egypt, where Jeremiah soon afterwards died. Jer. xxxvi.—xliii. There is no account in Scripture of Baruch's return from Egypt. The rabbins, however, allege that he died in Babylon, in the twelfth year of the exile.

BARZILLAI, *iron-made*, or perhaps *herdsman*. An aged and wealthy Gileadite, a friend of David when he was in exile during Absalom's rebellion. He sent a liberal supply of provisions, beds, and other conveniences for the use of the king's followers. 2 Sam. xvii. 27; xix. 32. On David's return, Barzillai accompanied him as far as Jordan, but declined, in consequence of his great age, to proceed to Jerusalem, and receive the favours he had intended for him. David, in his final charge to Solomon, enjoined upon him to show kindness to Barzillai's family, and to make them members of the royal household. 1 Kings ii. 7.

BASHAN, *fat, fruitful*. Numb. xxi. 33. A rich district lying east of the Jordan, and between the mountains of Hermon on the north, and those of Gilead on the south. The country took its name from the hill of Bashan, which is situated in the midst of it, and is called by the Greeks Batanaea. It was formerly celebrated for its stately oaks, its fine breed of cattle, and its rich pasturage. "Rams of the breed of Bashan." Deut. xxxii. 14. "Rams, bulls, goats, all of them fatlings of Bashan." Ezek. xxxix. 18. The oaks of Bashan are mentioned in connection with the cedars of Lebanon. Isai. ii. 13. Modern travellers describe the country as still abounding with verdant and fertile meadows, valleys traversed by refreshing streams, hills crowned with forests, and pastures offering an abundance to the flocks that wander through them.

See Buckingham's "Travels in Palestine," vol. ii., p. 112, &c.

BAT. In Hebrew the word means *flying in the dark*. This, when taken in connection with the language, Deut. xiv. 18, 19, "Moreover the **ATALLAPH** and every creeping thing that flieth is unclean to you," renders it impossible to mistake the creature designated. The bat has claws growing out of its pinions. It has no resemblance to a bird, except that it can fly. In the texts of Scripture where allusion is made to caverns and dark places, the insect-eating bat, similar to the European, is pointed out. Isai. ii. 20.

BATH. A liquid measure, containing about seven gallons and two quarts. Ezek. xlv. 10, 14. Solomon's molten sea held two thousand baths; and with the foot-brim, three thousand baths. 1 Kings vii. 26; 2 Chron. iv. 5.

BATH-KOL, *daughter of the voice*. By this name the Jewish writers distinguish a kind of revelation, which was mostly employed after the time that verbal prophecy had ceased. Some of them say, that it was occasionally an instrument of divine communication during the early history of the Israelites. There is no certain information as to the nature of this response, or the precise reason of its designation. It is disputed whether the persons hearing the **BATH-KOL** heard the very voice from heaven, or only a daughter, or *echo*, of it; or whether, according to Maimonides, it was a strong imagination that a man had that he heard a voice from without himself. The occasions when the voice is reported to have been heard are not of any great importance and solemnity. Prideaux thinks the **BATH-KOL** a kind of divination, invented by the Jews, like the *sortes virgilianæ* among the heathens. Others look upon it as a personification of tradition.

BATHSHEBA. The daughter of Eliam, and wife of Uriah, an officer in David's army. During the absence of her husband, she was seduced by David. The husband was slain by the contrivance of David, and, after a brief period of mourning, she was legally married to David, and bore

him Solomon. Her influence over the mind of David seems to have continued; for she ventured to promote the proclamation of Solomon before his father's death. Solomon treated her with marked respect. She bore other children, named in 2 Sam. v. 14; 1 Chron. iii. 5. For the facts of this history the reader is referred to 2 Sam. xi. 4, 5, 15, 17; xii. 15—18, 24; 1 Kings i. 11; ii. 13.



BATTERING-RAM. Ezek. iv. 2, xxi. 22. This was a long beam of strong wood, usually oak. One end was shaped like a ram's head, and when driven repeatedly and with great force against the wall of a city or a fortification, either pierced it or broke it down. A hundred men, or even more, were sometimes employed to strike with the beam. It was occasionally fixed on wheels.

BATTLEMENT. A wall or parapet round the flat roof of eastern houses, designed as a partition from an adjoining building, or to prevent persons from falling off. Deut. xxii. 8.

BAXTERIANISM. A modification of the Calvinistic doctrine of election, advocated by Richard Baxter in his Treatise on "Universal Redemption," and in his "Methodus Theologiae." The real author of the scheme in a systematised form was Camero, who taught divinity at Saumur; and it was

unfolded and defended by his disciple Amyraldus. Baxter says, in his preface to his "Saints' Rest:" "The middle way which Camero, Crocius, Martinius, Amyraldus, Davenant, with all the divines of Britain and Bremen in the synod of Dort go, is, I think, nearest the truth of any that I know who have written on these points."

He taught, that God had elected some whom he had determined to save; and that others to whom the Gospel is preached have common grace, which, if they improve it, shall be followed by saving grace. He asserts, that the merits of Christ's death are to be applied to believers only; but he also asserts, that all men are capable of salvation.

In order to prove that the death of Christ has placed all in a salvable state, he urges: 1. It was the nature of all mankind which Christ assumed at his incarnation, and the sins of all mankind were the occasion of his sufferings. 2. It was to Adam as the common father of lapsed mankind, that God made the promise, Gen. iii. 15. The conditional new covenant does equally give Christ, pardon, and life to all mankind, on condition of acceptance. 3. It is not only to the elect, but to all mankind, that Christ commanded his ministers to proclaim his Gospel, and to offer the benefits of his procuring.

Baxter says, there are certain fruits of Christ's death proper for the elect only. 1. Grace eventually worketh in them true faith, repentance, conversion, and union with Christ. 2. The actual forgiveness of sins. 3. Our reconciliation with God, and adoption and right to the heavenly inheritance. 4. The Spirit of Christ to dwell in us, and sanctify us by a habit of divine love. 5. Employment in holy, acceptable service, and access in prayer. 6. Well-grounded hopes of salvation, &c. 7. A special interest in Christ. 8. Resurrection unto life, and justification in judgment, glorification of the soul at death, and of the body at the resurrection.

BAY-TREE. This word occurs only once in Scripture. Psal. xxxvii. 35. Commentators have greatly differed respecting the meaning of the

word. Some render it the laurel, others the cedar of Lebanon. By others it is considered to mean an evergreen tree that grows in its native soil, or that has not suffered by transplanting, as such a tree spreads itself luxuriantly. The most probable opinion is, that the Hebrew word EZRACH has been derived from the Arabic ASHRUK: this is described as having leaves like the GHAR, the bay-tree, or *laurus*. In the neighbourhood of Antioch, bay-trees were formerly abundant, especially at the village and grove of Daphne, famous for the temple of Apollo. The bay-tree is common in the south of Europe, often having a bushy appearance from throwing out so many suckers. In England it has attained the height of sixty feet. Its graceful appearance, its thick shade, and the agreeable odour of its leaves, point it out as an emblem to represent a man in a prosperous condition. "I have seen the ungodly in great power, and flourishing like a green bay-tree."

BDELLIUM. A word occurring only twice in Scripture. Gen. ii. 12; Numb. xi. 7. In the Septuagint it is considered a precious stone, and translated by words which mean *carbuncle* and *crystal*. The Vulgate renders it *bdellium*, a transparent aromatic gum from a tree in Arabia. The rabbins render it *pearl*, and consider Havilah as the part of Arabia on the Persian Gulf, where pearls are found.

BEACON. See BANNER.

BEANS. 2 Sam. xvii. 28. A common leguminous vegetable. The horse-bean and the kidney-bean are both cultivated in Syria. The bean was frequently ground, and mixed with other vegetable substances in making bread.

BEAR. That bears were common in Palestine appears from several passages in the Old Testament. 1 Sam. xvii. 34, 36, 37; 2 Sam. xvii. 8; 2 Kings ii. 24. To a sullen and ferocious disposition, the bear joins immense strength, considerable sagacity, and the power of climbing trees. Her ferocity, especially when her young are injured, is proverbial. See 2 Sam. xvii. 8; Prov. xvii. 12; Hosea



xiii. 8. Thevenot says, bears still inhabit the regions around the Holy Land, and that he saw one near the northern extremities of the Red Sea.

BEARD. The Jews wore their beards, but adopted a variety of fashions in common with other Asiatic nations. The total absence of the beard, or a mere sprinkling of hair on the chin, is thought by the Orientals to be a great deformity: on the contrary, a long and bushy beard, flowing down over the breast, is deemed a great ornament. To show any contempt towards it by plucking it, or even to touch it, except from respect or courtesy, was deemed a great insult; while to kiss it respectfully was regarded as a signal of friendship. Moses forbids the Jews to cut off entirely the angle or extremity of their beard. Lev. xix. 27. They were to avoid the fashion of the Egyptians, who left only a small tuft of beard at the extremity of their chin. Plucking out the beard, cutting it entirely off, or neglecting to trim or dress it, were all expressions of deep mourning. Ezra ix. 3; Isai. xv. 2; Jer. xli. 5; xlviii. 37. It is a great mark of infamy among the Arabs to cut off the beard. Many would prefer death to this kind of treatment. We are told of an Arab who was wounded in the jaw, and chose rather to hazard his life than have his beard cut off that the surgeon might examine the wound. Hence the character of the insult offered to David's ambassadors. 2 Sam. x. 4. See also Ezek. v. 1-5.

BEASTS. When this word is used in contradistinction to man, Psal. xxxvi. 6, brute creatures generally are meant; when in contradistinction to creeping things, Lev. xi. 2—7, it has reference to four-footed animals; and when to wild creatures, Gen. i. 25, tame domesticated animals are meant. The zoology of Scripture may be said to embrace the whole range of animated nature; but after the brief notice of the creation of animals, recorded in Genesis, it is limited more particularly to the animals found in Egypt, Arabia, Palestine, Syria, and countries lying eastward. We must, however, guard against the assumption that we can find a regular zoological classification in Scripture. The first chapter of Genesis, ver. 20, seems to place before us five classes. 1. Man. 2. Beasts. 3. Birds. 4. Reptiles. 5. Fishes. See also Lev. xi. Isaiah mentions several wild animals as dwelling among the ruins of Babylon. Chap. xiii. 21. *Tziyim*, such wild beasts as are found in *dry deserts*. *Ochim*, *doleful creatures*,—*marsh animals*,—or, perhaps, *howlers*; that is, owls, noted for their frequenting old buildings, and for their doleful cry. *Seirim*, *shaggy ones*, apes. *Tannim*, *monsters of the deep and the wilderness*, boas, serpents, crocodiles, sharks. The apostle describes some of his opposers as wild beasts. 1 Cor. xv. 32. He alludes to gladiatorial combats, and likens the fury of his Ephesian opponents to the madness of the animals on the arena. The word is used figuratively in several parts of Scripture. Isai. xi. 6—8; 2 Pet. ii. 12; Jude 10. In Rev. iv., v., vi., mention is made of *four beasts*. The literal rendering is *living creatures*. See Ezek. i.

BED. The present usages in the East may serve to illustrate the passages of Scripture which bear on the subject of beds. Feather-beds are altogether unknown. The Orientals generally lie on mats, or even wrapped in an outer garment; which, from its importance in this respect, was forbidden to be retained in pledge. Gen. ix. 21, 23; Exod. xxii. 27. The more wealthy sleep on mattresses made of wool or cotton, which are

sometimes only ■ padded quilt. Such beds are easily moved and carried away. Matt. ix. 6. The divan, or dais, is a slightly elevated platform at the upper end of the room, and often along the sides. On this are laid the mattresses, on which the western Asiatics sit cross-legged in the daytime, and sleep in the night. Bedsteads and couches were known among the Jews. A bed with a tester is mentioned in Judith x. 21. The Jews, like the modern inhabitants of their land, seldom changed their dress on going to bed. Most people only divest themselves of an outer garment.

BEE. Deut. i. 44; Judges xiv. 8; Psal. cxviii. 12; Isai. vii. 18. The bee is one of the most generally diffused creatures on the globe, being found in every region. Its singular instincts, its industry, and the remarkable product of its labours, have obtained for it universal attention from the remotest times. Canaan was celebrated as a land flowing with milk and honey. The wild bees formed their combs in the crevices of the rocks, and in the hollows of decayed trees. The allusions to the bee are numerous in Scripture. It is represented as a formidable enemy. See Deut. i. 44. "The Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, even unto Hormah." Bees in this country, when exasperated, have been known to kill a horse. The psalmist complains that his enemies compassed him about like bees. The passage in Isaiah vii. 18, which mentions the hissing for the bee, is supposed to involve an allusion to the practice of calling out the bees from their hives, by a hissing or whistling sound. Others suppose it refers to the habit of one species of the insect of going forth to labour at the short buzzing sound which the queen-bee makes with her wings while perched at the top of her cell. Others deny this allusion altogether, and state that the reference is to the custom of the people of the East, and even of many parts of Europe, of calling attention of any one in the street, &c., by a

significant hiss or hem, or exclamation.

BEELZEBUB, or **BAALZEBUB**, *fly-god*. It was an idol of the Ekronites, and worshipped as the god of medicine. 2 Kings i. 3. In the New Testament it is written **BEELZEBUL**, *dung-god*. This change of name may have been introduced for the purpose of throwing contempt on the idol. He was one of the chief gods of the heathen, and therefore the name is applied to the *prince of the devils*. Idols were deemed by the Jews as devils. The application of this name, therefore, would be well understood. Matt. x. 25.

BEER, *a well*. This denotes, either alone or in composition, the presence of a well of water. There are two places so called. 1. In the land of Moab, where the Israelites encamped. Numb. xxi. 16. Called also **BEER-ELIM**. 2. A town in the tribe of Judah. Judges ix. 21. The place to which Jotham fled. It is, probably, now called El-birah, and is a large village, with a population of seven hundred inhabitants, some distance from Jerusalem to the north.

BEER-LAHAI-ROI, *well of him living and seeing me*. A place in the southern border of Canaan, near to the desert of Shur, and was so called in consequence of the appearance of an angel to Hagar when she was in exile. Gen. xvi. 14.

BEEROTH, *wells*. By many taken for the same place as **BEER**. It is mentioned, Josh. ix. 17, as a city of the Gibeonites; and was reckoned as belonging to the tribe of Benjamin.

BEERSHEBA, *well of the oath*. A place in the south of Canaan, and celebrated for the sojourn of the patriarchs. It took its name from the well which was dug there, and the oath which confirmed Abraham's treaty with Abimelech. Gen. xxi. 31. It seems to have been a favourite abode of the patriarchs. It became afterwards a town of some note. It was situated about twenty miles south-west of Hebron, at the southern extremity of the land, as Dan was at the northern. Hence the expression "from Dan to Beersheba," which denoted the whole length of the land. The book of Genesis has connected Beersheba with

many interesting associations, and the allusions to it in other parts of the Scriptures are numerous. See 2 Chron. xix. 4; 1 Sam. viii. 2; 1 Kings xix. 3; Neh. xi. 27, 30. Modern travellers have found wells near the supposed site of the ancient Beersheba.

BEETLE. This word occurs only in Lev. xi. 22. "Yet these ye may eat of every winged creeper which goeth upon all four, which have legs above their feet, to leap withal upon the earth . . . the beetle after his kind." It cannot mean the common beetle. The description answers the locust tribe of insects, which are known to have been eaten by the common people of the East from the earliest times to the present day. The Arabic word signifies a *swarm*, and is explained, "a species of locust without wings."

BEEVES. Cattle: an old plural of *beef*. Lev. xxii. 19.



BEHEMOTH. This word has exercised the skill and ingenuity of critics. The word is only the plural form of **BEHEMAH**, which is elsewhere rendered *beast*, Job xxxv. 11; and this has originated the suggestion, that it is only the plural of excellence, denoting some huge, gigantic animal. Gesenius, following Jablonski, says the word is Egyptian, signifying *water-ox*. The notion of Bochart is now generally adopted, that the beast

intended is the hippopotamus. The description, Job xl. 15, corresponds better with this animal than with any other: although some parts of it are remarkably applicable to the elephant. The male hippopotamus has been found seventeen feet in length, fifteen feet in circumference, and seven feet in height. The head is enormously large, and the jaws extend above two feet, and are armed with four large teeth or tusks. The body is thinly covered with hair. The hide is so thick and tough, that it will resist the edge of a sword. It is amphibious. Dr. A. Clarke supposes the behemoth to be the mammoth, or the mastodon, animals now extinct. See his Commentary. A French naturalist says of the hippopotamus, "It is found in the rivers of Africa, and most probably frequented the rivers of Idumæa, when the country contained few inhabitants. It is known that this colossal creature lives upon herbs and roots, and that it conceals itself in marshy places. Its teeth are large and strong; their hardness and whiteness render them peculiarly valuable. Its size is rather less than that of the elephant, and its tail is hardly a foot in length. These creatures congregate in herds, and roam about in the nights for pasture."

BEKAH. A weight, half a shekel: in money, equal to about 1s. 1½d.

BEL. This is a contracted form of **BAAL**, and is the name by which the national god of the Babylonians is mentioned in Isai. xlv. 1; Jer. l. 2; li. 44. Whether under this appellation they worshipped Nimrod, or Pul, king of Assyria, or some other monarch, or the sun, is uncertain. It is, however, probable that Bel is the same as the Phœnician Baal; and that the worship of the same deity passed over to Phœnicia, and then to Carthage. Hence the names Hannibal, Asdrubal, &c., compounded of Bel, according to an eastern custom. A temple was erected to Bel, on the uppermost range of the tower of Babel, in which were many statues of this deity, and one of massive gold. This temple, with its riches, was in being till the time of Xerxes, who, on his return from his unfortunate ex-

pedition, demolished it, and carried off the immense wealth which it contained. Some have supposed that it was the statue of this god which Nebuchadnezzar, having returned to Babylon after the Jewish war, set up and dedicated in the plain of Dura. Dan. iii.

BEL AND THE DRAGON. An apocryphal book, rejected by the Jewish church, and extant neither in the Hebrew nor Chaldee. The Council of Trent allows it to be part of the canonical book of Daniel.

BELIAL, *wicked, worthless men.* It was given to the inhabitants of Gibeah, who abused the Levite's wife, Judges xix. 22; also to Hophni and Phinehas, the wicked sons of Eli. 1 Sam. ii. 12. In the New Testament the name signifies Satan, as being an embodiment of all that is worthless. Hence the question of the apostle, "What concord hath Christ with Belial?" 2 Cor. vi. 15.

BELLS. The lower part of the blue robe which the high-priest wore in religious ceremonies, was adorned with pomegranates and bells, arranged alternately, at equal distances. The reason is assigned Exod. xxviii. 35: "His sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not." Their tinkle seems to have signified some solemn point or process in the ceremonial, notifying to the people the time in which he was engaged in his sacred ministrations, during which they continued in prayer. **BELLS OF THE HORSES** are mentioned in Zech. xiv. 20. They were such as were attached to the bridles and belts of war-horses, that they might be trained to noise and tumult. Hence a person who had not been trained up to anything was called by the Greeks, "one not used to the sound of a bell," *ἀκωδώνιστος*. The mules employed in the funeral ceremony of Alexander, had at each jaw a golden bell. There may be a reference to the pack-horses and mules of the East. The laden animals, being without riders, might stray, in traversing by night the open plains and deserts, but would soon be recovered by the sound of the bell. It is foretold

that, in the happy days of the future, the same motto, "Holiness to the Lord," which was upon the mitre of the high-priest, should be inscribed upon the bells of the horses, manifestly signifying that in those days every thing, from the highest to the lowest, should be sanctified to the Lord.

BELLY. Among the Hebrews, and the most ancient nations, the belly was regarded as the seat of the carnal affections; as being, according to their ideas, that which partakes first of sensual pleasures. Titus i. 12; Phil. iii. 19. It means also the soul. Prov. xviii. 8; xx. 27; xxii. 18. The belly of hell, signifies the grave, or imminent danger, or deep distress. Jonah ii. 2.

BELSHAZZAR. The last king of Babylon, the grandson of Nebuchadnezzar, under whom Babylon was taken by the Medes and Persians. Dan. v. 18. During the siege, he gave a sumptuous entertainment to his lords and concubines, and impiously used the sacred vessels which had been brought by Nebuchadnezzar from the temple at Jerusalem. This was mixing the cup of the Lord with the cup of devils. His doom was denounced amidst the banquet. A divine hand appeared, and wrote certain mysterious words on the plaster wall of his palace, which Daniel, the prophet of God, interpreted: "MENE, MENE, TEKEL, UPHARSIN. God hath numbered thy kingdom, and finished it. Thou art weighed in the balances, and art found wanting. Thy kingdom is divided, and given to the Medes and Persians." See MENE. In the course of the night, amidst the mirth and revelling, the city was taken by the stratagem of Cyrus, and Belshazzar slain. The kingdom was transferred to Darius, the Mede. See BABYLON.

BELTESHAZZAR. The name given to Daniel at the court of Nebuchadnezzar.

BEN, son. It is found as the prefix of several proper names. Sometimes also it is affixed, as REUBEN.

BENAIAH. The son of Jehoiada, and commander of David's guards of Cherethites and Pelethites. 2 Sam.

viii. 18. His bravery on several occasions is distinguished. 2 Sam. xxiii. 20—23. He adhered to Solomon when some favoured the pretensions of Adonijah, and, after putting Joab to death, succeeded to the command of the army. 1 Kings i. 36; ii. 29—35.

BENHADAD, son of Hadad. The name of three kings of Syria. 1. Benhadad, king of Syria in the time of Asa, king of Judah, 1 Kings xv. 18, with whom he formed an alliance, against Baasha, king of Israel. He has been supposed to be the same person as Hadad, who rebelled against Solomon. 1 Kings xi. 25. 2. Benhadad, son of the preceding. 1 Kings xx. 1. He was a proud, boasting, and licentious man. 1 Kings xx. 10—12, 16. He declared war against Jehoram, king of Israel; but the prophet Elisha disclosed Benhadad's plans so accurately, that Jehoram was able to defeat them. 2 Kings vi. 8, *et seq.* The next year he renewed the war, and besieged Jehoram in his capital, Samaria, until the inhabitants were reduced to the last extremities. The siege was then unexpectedly raised, according to the prediction of Elisha, through a panic infused into the besiegers, who, concluding that a noise, which they seemed to hear, indicated the advance upon them of a foreign host procured by Jehoram, thought only of saving themselves by flight. After some years Benhadad, learning that Elisha had arrived at Damascus, sent an officer of distinction, Hazael, to him with presents, to consult him as to his recovery from illness under which he then suffered. The prophet assured him that his disease was not mortal, but that he would, nevertheless, die. This was accomplished in a few days: Hazael smothered the sick monarch in his bed, B.C. 885. 2 Kings viii. 7—15. 3. Benhadad, son of the Hazael just named. He was thrice defeated by Jehoash, king of Israel, who recovered from him all the territories beyond the Jordan, which Hazael had rent from the dominion of Israel. 2 Kings xiii. 3, 24, 25.

BENJAMIN, son of the right hand. The youngest son of Jacob and Rachel. His mother died immediately

after his birth, and with her last breath called him BENONI, *son of my sorrow*. His father called him Benjamin; and he proved a great comfort to the aged patriarch. The tribe had their portion in the Holy Land adjoining to Judah; and when ten of the tribes revolted, Benjamin continued steady in attachment to Judah, and formed a part of it. 1 Kings xii. 17—23.

BEREA. A city of Macedonia. Acts xvii. 10. It was in the northern part of that province, on the river Astreus, near Mount Pindus. It was afterwards called Irenopolis. To this place Paul and Silas withdrew from Thessalonica; and the Jewish residents are described as "more noble," more *ingenuous*, than those of Thessalonica, because they diligently searched the Scriptures, to ascertain the truth of the doctrines taught by the apostles.

BERNICE, or BERENICE. The eldest daughter of Herod Agrippa I., and sister of the younger Agrippa.

Acts xxv. 13, 23. She married her uncle, and subsequently Polemon, king of Cilicia, from whom she was soon divorced. Then she was mistress to Titus. Her *residence* with her brother was not free from suspicion. She was a woman of licentious character. She heard the discourse of Paul delivered before Festus.

BERYL. A precious stone, of a bluish-green colour. It is found in the East Indies, Peru, Siberia, and Tartary. It was the tenth stone in the high-priest's breast-plate. Exod. xxviii. 10, 20; Rev. xxi. 20.

BETH, *house*. A word often found incorporated with other names. The word is of a wide application, and is sometimes used to mean *temple, place, habitation*.

BETHABARA, *place of the ford*. John i. 28. The name of a town on the east bank of the Jordan, where there was a ford across the river. It is about thirty miles north-east of Jerusalem, and perhaps the same as BETH-BARAH.



BETHANY, *place of dates*. Mark xi. A place on the south-east side of Jerusalem, about fifteen furlongs distant, beyond the Mount of Olives. It was the residence of Lazarus and his sisters Martha and Mary, and Jesus appears to have gone frequently from Jerusalem to lodge there. See Matt. xxi. 17; xxvi. 6; Mark xi. 1, 11, 12; xiv. 3; Luke xix. 29; xxiv. 50; John xi. 1, 18; xii. 1. The village still subsists, and is now a very

poor place, containing about twenty families. The monks, as usual, can identify all the places named in the sacred narrative, and point out the house of Martha, and the tomb of Lazarus. The sepulchre is a deep vault, like a cellar, excavated in the limestone rock in the middle of the village, to which there is a descent of twenty-six steps. Robinson alleges that there is not the slightest probability of its ever having been the

tomb of Lazarus. The tomb was not in the town, and it is not of the form of the ancient sepulchres.

BETHARBEL. A place only mentioned in Hosea x. 14. As it seems to be implied there that it was an impregnable fortress, it is by many writers identified with Arbela. It was between Sepphoris and Tiberias. The ruins adjacent to the ancient Arbela are called IRBID, perhaps a corruption of IRBIL, the Arabic form of Arbela.

BETHAVEN, *house of iniquity*. Hosea x. 5. A name given to Bethel, after it had become the seat of the worship of the golden calves. There was a place of this name lying east of Bethel. Josh. vii. 2; 1 Sam. xiii. 5. There was also a desert, or wilderness, of this name, forming part of the northern boundary of the tribe of Benjamin. Josh. xviii. 12.

BETHEL, *house of God*. An ancient town, about twelve miles north of Jerusalem, on the right hand of the road to Shechem. It was originally called Luz. When Jacob left his father's house, in order to avoid the wrath of his brother Esau, he lodged one night near the town of Luz, and was favoured with a remarkable vision of the God of his fathers. He poured oil on the stone which had been his pillow, and called the name of the place Bethel, for, under the solemn impression made upon his mind, he said, "This is none other than the house of God." The name Bethel

ever after appears to have superseded the ancient designation. After his return from the house of his uncle at Padan-aram, Bethel appears to have been a favourite place. To this place he repaired to perform the vow he had made to God in the day of his distress. Gen. xxxv. 1—15. At this place, the ark of the covenant was for a long time deposited, and probably the tabernacle also. Judges xx. 26. Jeroboam selected it as one of the places for the worship of the golden calves; and it appears to have been the principal seat of that worship. 1 Kings xii. 28—33; xiii. 1. The place had been rendered sacred by the presence of the ark, as well as from its connection with patriarchal worship, and was, probably, on these accounts, deemed a proper seat for an establishment to rival Jerusalem. This appropriation so desecrated Bethel, that it was called **BETHAVEN**, *house of idols*, instead of *house of God*. The ruins of the place have been discovered, and are called Beitin.

BETHER, *mountains of separation, and of spices*. It is probable that these mountains were broken up and separated by ravines, and that trees were also cultivated, in which incisions were made, for the purpose of obtaining an odoriferous gum. Sol. Song ii. 17; viii. 14. These two facts may account for the different interpretations of the word. Some doubt whether the word should be considered as a proper name.



BETHESDA, *house or place of mercy*. The name of a pool or re-
servoir of water in the city of Jerusalem, built round with porches, for

the accommodation of the sick, who sought benefit from the healing virtue of the water, and upon one of whom Christ performed the miracle recorded John v. 2—9. What is now pointed out to travellers as the pool, is a dry basin or reservoir, outside the northern wall of the enclosure around the temple-mount. The pool measures three hundred and sixty feet in length, one hundred and thirty feet in breadth, and seventy-five feet in depth to the bottom. Robinson asks, whether this pool may not be identified with the *fountain of the Virgin*, on the west side of the valley of Jehoshaphat: the spring is intermittent, and the buildings around furnish specimens of the most ancient architecture in Jerusalem. See his "Researches," vol. i., pp. 506, 508. Of the account given by the evangelist, there are various expositions. Some dispute the genuineness of the verse, and thus dispose of the difficulty. Dr. Hammond endeavours to prove that the water received a medicinal quality from the warm blood of the victims offered in sacrifice poured into it. Others again conjecture that there must have been a saline spring, which occasionally impregnated the water. All these reasons seem to be invented to get rid of the miracle. No explanation of the language of the evangelist can be satisfactory

which sets aside the miraculous character of the transaction. 1. The water cured all kinds of diseases. 2. It only cured one at a time, though several might enter immediately after the man who first stepped in. 3. The healing virtue was periodical, and resulted from the interposition of an angel, who stirred up the pool. Macknight thinks the whole was emblematical, and intended to show that Ezekiel's vision of waters issuing out of the sanctuary was about to be fulfilled, of which waters it is said, "They shall be healed, and everything shall live where the water cometh."

BETH-HORON, *place of the cavern, or hollow*. Two places of this name are mentioned in Scripture, distinguished by the terms *upper* and *nether*; one being on an eminence, and the other in a valley. Beth-horon was on the confines of Ephraim and Benjamin. It was fortified by Solomon. 1 Kings ix. 17. Dr. E. D. Clarke was compelled to pass a night here. He calls the place BEIT-UR, and supposes that he is the first traveller who has noticed it as the Beth-horon of Scripture. This was in 1801. It has since been visited by others. It is remarkable, that the places are still distinguished as BEIT-UR EL-FOKA (*the upper*); and BEIT-UR EL-TAHTA (*the lower*).



BETHLEHEM, *the house of bread, bread-town*. Called also Ephrath and Ephratah. Judges xvii. 7; Gen.

xlvi. 7; Micah v. 2. It was a small city of Judah, six miles southward from Jerusalem, on the road to He-

bron. It was the birth-place of David. Luke ii. 4, 11. It owes its principal celebrity to the fact that the Redeemer, the Saviour of the world, was born here. Matt. ii. 1; Luke ii. 4—7. It is situated on an eminence, on the ridge of a hill, and when seen from a distance has an imposing aspect. It is in the midst of a fertile district, and the hills around it are terraced and planted with choice orchards. The term *EPHRATH* means *fruitful*. The village is straggling, with one principal street. The houses are built, for the most part, of brick and clay, and many of them furnished with bee-hives, constructed of earthen pots, and ranged on the house-tops. The population is about three thousand. The trade and manufacture consist of beads, crosses, and relics, which are sold at a high price. At the further end of the town is the Latin convent, connected with the church of the nativity, said to have been built by the empress Helena. Two spiral staircases lead to the grotto of the nativity, which is about twenty feet below the level of the church. The pilgrim is with great solemnity conducted to a star, inlaid in marble, said to mark the place where Christ was born, and corresponding to that in the heavens occupied by the meteor which intimated that great event. In another subterranean chapel, tradition places the sepulchre of the innocents. The grotto of Jerome is close by, who is said to have passed the greater part of his time here, and also here to have translated the Scriptures into the Latin language, called the Vulgate version. He died, aged ninety-one, A.D. 422. On the north-east side of the town is a deep valley, alleged to be that in which the angels appeared to the shepherds, to announce the birth of Christ. Luke ii. 8. In this same valley is a fountain, said to be that for the water of which David longed, and which three of his valiant men procured for him at the hazard of their lives. 2 Sam. xxiii. 15—17. The associations gathered around this place by the Scripture narrative are deeply interesting. We connect it with that inimitably beau-

tiful story of Ruth,—with David,—but especially with Christ. Here God became incarnate. The Word was made flesh. Angels gathered around this hallowed place, and sung, "Glory to God in the highest, and on earth peace, good-will toward men." Nearly all books of travel in Palestine describe Bethlehem. See Robinson and Olin, for the most recent accounts.

BETH-PEOR. See **BAAL**. A city famed for the worship of Baal. The valley over against Beth-peor, in the land of Moab, is the place where Moses repeated the law, and where he was buried. Deut. iv. 45, 46; xxxiv. 6.

BETHPHAGE, *house of figs*. A small village, situated on the south-east of Mount Olivet, adjoining Bethany. See Luke xix. 29; Matt. xxi. 1. There is some doubt as to its exact position, and of its relation to Bethany. The most plausible opinion is, that it was nearer to Jerusalem than Bethany, being within sight of the walls.

BETHSAIDA, *fishing-town*. A town in Galilee, on the western side of the lake of Gennesaret, towards the middle, and not far from Capernaum. Mark vi. 45; viii. 22. It was the native place of Peter, Andrew, and Philip, and the frequent residence of the Saviour. The precise site is unknown. Dr. Robinson inquired perseveringly along the western border of the lake; but no Moslem knew of any such name, nor of any name that could be moulded into it. There is another Bethsaida, where Christ fed five thousand persons: this miracle took place not in Galilee, but on the eastern side of the lake. Matt. xiv. 13; Mark vi. 32—45. It was long deemed a great difficulty in sacred geography to reconcile certain statements respecting Bethsaida, till Reland suggested that there were *two* Bethsaidas. The scene of the miracle was the Bethsaida of Gaulonitis, afterwards called Julias, in honour of Julia, the daughter of Augustus.

BETH-SHAN, **BETH-SHEAN**, *house of rest*. Josh. xvii. 11; 1 Sam. xxxi. 10. A city belonging to the half-tribe of Manasseh, on the west of the Jordan, and situated in a valley

not far from the river. It is on the road from Jerusalem to Damascus, and about eighteen miles from the southern end of lake Gennesaret. It also bore the name of Scythopolis, probably because Scythians settled there in the time of Josiah, B.C. 631, in their passage through Palestine towards Egypt. The supposition that descendants of the Scythians settled in Palestine, serves to explain Col. iii. 11, where the Scythian is named with the Jew and Greek; and it also suggests the reason why the ancient rabbins did not consider Scythopolis a Jewish town, but as one of an unholy people. It is now called Beisan. The inhabitants are Moslems, and are described as poor and lawless.

BETH-SHEMESH, *house of the sun*. 1. A city in the tribe of Judah, belonging to the priests. Josh. xxi. 16; 1 Sam. vi. 15. It is placed by Eusebius about ten Roman miles from Eleutheropolis. At an early period it belonged to the Philistines. It was to this place that the ark was sent; and a great number who looked into it were smitten with pestilence. 1 Sam. vi. 12—20. 2. There was another Beth-shemesh in Naphtali. Judges i. 33. 3. Another in Issachar. Josh. xix. 22. 4. The Egyptian Beth-she-mesh, which is usually called ON. Jer. xliii. 13.

BETHUEL. The son of Abraham's brother, Nahor, and father of Laban and Rebekah. Gen. xxii. 22, 23.

BETROTH. Deut. xxviii. 30. A man and woman were betrothed each to the other, when they were engaged to be married. The word means *to give troth*, that is, true faith, or promise, to marry at some future time. Among the ancient Jews, the betrothing was performed either by a writing, or by a piece of silver given to the bride. After the marriage was contracted the young people had the opportunity of seeing each other, which was not allowed them before. The engagement often took place in early life, but was not consummated till the spouse was, at least, twelve years of age. The betrothing was often, in appearance, the arrangement of a pecuniary bargain. Hosea refers evi-

dently to a well-known practice in his nation, when he says: "So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley." Hosea iii. 2. From the case of Joseph and Mary we see that the woman was considered, after the contract, as the lawful wife, and the engagement could not be set aside without a bill of divorce.

BEULAH, *married*. Isai. lxii. 4. This term is applied by the prophet to the Jewish church, to import her intimacy with God. This view is supported by the New Testament.

BEZEK. Judges i. 4, *et seq.* A place in the tribe of Judah over which Adoni-bezek was king, and where Saul mustered his army to march to the relief of Jabesh-gilead. Two towns of this name are mentioned by ancient geographers, very near together, seventeen miles from Shechem, on the road to Bethshan.

BEZER. The same as BOZRAH, or BOTZRA. A city beyond Jordan, in the tribe of Reuben, and one of the six cities of refuge. It was given to the Levites of Gershom's family. Deut. iv. 43. Eusebius places it twenty-four miles distant from Edrai. It is presumed by Robinson that there were more places than one of this name. Within the limits of Edom he found a place called El-Busaireh. The Arabic form Busaireh is a diminutive of Buzrah, the Bostra of the Greeks and Romans in Hauran: the existence of a place of this name on the way from Wady Musa to Hebron seems to strengthen the conjecture.

BIBLE. The inspired writings of the Old and New Testaments. Βίβλια is derived from βιβλος, the Egyptian reed, from which the ancient paper was procured. Before the adoption of this name, the more usual terms in the Christian church by which the sacred books were denominated were, *the scripture* or *writing* (γραφή), *the scriptures* (γραφαί), *the sacred writings*, *the sacred letters*. See 2 Pet. i. 20; Matt. xxii. 29; Rom. i. 2; 2 Tim. iii. 15. St. Chrysostom, in

one of his homilies on the Epistle to the Colossians, says, "Provide yourselves with books (*βιβλία*), the medicine of the soul; but if you desire no other, at least procure the new (*καινή*), the Apostles, the Acts, the Gospels." Jerome says, that "the Scriptures, being all written by one Spirit, are *one book*." The name "Bible" in the course of time superseded all others in the eastern and western churches, and has become the popular appellation. The Jews call the Old Testament *CHETIB* or *MIKRA*.

Because the Bible contains an account of the dealings of God with his people under two dispensations, it is naturally divided into the Old and the New Testaments. 2 Cor. iii. 14. The word testament when thus applied has the same signification as covenant. The Old Covenant is adverted to in Exod. xxiv. 7, and was ratified by the blood of sacrifices. The New is referred to Matt. xxvi. 28: this was typified by the other, and is ratified by the blood of Christ. The Old Testament was written mostly in Hebrew: a few sections of it are in Chaldee. The reason of this latter fact is, that the few paragraphs refer to Babylon, where the Chaldee language was spoken, and where the Hebrews were in captivity. The passages are, Dan. ii. 4, to vii. 28; Ezra, from iv. 8, to vi. 18; and vii. from 12 to 26. The New Testament was written in Greek. At the time of our Lord's appearance in the flesh, this language was current in Palestine, and diffused through many countries into which Christianity was introduced by the apostles; and it was, therefore, the language best understood by those to whom their instructions were addressed. The Greek is principally Attic, with a sprinkling of various dialects. Other causes tended, in some degree, to mould the language; such as the familiarity of the writers with the Hebrew Scriptures, and with the idioms of the language in which they were written: this would give rise to words, phrases, and constructions borrowed from their own vernacular tongue; and the subjects to which the Greek language was necessarily applied, would originate many words and phrases, since no native Greek had

ever written on such topics. Many of the subjects were absolutely new: it would, therefore, be necessary to apply words already existing in new senses, or to make new terms: both plans were actually resorted to.

The list of the books is what is called the Canon of Scripture. It is evident this was complete before the time of the Saviour. He cites the Law, the Prophets, and the Psalms; the three parts into which the Scriptures of the Old Testament were divided. By him, therefore, the Jewish canon was fully authenticated. The person who compiled it was Ezra. It is generally admitted that he collected as many copies of the sacred writings as he could find, and compared them together, and out of them all formed one complete copy, adjusted the various readings, and corrected the errors of transcribers. He likewise made additions in several parts of different books, which appeared to be necessary.

The Old Testament contains thirty-nine books. Josephus says, "We have not thousands of books, discordant and contradicting each other; but we have only twenty-two, which comprehend the history of all former ages, and are justly regarded as divine. *Five* of them proceed from Moses: they include as well the *laws*, as an account of the creation of man, extending to the time of his (Moses's) death. The period comprehends nearly three thousand years. From the death of Moses to that of Artaxerxes, who was king of Persia, after Xerxes, the *prophets*, who succeeded Moses, committed to writing in *thirteen* books what was done in their days. The remaining *four* books contain hymns of praise to God, and instructions of life for man." The apparent discrepancy between the thirty-nine books of the Old Testament as settled by the canon, and the twenty-two of Josephus, is this. The ancient Jews numbered the books according to the letters of the alphabet: they reckoned Judges and Ruth, Ezra and Nehemiah, Jeremiah and the Lamentations, and the twelve minor prophets respectively, as one book. From the time when the Old Testament was completed by

Malachi, till the publication of the New Testament, about four hundred and sixty years elapsed. The whole of the New Testament was not written at once, but in different parts, and on various occasions. The volume was completed before the death of the last of the apostles, most of whom had sealed their testimony with their blood. These, of course, could not immediately be received into the canon. But at length those books, which compose the New Testament, were universally received, by the deliberate and free inquiry of many separate churches, in different parts of the world, under the superintendence of God. It is a certain fact, that no other volumes beside those which at present compose the New Testament were admitted by the churches; and they were subsequently quoted and appealed to both by friends and enemies.

The division of the Old and New Testaments into chapters is not the work of the respective authors, but a comparatively modern arrangement. The Old Testament is said to have been thus divided by Cardinal Hugo, during the thirteenth century: he did it for convenience of reference in a Latin Concordance he was preparing. Rabbi Nathan, a Jew, for the same convenience of reference in his Hebrew Concordance, adopted, in 1438, Hugo's chapters, and marked every fifth verse with a figure. In 1661, Athias, a Jew, of Amsterdam, in his edition of the Hebrew Old Testament, divided the sections of Hugo into verses, as we now have them. Robert Stephens had previously, in 1551, divided the New Testament into verses as they now stand in the various versions. It is important to remember that this division, though very convenient, is not to govern the sense. The chapter sometimes breaks off in the midst of a narrative, and the reader is in danger of losing the connection: sometimes the break separates two sentences, which should be taken together in order to be understood. The verses occasionally divide a sentence into two different paragraphs, when there should be only a comma between them. The punc-

tuation of the Bible was introduced about the ninth century.

The first edition of the entire Bible in print, in any language, was the Latin Vulgate, published at Mentz, in Germany, between 1450 and 1455. No date, or printer's name, appears on the title-page; and this circumstance has occasioned considerable difficulty in distinguishing it from other undated editions. It is commonly called "the Mazarin Bible," a copy having been found about the middle of the last century in Cardinal Mazarin's library; and sometimes "Gutenberg's Latin Bible," as it was printed by the joint labours of Gutenberg, Faustus, and Schæffer. It is also known as "the forty-two line Bible," because each column contains forty-two lines. The first English translation bears date 1290. The next was Wickliffe's, about 1380. The first *printed* English Bible was translated by William Tyndale. His translation of the New Testament was published at Antwerp, in 1526. In 1529, this edition was bought up and burned, which afforded him the means of proceeding. In 1535, Coverdale published a version. In 1540, a copy of the Bible was required by law to be placed in every church; but two years after the papal power succeeded in suppressing it. In 1603, Dr. John Reynolds, of Oxford, proposed a new translation; and James I. favoured the suggestion, appointing fifty-four learned men to do the service. Only forty-seven engaged in the work. They divided themselves into six companies, and assigned a portion to each. Each individual of each company was directed to take the same portion, and having translated or amended it by himself as he thought good, all were to meet together and report what they had done. When a book was finished by one company, it was sent to the rest to be considered and examined. If a book thus sent was disapproved in any part, it was returned to the company, with the objections and the proposed alterations noted, and the reasons assigned. If the force of these objections was not perceived, the matter was adjusted at the

general meeting of all the translators. In cases of particular obscurity, letters were directed, by authority, to any learned men in the land, for their judgment on the passages. Letters were addressed by the bishops to such of their clergy as had the reputation of being learned men, requesting them to send in their observations to the translators. The vice-chancellors of the Universities of Oxford and Cambridge chose also several of the most eminent divines as general assistants and overseers of the translation. The version was published in 1611, and is a remarkable monument of the learning, the labour, and the fidelity of the translators. This is the common version which is now so extensively circulated, and is characterized by its correctness and vigour of style. The reason why two hundred and fifty years do not appear to have rendered the style and language obsolete is, that the translation is a faithful transcript of the original, and, perhaps, as near to the *ipsissima verba* of the Holy Spirit as could be produced. Attempts to decry the translation, and to propose tens of thousands of emendations, are, to say the least, unwise. See Townley's "Illustrations;" Anderson's "Annals of the English Bible."

BIER. Luke vii. 14. This is an old word, having relation to the verb *to bear*, and signifies that on which something is *borne*. It is the frame on which the dead body was formerly carried to the grave. It does not appear to have had a covering or lid fastened down, as our coffin has. See **BURIAL**.

BILDAD. One of the friends of Job, and a Shuhite. The name "Shuhite" is derived from Shuah, a son of Abraham, by Keturah, whose descendant he is supposed to have been. The district assigned to Shuah was probably in Arabia Petræa, and Bildad might be a person of some consequence there. The part which Bildad took in the argument is recorded Job ii. 11; viii. 1; xviii. 1; xxv. 1. His addresses are replete with bold imagery. He is filled with resentment against Job, because the latter defends himself against the criminations of his

friends. His denunciations are occasionally passionate and sublime.

BILHAH. The handmaid whom Rachel gave to Jacob her husband, that through her she might have children. Bilhah was the mother of Dan and Naphtali. Gen. xxx. 1—8.

BIND. Matt. xvi. 19. *To bind and loose* are synonymous with *to command* and *forbid*. The expressions are Jewish, and must be explained by reference to the mode in which the Jews expressed themselves. With them, to bind and loose was a usual phrase for declaring what was lawful or unlawful; what was *binding* on men's consciences, and that from the obligation of which they were *loosed* or free. Many quotations from rabbinical writers to this effect have been produced by learned men. "He asked one wise man, and he *bound*; do not ask another, lest, perhaps, he *loose*." "The school of Shammai *binds* it; the school of Hillel *looseth* it." The apostles declare what is binding upon men: and what they have not bound is *loose* to us, that is, we are free from it. In some parts of the Old Testament the word *bind* refers to the rolls or volumes. They were tied up. "Bind up the testimony." Isai. viii. 16.

BIRDS. The common name *OPH*, by which birds are designated in the Hebrew language, refers to their *power of flying*. *TZIPPOR* is used of *small birds* generally. *ART*, is a *bird of prey*. *BARBURIM*, *fatted fowl*. Birds were divided into clean and unclean; the first being allowed for the table, because they fed on grain, seeds, &c.; the second forbidden, as they fed on carrion. The birds offered in sacrifice were turtle-doves and pigeons. See Lev. v. 7, 8. There is a merciful provision in the law of Moses respecting the taking of birds' nests. Deut. xxii. 6. The mother-bird might not be taken, though the young were. Very few singing-birds appear to have frequented Palestine: hence very few allusions to the melody of the groves occur in the Scriptures.

BIRTHRIGHT. The first-born among the Hebrews had peculiar privileges above his brethren. 1. Consecration to the Lord. Exod. xxii.

29. 2. A double portion of the paternal inheritance. Deut. xxi. 17. Some suppose that the oldest brother received one-half of the inheritance, the other half being divided among the rest. The more probable opinion is, that he received just twice as much as any of the others. If the first-born died before the division of the inheritance, and left children, the right of the father descended to the children, and not to the brother next of age. 3. Dignity and authority over his brethren. Gen. xlix. 3. 4. He succeeded to the official authority of his father. 2. Chron. xxi. 3. 5. He had a right to the priesthood. This only referred to such as were fit for the priesthood, by being free from defect, spot, or blemish. Reuben was the first-born: God transferred the privilege to the tribe of Levi. Numb. iii. 12, 13; viii. 18. The first-born of the other tribes were redeemed from serving God as priests, by a sum not exceeding five shekels. Numb. xviii. 15; Luke ii. 22—24. 6. He also received the paternal blessing; though the right itself and all the blessings of it might be transferred, as in the case of Esau, who "profanely sold" it. In the case of Reuben it was forfeited. Gen. xlix. 1, *et seq.* In some of these privileges of the first-born, there is an allusion to Him who was the first-born among many brethren. Rom. viii. 29; Col. i. 18; Heb. i. 2, 4, 6.

BISHOP, *overseer; superintendent.* An officer of the church of Christ. See Acts xx. 28. In St. Paul's Epistles, the word frequently occurs, and signifies the *pastor of a church*. The qualifications of bishops are described by the apostle, 1 Tim. iii. 2—7; Titus i. 5, *et seq.* The word is certainly of the same application as *presbyter*; for the terms, as they occur in the New Testament, are used interchangeably. When St. Paul came to Miletus, he sent to Ephesus for the presbyters of the church, and thus addressed them:—"Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you the presbyters, overseers, or bishops." We find the terms used interchangeably in Titus i. 5, 7. See also 1 Pet. i. 1.

BITHYNIA. A province of Asia Minor. Acts xvi. 7. It is bounded on the west by Mysia, on the south and east by Phrygia and Galatia, and on the east by Paphlagonia. The Bithynians were a rude and uncivilised people. The Gospel was introduced among them at an early period. Acts ii. 9; 1 Pet. i. 1. The capital city of Bithynia is Nice. Here the most famous of the early Councils was held, A.D. 325. See **NICENE CREED**.

BITTER HERBS. Exod. xii. 8; Numb. ix. 11. The Jews were commanded to eat the Passover with bitter herbs. No special herbs have been pointed out. Some suppose succory, or wild lettuce, is meant. The Mishna reckons five kinds. 1. **CHAZERETH**, supposed to be wild lettuce. 2. **ULSHIN**, wild endives. 3. **THAMCA**, tansy, or the garden-endive; others, horse-radish. 4. **CHARCABINA**, supposed to be nettles, or chamomile. 5. **MAROR**, bitter coriander, or dent-de-lion. They were to be taken fresh or dried, but not cooked. The use of them on the occasion was to call to mind the severe and cruel bondage from which God had delivered them.

BITTERN. The name **KIPPOD** occurs only three times in Scripture, and is variously rendered, *owl, osprey, tortoise, porcupine, otter, bustard*. The principal objections against the opinion of some learned men, that the porcupine is meant, arise from Zeph. ii. 14: "Both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows." The animal is nocturnal; climbing walls, inhabiting ruins, singing or growling in the windows: not at all applicable to the porcupine. The most feasible opinion is that the common night-heron is referred to. It has pointed long feathers on the neck and breast, is freckled with black, and has a strong, pointed bill. It utters a curious note before and after its evening flight. It resorts, like the heron, to ruined buildings. See Isai. xiv. 23; xxxiv. 11.

BITTERNESS. A word symbol-

ically used for *affliction, misery, or servitude*. GALL OF BITTERNESS, *extreme wickedness*. Acts. viii. 23. ROOT OF BITTERNESS, *any dangerous sin*. Heb. xii. 15.

BLACK, BLACKNESS. Terms symbolical of *affliction, disaster, and privation*. The custom of wearing black as mourning is a visible expression of what is in the East a figure of speech. See Job xxx. 30; Jer. xiv. 2; Lam. iv. 8; v. 10. Fear is also symbolised by blackness. "All faces shall gather blackness." Joel ii. 6.

BLAINS. It is not, perhaps, possible to determine the specific kind of eruptive disease to which man and beast were exposed, as the result of the scattering of handfuls of ashes of the furnace toward heaven by Moses. Exod. ix. 8—10. The disease seems to have been a burning ulcer. The Septuagint uses a word which signifies pustules or vesicles. It is a probable conjecture that these ashes were taken from the brick-kilns; and the disease produced by their touch might be designed to remind the Egyptians that the oppression of the Israelites was the source of their torment.

BLASPHEMY. The word means *verbal abuse*, proceeding from a bad disposition. It is equivalent to defamation or slander, and includes all kinds of calumny, detraction, and reviling. The Greek term is generic, but the English word is restricted. The translators in various passages of Scripture have used the words *rail, revile, speak evil, &c.* With regard to God, blasphemy is reproachful, irreverent, or insulting language respecting him or his perfections. Lev. xxiv. 10—16. No one who considers the character of God as infinitely wise, holy, just, and good, can be surprised that the offence is regarded as most heinous, and is so fearfully punished. It is the highest form of impiety. By the Mosaic law it was punished with death. The law of Great Britain has annexed to the crime imprisonment, and certain corporal inflictions.

THE BLASPHEMY AGAINST THE HOLY GHOST is spoken of Matt. xii. 31, 32; Mark iii. 28, 29; Luke xii. 10. It is referred by many expositors to continued and obstinate

resistance of the Gospel, which issues in final unbelief. This is *unpardonable*, not because the blood of Christ cannot cleanse from such a sin, nor because there is anything in its own nature which separates it from all other sins, and places it beyond the reach of forgiveness; but simply because so long as a man continues to disbelieve, he voluntarily excludes himself from mercy. In this sense, every sin may be styled unpardonable, because forgiveness is incompatible with an obstinate continuance in sin. One principal objection to this view is, that it generalises the sin; whereas, the Scripture represents it as specific, and discountenances the idea that it is of frequent occurrence. The case referred to by Christ is this. He cured a demoniac, who was blind and dumb. The Pharisees who stood by and witnessed the miracle, unable to deny the fact, ascribed it to the agency of the devil. Not only did they resist the evidence of the miracle, but they were guilty of the wicked and gratuitous calumny, that Christ was in league with the powers of darkness. It was not only a sin of thought, but one of open speech. In both the cases referred to, *speaking against* is mentioned as the sin. "Whosoever speaketh a word against the Son of man:" "Whosoever speaketh against the Holy Ghost." The Spirit dwells in Christ, and, therefore, such imputations were calumnies against the Holy Ghost. The sin betokened a state of mind which, by its awful criminality, excluded from all interest in Christ. There is no connection between this awful sin and those mentioned Heb. vi. 4—8; x. 26—31. There may be dangerous approximations to such a sin. When men can ridicule and condemn religion and its ordinances; when they can sport with the work of the Holy Ghost on the human heart; when they can persist in a wilful disbelief of the holy Scriptures, and cast contemptuous slanders upon Christianity, which is "the ministration of the Spirit;" they are approaching a fearful extremity of guilt, and certainly in danger of putting themselves beyond the reach of

the arm of mercy. Some persons, when first awakened to discover the awful nature and aggravations of their own sins, have been apprehensive that they have fallen into this sin, and in danger of giving themselves up to despair. This is a device of the devil to keep them from Christ. The very fear is a proof they are free from the awful crime.

BLASTUS. A man who had the charge of Herod's bed-chamber. Acts xii. 20. The Roman *cubicularius* was generally a faithful slave, and had, to a certain extent, the care of his master's person. When Julius Cæsar was taken by pirates, he dismissed all his other slaves and attendants, only retaining with him a physician and two *cubicularii*. It was the duty of the chamberlain to introduce visitors to the master; and under the later emperors, the office was filled by persons of high rank. Such persons would naturally acquire great influence; and hence the importance attached to Blastus's favouring the peace with Tyre and Sidon.

BLEMISHES. Generally imperfections or deformities which unfitted men for the priesthood, and animals for sacrifice. Of these we have a particular description, Lev. xxi. 18—20; xxii. 20—24. In this provision of the law, there was certainly an allusion to the great High-Priest of our profession, who, immaculately pure, offered himself without spot to God.

BLESS, BLESSING. The words are of very frequent occurrence in Scripture, and the meaning must be decided by the context. Men bless God: Psal. ciii. 1, 2. They ascribe to him the glory and praise which are his due.—God blesses his people: Gen. i. 22; Eph. i. 3. He confers upon them temporal and spiritual good, or some of the blessedness which, in infinite fullness, exists in himself.—Man blesses man: Gen. xlix. The patriarchal blessings were in most instances prophecies. It is evident that God endowed the dying patriarchs with remarkable perception as to the future. The most signal instances are those of Isaac blessing Esau and

Jacob, Gen. xxvii.; Jacob blessing his twelve sons, Gen. xlix.; and Moses blessing the twelve tribes, Deut. xxxiii. The blessing which Isaac conferred was peculiar, as it respects the first-born. It was a solemn, extraordinary, prophetic benediction, entailing the covenant blessing of Abraham, with all the promises, temporal and spiritual, belonging to it, and by which his posterity were to be distinguished as God's peculiar people.

The form of blessing prescribed in the Jewish ritual was remarkable. It was pronounced by the priest standing, with a loud voice, and with hands uplifted to heaven:—"The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them." Numb. vi. 23—27. This benediction involves a very clear argument in confirmation of the doctrine of the Trinity. If the three members of the form of benediction be considered, they will be found to agree respectively to the three Persons, taken in the usual order, of Father, Son, and Holy Ghost. The Father is the author of blessing and preservation; illumination and grace are from the Son; illumination and peace from the Spirit. "The cup of blessing," and "the cup of salvation," (1 Cor. x. 16; Psal. cxvi. 13,) are expressions derived from a custom prevalent among the Jews. The master of the feast took a cup of wine into his hand, and solemnly blessed God for it, and for all the mercies which were then acknowledged. It was passed round, and each of the guests in turn drank of it. At family-feasts it was customary to specify particular blessings,—their present refreshment; deliverance out of Egypt; the covenant of circumcision; the law given by Moses, &c.

BLINDNESS. Persons born blind, and blind mendicants, are frequently mentioned in Scripture. Matt. ix. 27; xii. 22; xx. 30; xxi. 14; John v. 3. Examples of blindness from age

occur in Gen. xxvii. 1 ; 1 Sam. iv. 15 ; 1 Kings xiv. 4. The frequency of cases of blindness in the East has been adverted to by almost all travellers. Volney says, that out of one hundred persons in Cairo, he met twenty quite blind, ten wanting one eye, and twenty others having their eyes red, purulent, or blemished. Ophthalmia is very common in Egypt, and on the coast of Syria. It is generally ascribed to those conditions of the atmosphere which are termed miasmatic, of which nothing is known but that they exert a specific influence on the body, different from the effects of cold and damp. The common causes assigned by travellers, such as the floating of particles of fine dust in the air, the custom, so prevalent among the inhabitants, of sleeping on the roofs of the houses, southerly winds, shaving the head, and bad diet, can only be reckoned as secondary. Lord Nugent ascribes its prevalence very much to that absence of caution which naturally results from a belief in fatalism. He questions whether the heated sand has any influence in generating the disease, as the Bedouins are not attacked by it. He suggests that the infection is conveyed by flies, which pass from the sores of beggars in the streets, and settle on the eyes of children, and from thence convey the infection from one to another of a people who, from habit, if not from religion, inure themselves to the attacks of these filthy insects, and appear to have no sense, either of torment or disgust, to induce them to brush away an annoyance which to any but Egyptians would be intolerable.

Jesus frequently cured the blind ; and sometimes, in such cases, employed a symbolic medium. In one of those miracles there appears to be an illustration of a position of Butler and Locke, that for perfect vision there is required, not only the natural power of the organ, but also experience. First of all, by the imposition of our Lord's hands, the natural power of the organ was given, but not the habit of discrimination ; men were only by their walking distin-

guished from trees ; in size the objects seemed trees, in motion men. By the second imposition of our Lord's hands, the perceptive habit, usually acquired by experience, was added, and the vision was perfect : "he was restored, and saw every man clearly." Mark viii. 22—25. There was a double miracle. 1. The organ was restored. 2. The perceptive habit was communicated.

Blindness was sometimes inflicted as a punishment. Gen. xix. 11 ; Acts xiii. 6—11. No one afflicted with blindness could be a priest. Blindness is symbolical of ignorance and error.

BLOOD. The fluid of life in the human body. In addition to this meaning, it is taken in Scripture for relationship or consanguinity. Flesh and blood are placed in opposition to a superior nature, Matt. xvi. 17 : they are also opposed to the glorified body, 1 Cor. xv. 50 ; and to evil spirits, Eph. vi. 12. Wine is called the blood of the grape. Gen. xlix. 11 ; Deut. xxxii. 14. The most eminent sense is that in which it is used for the sacrificial death of Christ. Acts xx. 28 ; Rom. v. 9 ; Eph. i. 7, &c.

The use of blood was absolutely prohibited to Noah, when everything else was freely given to him. Gen. ix. 4. By the Jewish law it was also expressly forbidden. Lev. xvii. 10, &c. For the prohibition no moral reason can be offered. It does not clearly appear that blood is an unwholesome aliment, which some think was the reason for its prohibition. Besides, if so, there seems no reason why the deleterious qualities of other unwholesome aliments should not have been pointed out as well as those of blood. There is little force in the remark, that the eating of blood produces ferocity of disposition ; for those people that eat blood cooked with other food, do not exhibit more ferocity than others. The reason is certainly a sacrificial one. "It is the blood that maketh atonement for the soul." Or, "It is the blood that maketh atonement by the soul." The blood or life of the victim was accepted in lieu of the blood or life of the offender. "The life of the flesh is in the blood." Life departs if the blood be shed. Blood

is the chosen symbol of life. Christ's blood was poured out for men. His life was given for theirs. The blood of animal victims was worthless; the law demanded a nobler sacrifice, and Jesus puts away sin by the sacrifice of himself. It has been observed by Michaëlis, that the blood of fishes does not appear to have been interdicted. The words in Leviticus only mention that of birds and cattle; and this accords with one reason assigned for the prohibition of blood, so far as fishes could not be offered to the Lord, although they formed a significant offering in heathen religions. It is also remarkable, that the apostles and elders assembled in council at Jerusalem, to settle how far ceremonial observances were binding on the converts to Christianity, renewed the injunction to abstain from blood, and coupled it with things offered to idols. Acts xv. 29.

BLOOD AND WATER. The issue of blood and water from the wound in Christ's side has given rise to much discussion. By some it has been regarded as symbolical, the blood being the emblem of pardon, the water of purification. Bishop Horsley deems the issue of water altogether miraculous. St. John dwells upon the fact with an earnest reiteration, as a thing so wonderful that the explicit testimony of an eye-witness was requisite to make it credible, and yet of great importance to be accredited, as a main foundation of faith. When a man accompanies the assertion of a fact with this declaration, that he was an eye-witness; that what he asserts he himself believes to be true; that he was under no deception at the time; that he not only believes, but knows the thing to be true from the certain information of his senses; that he is anxious for the sake of others that it should be believed,—he certainly speaks of something extraordinary and hard to be believed, and yet, in his judgment, of great importance. All this seems to be implied in the language of St. John: "One of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true: and he

knoweth that he saith true, that ye might believe." He also lays great stress on the fact that it was truly water, and not something like water, which issued from the wound; the pure element of water, transparent, colourless, insipid, inodorous water. These two he considers witnesses that Jesus was the Christ. Blood and water were the indispensable instruments of expiation and cleansing under the law; and the issuing forth of this mingled stream was a notification to the people, that the real expiation was now complete, the cleansing fountain set open. Many of the attempts to account for this remarkable circumstance certainly fail. A work has been published by a physician, entitled, "A Treatise on the Physical Cause of Christ's Death." He says: "Agony, when intense, produces violent palpitation, bloody sweat, oppression of the chest, loud cries, and ultimately rupture of the heart. Such rupture is usually attended with immediate death, and with an effusion into the pericardium" (the bag containing the heart) "of the blood previously circulating through the organ; which when thus extravasated, although scarcely in any other case, separates into its constituent parts so as to present the appearance commonly called blood and water. The immediate cause is a sudden and evident contraction of one of the ventricles, usually the left, on the column of blood thrown into it by similar contraction of the corresponding auricle. Prevented from returning backwards by the intervening valve, and not finding a sufficient outlet forwards in the connected artery, the blood re-acts against the ventricle itself, which is consequently torn open at the point of greatest distension, or least resistance, by the influence of its own reflected force. A quantity of blood is hereby discharged into the pericardium, and having no means of escape from the capsule, stops the circulation by compressing the heart from without, and induces almost instantaneous death. In young and vigorous subjects the blood thus collected in the pericardium soon divides into its constituent parts, namely, a pale watery liquid, called *serum* and a soft

clotted substance of a deep red colour, termed *crassamentum*; but, except under similar circumstances of extravasation, this distinct separation of the blood is seldom seen in the dead body." This is a plausible theory. There is, however, great force in the reasoning of Horsley.

BLOOD-REVENGE. See **CITIES OF REFUGE** and **AVENGER OF BLOOD**.

BLOODY SWEAT. In Luke xxii. 44, we read, "And, being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." Some suppose that this phraseology only refers to the size of the drops of sweat. But it is clear, that the reference is to the bloody nature of the sweat. Medical testimony is supposed to corroborate the fact recorded in St. Luke's Gospel, and cases are adduced to show that persons under peculiar mental excitement have been seized with cutaneous hæmorrhage. In most of these cases, however, it has been proved to be the result of disease, and not at all an indication of the state of the mind. It is very questionable whether a case can be adduced in which the skin has been covered with blood as the result of *sorrow*. Sweat is caused by fear and bodily anguish. Terror will whiten the hair, occasion momentary paralysis, faintings, convulsions, melancholy, and even sudden death. Sorrow only occasions the secretion of tears. The case of Christ's suffering was peculiar: there was never sorrow like his, and there is danger of rendering the statement of the evangelist obscure, by attempts to trace out analogous cases. The circumstances must be considered by themselves. We are disposed to look at both the issue of blood and water from the side of Christ, and the bloody sweat in the garden, as without parallel.

BOANERGES, *sons of thunder.* Mark iii. 17. The word has greatly perplexed philologists. Although different derivations have been proposed, the explanation of the evangelist renders the meaning of the word plain. James and John were so called by Christ, perhaps, on account of their fervid spirit. Some suppose there is

allusion to the power which they should exert in the introduction of the Gospel dispensation. The word can scarcely describe their tone and mode of preaching. It may refer to their request to Christ on a certain occasion: "Lord, wilt thou that we command fire to come down from heaven to consume them, even as Elias did?"

BOAR. The wild boar is considered as the parent stock of the common hog. He is a furious and formidable animal. The tusks are larger and stronger than in the tame herds. The colour is iron-grey, inclining to black. His snout is long, and his ears are short. At present wild boars frequent the marshes of the Delta, and are not uncommon on the banks of the Jordan, in Mount Carmel, and in the valley of Ajalah. Dr. Pococke saw large herds on the banks of the Jordan, where it flows out of the Sea of Tiberias, and several lying among the reeds by the sea. They were frequent in the time of the Crusades. Richard Cœur de Lion encountered one, ran him through with a lance, and, while the animal was still endeavouring to gore his horse, leaped over him, and slew him with his sword. The destructive ravages of the animal are referred to in Psal. lxxx. 13.

BOAZ, *agility, strength.* Ruth ii. 1. A wealthy Bethlehemite, a descendant of Judah, and through him is traced the regular succession of Jewish kings. Matt. i. 5. His conduct in the case of Ruth proves him to have been a man of fine spirit, and of strict integrity. He admitted the claim which Ruth had upon him as a near kinsman: under the obligations of the Levitical law, he married the poor gleaner; and thus became one of the ancestors of David, and also of David's Son and Lord. He was the father of Obed, and Obed begat Jesse, and Jesse was the father of David. The whole narrative is a beautiful picture of the simplicity and early manners of the age, when artificial courtesies had not usurped the place of natural and sincere expressions of love.

BOAZ was also the name of one of the two brazen pillars which Solomon erected in the porch of the temple, the other being called JACHIN. Boaz

was on the left, Jachin on the right. 1 Kings vii. 21.

BONNET. This was the mitre worn by the priests. The high-priest's bonnet was a magnificent head-dress, formed of about eight yards of linen, gracefully arranged in circular folds. On its front was a gold plate, with those awful words inscribed, "HOLINESS TO THE LORD." Exod. xxxix. 28, 30.

BOOK. The word is derived from the Gothic *BOKA* or the Saxon *BOC*, meaning a *beech-tree*, on the bark of which our ancestors were accustomed to write. Wood was used at a very early period as a writing-material. It was so employed in ancient Greece. In our own country, the accounts of the Exchequer were kept on pieces of wood, called *tallies*; the persons in charge of them were called *talliers*: hence the word *tellers*, a name given to certain persons holding office in money establishments. The ancient Jews had no books such as we possess. The materials employed were stone, brick, lead, copper, or wood; and on these, letters were engraved with an iron instrument. The earliest modes of preserving inscriptions were by engraving on a rock. See Job xix. 23, 24. The decalogue was engraved on stones. The works of Hesiod were cut on lead; the laws of Solon were carved on wood; and inscriptions were also made on bricks, which were hardened by fire.

The most common material on which books were written by the Greeks and Romans, was thin rind of the papyrus: hence the word *liber*, the Latin name for book. This plant was called by the Egyptians *byblos* (βύβλος), whence the Greeks derived their name for a book (βιβλίον). The papyrus (from which we have the name *paper*) grows in swamps, to the height of ten feet, and paper was prepared from the thin coats which surround the plant. The different pieces were joined together by the glutinous water of the Nile. A layer of papyrus was laid flat on a board, and a cross-layer put over it; and being thus prepared, the layers were pressed and afterwards dried in the sun. The sheets were then fastened or pasted together, the best being taken first, and then the



inferior sheets. There were never more than twenty in a roll. The writing was in columns, with a blank slip between them. The paper made from the papyrus was of different qualities. The best was called after Augustus, the second after Livia, and the third Hieratica, because it was appropriated to the sacred books. Next to the papyrus, parchment was the most common material for writing upon. It is said to have been invented by Eumenes II., king of Pergamos, in consequence of the prohibition of the export of papyrus from Egypt by Ptolemy Epiphanes. It is probable, however, that Eumenes only introduced improvements in the manufacture of parchment, as Herodotus mentions writing on skins as common in his time, and says, that the Ionians had been accustomed to give the name of skins to books. As paper and parchment were dear, it was frequently the custom to erase or wash out writing of little importance, and to write upon the paper or parchment again, which was then called *palimpsestus*. The paper or parchment was joined together so as to form one sheet; and when the work was finished, it was rolled on a staff, which was called *volumen*: hence *volume*. Sometimes the leaves were connected as in the form of modern books, and opened in the same way. In this case the sheets were fastened to rods, and these rods passed through rings, and thus formed the back of the

book. The sides of such book were protected by *boards*. Hence we apply the term to the outer covering of our books. The oldest form of arranging the writing, which was in capital letters, and without punctuation or division of words, was called by the Greeks *BOUSTROPHEDON*, *turning of an ox*; that is, as an ox ploughs. The writing was generally on one side, but not always. Ezek. ii. 9, 10. Sometimes the roll was sealed. Rev. v. 1—3.

The pen was made of some hard substance. Isai. viii. 1. Sometimes of iron or ivory, pointed at one end, and broad at the other, for the purpose of erasing the letters, especially when they were written on tablets covered with wax. The pen was called *stylus*: hence the word "style." Pens were common. *PENNA*, *a feather*. The iron pen was a dangerous instrument, and occasionally used in self-defence. The reed-pen is very common in the East. The inks employed were made of various substances, such as soot of lamps, coal of ivory, combinations of mercury, gums, metals, and vegetable juices. Many of them were very durable, especially when they were burnt in. The ink-horn was generally fastened to the girdle.

The ancients seldom wrote their books with their own hand, but dictated them to freed-men and slaves. These were *notarii*, *amanuenses*, *librarii*. A great part of the books of the New Testament were dictated after this manner. St. Paul notes it as a particular circumstance, in the Epistle to the Galatians, that he had written it with his own hand. Gal. vi. 11. He affixed his salutation with his own hand. 2 Thess. iii. 17; 1 Cor. xvi. 21; Col. iv. 18. The amanuensis who wrote the Epistle to the Romans has mentioned himself at the close. Rom. xvi. 22.

THE BOOK OF LIFE, and THE BOOK OF THE LIVING. Psal. lxi. 28. The most satisfactory explanation of these phrases is that which refers them to the genealogical lists of the Jews, or registers kept of the living, from which the names of all the dead were blotted out.—**BOOK OF JUDGMENT.** Daniel, speaking of God's judgment, says,

"The judgment was set, and the books were opened." Dan. vii. 10. This is an allusion to what was practised among princes when servants were called to account. Or, to a custom observed by the Persians, among whom it was a constant practice every day to write down the services rendered to the king, and the rewards given to those who had rendered them. See Esther vi. 1—3.—Several books are mentioned in the Old Testament which are not now extant. "*Book of the wars of the Lord*," Numb. xxi. 14. This was probably a sort of military journal, formed of separate songs or odes. "*The book of Jasher*." From this we have a quotation, 2 Sam. i. 18. It appears to have been a collection of national ballads. "*The books of the Chronicles*" of the kings of Judah and Israel were probably public journals, written by the secretary of state. 1 Kings xiv. 19, 29.

TO EAT A BOOK is a metaphor indicating the importance of due consideration; the word being used analogically. The word *eat* is so used by Christ, John vi., where he proposes himself as the bread of life. The figure may have some reference to the fact that some part of the papyrus was a common article of food in Egypt.

BOOTH. Huts made of branches of trees, and thus distinguished from tents. When Jacob sojourned for a while on his return to the borders of Canaan, he dwelt in booths: hence the name *Succoth*. Gen. xxxiii. 17. Such were the temporary green sheds in which the Israelites were directed to celebrate the feast of Tabernacles. Lev. xxiii. 42, 43. There is no evidence in this fact, that the Israelites dwelt in *booths* in the wilderness. Such structures are only available in well-wooded countries. The direction to celebrate the feast in booths rather than tents, arose from the fact, that when the Israelites became a settled people, and ceased to have any use for tents, it was easier for them to erect a temporary shed of green boughs than to provide a tent for the occasion.

BOOTY, *spoils taken in war*. Numb. xxxi. 27—32. According to the law of Moses, the booty was to be divided equally between those who were in the

field, and those who were in the camp, whatever disparity there might be in the number of each party.

BOSOM. It was usual with the Easterns to carry within a fold of the robe what could not be carried in the hand. Hence the Saviour is said to carry the lambs in his bosom. Isai. xl. 11. Abraham's bosom is figuratively spoken of as the abode of Lazarus. The words suggest the idea of a banquet. He who had lain at the rich man's gate, an ulcerated and crippled beggar, content with the scraps and broken meat, was translated to a feast, and to the most intimate place among the guests, reclining on the very bosom. No name awakened such associations in the mind of a Jew as that of Abraham. Luke xiii. 28; John viii. 37, 39, 57. Christ is in the bosom of the Father; that is, possesses the closest intimacy with, and most perfect knowledge of, the Father. John i. 18.

BOSSES. "The thick bosses of his bucklers." Job xv. 26. The prominent parts of the buckler, and consequently the strongest and thickest.



BOTTLE. As natural objects would suggest themselves first for holding liquids, and especially those which could be most readily brought into use, the hides of animals which had been slain for food or sacrifice were the first

bottles of which we have any account. In most instances every part was sewed up except the neck, and the neck of the animal thus became the neck of the bottle. Reference is made to skin-bottles in Joshua ix. 4, where it is said, that the Gibeonites, wishing to impose upon Joshua, as though they had come from a great distance, took "old sacks upon their asses, and wine-bottles, *old, and rent, and bound up.*" See also verse 13. Age had the effect of wearing and tearing the bottles, which must consequently have been of skin. To the same effect is the passage in Job xxxii. 19, "My belly is as wine which hath no vent; it is ready to burst, like new bottles." This gives a ready explanation of Matt. ix. 17; Luke v. 37, 38; Mark ii. 22.

Among the Egyptians, ornamental vases were made of hard stone, alabaster, glass, ivory, bone, porcelain, bronze, silver, and gold. As early as Thothmes II., who is supposed to be the Pharaoh of the Exodus, B.C. 1490, vases of elegant workmanship are known to have existed, which show that the art was not then in its infancy. There are specimens in the British Museum. That bottles of earthy materials were used in the time of the prophets is evident from Jer. xix. 1, 10, 11; xiii. 12—14. The word is used metaphorically for the clouds. Job xxxviii. 37.

BOW. See **ARMOUR.** The word is used symbolically. "To break the bow" signifies to destroy the power of a people, because the principal offensive weapon was originally the bow. "A deceitful bow" is one that from some defect carries the arrow wide of the mark.

BOW. To bow down is a posture expressive of humility. It was a common mode of salutation in the East to kneel on one knee, and bow the head till it touched the ground. See Gen. xxxiii. 3.

BOWELS are put by the Hebrew writers for the internal parts generally, the inner man, and also for the *heart*, as we use the term. Hence the bowels are the seat of mercy, tenderness, and compassion. We meet with the expressions, "bowels of mercies," "strait-

ened in the bowels." By a similar association of ideas the Hebrews made the bowels the seat of wisdom and understanding. Isai. xvi. 11.

BOX-TREE. Heb. TEASHUR. Most expositors render this word the *box*; but, because of its being classed with forest-trees, some think it means the cedar. The box is well known in Europe. It is a beautiful evergreen, and used by Isaiah, chap. lx. 13, to illustrate the prosperity and grace which God will bestow upon his church.

BOZRAH. See BEZER. Called by the Greeks and Romans *Bostra*. Situated about twenty-four miles south-east from Edrei. It is often mentioned in Scripture as the chief city of Edom. Isai. xxxiv. 6; lxiii. 1. It is called by Jeremiah, a city of the Moabites, and was probably taken from Ammon by the Edomites, and again from the latter by the Moabites. Some have endeavoured to identify it with Petra, but without sufficient evidence. The prophecies respecting this place are among the most wonderful in Scripture. "I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes!" Jer. xlix. 13. It is now a heap of ruins, and a most dreary spectacle: here and there the direction of a street or alley is discernible, but this is all; the modern inhabitants, a mere handful, are almost lost amidst the maze of ruins.

BRACELET. An ornament worn on the arm. Bracelets are and always have been much in use among eastern females, and are similar to armlets. They are worn one above the other, in many cases occupying the greater part of the space between the wrist and the elbow. Among the higher classes they were made of mother-of-pearl, of gold, and of silver. The poorer women used plated steel, horn, brass, copper, beads, and other materials of a cheap description. The royal bracelet was worn above the elbow; the common bracelet on the wrist. Ezek. xvi. 11.

BRAMBLE, *a prickly shrub.* Judges

ix. 14, 15; Psal. lviii. 9. In the latter place it is translated *thorn*. Some suppose it to be the sweet-brier. As it is associated with the vine, it seems to refer to a plant of some kind which bears fruit. The apologue of Jotham has always been admired for its spirit and application. It is considered as the oldest fable extant.

BRANCH. This word is used figuratively by the sacred writers. Psal. lxxx. 15; John xv. 5, 6. Trees, in Scripture, denote great men and princes; so branches, sprouts, and plants denote their offspring. Christ is called "the Branch;" "a rod out of the stem of Jesse;" "a branch out of his roots." Isai. xi. 1. When Christ is represented as a slender twig, shooting out of an old tree, cut down to the very root and decayed, and becoming itself a mighty tree, reference is made to the kingly dignity of Christ, springing up from the decayed house of David, and also to the exaltation which was to succeed his humble condition on earth, and the glory and vigour of his mediatorial reign. **BRANCH** is used also as a symbol of idolatrous worship, probably in allusion to the general custom of carrying branches as a sign of honour. Ezek. viii. 17. **AN ABOMINABLE BRANCH** is a tree on which a malefactor has been hanged. Isai. xiv. 19.

BRASEN SERPENT. An image of polished brass or copper, in the form of one of those fiery serpents which had been sent to sting the Israelites for their murmuring in the wilderness. The notion that they were flying serpents is very ancient. Herodotus, in his second book, mentions a place in Arabia to which he travelled to see winged serpents. He says, that in the spring they fly from this place into Egypt, and that the ibis is held sacred because it meets and destroys them. Modern travellers who have visited the valley where this awful scourge afflicted the Israelites assure us, on their own testimony and that of the Arabs, that a great number of serpents infest it. The destruction of life was fearful; and when the people entreated Moses to plead for their deliverance, to test their sincerity, he was ordered to place on a pole a ser-

pent of brass, that it might be seen in all parts of the camp, and whosoever was bitten might be healed by simply looking at this piece of brass. This was done, and the immediate effect followed. Our Saviour has shown us, John iii. 14, 15, that this circumstance was typical. As the Israelites, though bitten and dying, looked on this serpent and were healed; so every one, looking by faith to Jesus the Saviour of the world in his death and atonement, is at once pardoned and healed. Every one may look; every one that looks is healed. The looking was typical of faith, just as the serpent was typical of Christ.

In the course of time the serpent became an object of idolatry: temples were built in its honour, and priests appointed to conduct its ceremonial. These miserable beings appeared before the altars of their contemptible divinities in gorgeous vestments, their heads adorned with serpents, or with the figures of serpents embroidered on their tiara, and, in their frantic excitement, cried out, *Eva, Eva*. This is an awful instance of the complete triumph of sin, that the serpent, the chosen agent in accomplishing the ruin of man, should have been raised to the first rank among pagan divinities, and revered by the most solemn acts of worship. It is remarkable, that in the fables of Grecian mythology we find the traditionary remnants of the ancient promise, "The Seed of the woman shall bruise the serpent's head;" as in the benefits which Cadmus and Apollo conferred upon men by killing some noted serpent. The hydra of Lerna, the dragons of Colchis and the Hesperides, are also traditionary symbols of the early connection of Satan with man's fall.

BRASS. The word brass occurs frequently in the Scripture, but cannot be the metal which we call brass. Wherever it occurs, copper is to be understood. "Out of whose hills thou mayest dig brass." Deut. viii. 9. Now brass is a composition of two-thirds copper and one-third zinc; and, therefore, could not be found in the hills. It was used for a variety of purposes about the temple; and also for fetters,

Judges xvi. 21; 2 Kings xxv. 7; for armour, and for musical instruments, 1 Sam. xvii. 5, 6; 1 Chron. xv. 19. Though brass was unknown to the ancients, there is abundant evidence that *bronze* was early manufactured in Egypt, and that weapons, mirrors, and ornaments were made out of it. This word has occasionally a symbolical meaning: insensibility, baseness, and obstinacy in sin, Isai. xlvi. 4; Jer. vi. 28; Ezek. xxii. 18: strength, Psal. cvii. 16; Micah iv. 13.

BREAD. This term is used frequently in Scripture for food in general, but also in its legitimate signification. Like all the nations of the East, sparing in the use of animal food, the Hebrews generally satisfied their hunger with bread, and quenched their thirst with the running stream. This bread was generally made of wheaten flour; barley being used by the poor, and in cases of great necessity. In very early times grain appears to have been used with very little preparation: afterwards it was prepared for food by being parched. Ruth ii. 14. After the wheat was taken from the hand-mill, it was made into a dough or paste in the kneading-trough. It was then leavened, and made into thin cakes, round or oval, and baked. The kneading-trough was either a circular piece of leather, such as is now used in Persia and by the Arabs, or a light wooden bowl, sufficiently small to be carried in some part of the dress. It is clear from the history of the departure of the Israelites from Egypt, that the flour had been first made into dough by water only, and in this state had been kept some time before it was leavened; for when the Israelites were compelled in a moment to withdraw in haste, it was found that the dough was, though in the trough, still unleavened. Exod. xii. 34. See Hosea vii. 4. In commemoration of this, unleavened bread was commanded to be eaten at the Passover. Sometimes the bread was baked at home; but public ovens existed at an early period. Jeremiah, chap. xxxvii. 21, mentions "the bakers' street." In addition to the brick oven, bread was baked in a hole or pit sunk in the floor or ground, and

also on the hearth, the glowing embers frequently being thrown over the cake. See Hosea vii. 8, where Ephraim is compared to "a cake not turned," baked only on one side, doughy and unserviceable. The unleavened bread was very thin, and was broken, not cut. Lam. iv. 4; Matt. xiv. 19; xv. 36. The thickness or thinness of the loaves was regulated by the time they were to be kept: those which were to be kept longest were to be made thick. See OVENS.

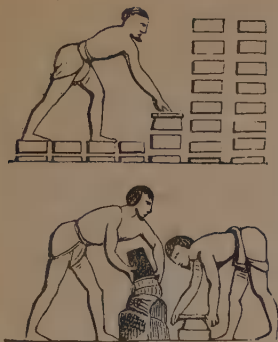
SHOW-BREAD was bread offered every Sabbath-day upon the golden table in the holy place. Exod. xxv. 30. The loaves were square, and had leaves of gold put upon them. They were twelve in number, according to the number of the twelve tribes, in whose name they were offered. Every loaf was composed of about six quarts of flour. They were unleavened, and were presented hot every Sabbath, the old ones being taken away and eaten by the priests. This offering was accompanied with salt and frankincense, and, according to some commentators, with wine. The Scriptures mention only salt and frankincense. It is supposed that the loaves were placed one upon another, in two piles of six each, and that between the loaves there were two thin plates of gold, folding back in a semicircle through the whole length of them, to admit air, and prevent the loaves from becoming mouldy. These loaves were called, *bread of faces* or *presentation*; or, as in our version, *show-bread*, because it was set before the Lord.

BREASTPLATE. One part of the official dress of the high-priest: see the cut. It was about ten inches square, Exod. xxviii. 15—31, and consisted of a piece of rich embroidered stuff folded up. It was adorned with twelve precious stones, on each of which was engraved the name of one of the tribes. They were set in four rows, three in each row, and were divided from each other by the little golden squares in which they were set. The two upper corners were fastened to the ephod by blue ribands, from which it was not to be loosed, Exod. xxviii. 28; and the two lower corners to the girdle. The rings, chains, and other fasten-



ings were of gold or rich lace. It was called the *Memorial*, inasmuch as it reminded the priest of his representative character in relation to the twelve tribes; and it was also called the *breastplate of judgment*, because it had the divine oracle of URIM and THUMMIM, *lights* and *perfections*. See URIM AND THUMMIM.

BRICK. The bricks usually mentioned in the Scriptures were made of straw and clay, dried in the sun. Gen. xi. 3. They were much larger than our bricks, being about a foot square. Though they were usually hardened by the heat of the sun, kilns were not unknown. 2 Sam. xii. 31; Nahum iii. 14. The principal subject of interest connected with brick-making, is the fact, that it constituted the chief employment of the Israelites in Egypt. The mural paintings of that country, which have been brought to light, depict various scenes of brick-making.



See Wilkinson's "Ancient Egyptians." In these sculptures or paintings, the task-master with his stick is a prominent feature. It is a singular fact, illustrative of the occupation of the Israelites in Egypt, that more bricks bearing the name of Thothmes II. (the Pharaoh of the Exodus) have been discovered, than of any other king. The process of brick-making was exceedingly laborious. The straw was not used, as is generally supposed, to burn the bricks, but to mix with the clay in order to compact them. It is an important observation in explanation of the severe orders of Pharaoh to collect the straw, that, although in ordinary circumstances there might be a sufficient quantity, since the Egyptian reapers cut away only the tops of the corn, yet this order was issued two months before the time of harvest; and it would be necessary for them to collect the *stubble* of the preceding harvest. Notwithstanding this, the usual quantity of bricks was required.

BRIDE AND BRIDEGROOM. See **MARRIAGE.**

BRIERS. Rabbinical writers state that there are no less than twenty-two words in the Bible signifying thorn, brier, or prickly plant. There is much conjecture and uncertainty in the classification and translation of these various words.

BRIMSTONE. A well-known min-
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eral substance, highly inflammable, and, while burning, emitting a suffocating smell. Fire and brimstone are represented in many passages as the means by which God punishes the wicked. There is an allusion to the destruction of the cities of the plain, by showers of ignited sulphur. The soil in that part is such that a violent volcanic eruption might instantly fill the air with ignited substances, which would fall in horrid showers of overwhelming fire. Bitumen is found in large quantities in the immediate neighbourhood. The Dead Sea is on this account called the Lake *Asphaltites*. This awful catastrophe is, therefore, to be regarded as an emblem of the final punishment of the wicked. See Job xviii. 15; Isai. xxxiv. 9. "Upon the wicked God shall rain fire and brimstone." Psal. xi. 6.

BROOK. This word in the original means a *torrent*. It is applied generally to small streams, rising in a subterraneous spring, and flowing through a deep valley, such as the Arnon, Jab-bok, Kidron; and also to winter torrents, which, arising from rains, are soon dried up. This is peculiar to most of the smaller streams of Palestine. To deal deceitfully as a brook, and to pass away as a stream thereof, is to deceive a friend when he most needs our help. Job vi. 15.

BROTHER. This term is used variously in Scripture, and it is necessary to distinguish carefully the different meanings. 1. It signifies, a brother in the natural sense, whether the offspring of the same father and mother, or of the same father only. Luke vi. 14; Matt. i. 2. 2. A near kinsman or cousin. Gen. xiii. 8; xiv. 16; John vii. 3; Acts i. 14. 3. One born in the same country, descended from the same stock. Matt. v. 47; Acts iii. 22; Heb. vii. 5. Also, disciples, persons of the same faith; for the first disciples called each other brethren. In the New Testament the term is generally applied to the spiritual relationship which the true followers of Christ sustain to each other. In Matt. xiii. 55, James and Joses, Simon and Judas are called the brethren of Christ. Some have taken the term literally,

and suppose that they were the children which Mary bore to Joseph after the birth of Christ. There are, however, strong grounds for another opinion; namely, that they were cousins. In Matt. xxvii. 56, James and Joses are described as sons of Mary (not the Virgin); and again, a James and Judas are described as sons of Alphæus. Luke vi. 15, 16. He was probably Cleophas, the husband of Mary, the sister of the Virgin. John xix. 25. If, then, this James, Joses, and Judas are the same spoken of elsewhere, the point is clear.

BUL. The eighth month of the ecclesiastical year of the Jews, and the second of the civil year. It corresponds with October, and contains twenty-nine days. On the 6th of this month the Jews fasted, because on that day Nebuchadnezzar put to death the children of Zedekiah, in the presence of their father, whose eyes he immediately after ordered to be put out. 2 Kings xxv. 7. This month is only mentioned in 1 Kings vi. 38.

BULL. The male of the beeve kind. Several Hebrew words are used in the Old Testament to point out this animal slightly differing in signification, and expressive of some of the qualities of the animal. **ALUPH**, *ox* or *beeve*, the most important of all clean beasts. Psal. viii. 7. **SHOR**, *bull*. Arabic, *al-taur*; Latin, *taurus*; Celtic, *tor*. **PHAR**, *young bull*. **THEO**, generally supposed to refer to the *oryx*, or by others to the *antelope*. "Bulls of Bashan," well fed in such rich pastures, were strong and ferocious, and are chosen as symbols of cruel and persecuting men. Psal. xxii. 12.

BULRUSH. A reed growing on the banks of the Nile, and especially in marshy ground. It grows to the height of twelve or fifteen feet. The stalks are pliable, and capable of being interwoven very closely, as is evident from their being used in the construction of arks, Exod. ii. 3, 5; and also vessels of larger dimensions. Isai. xviii. 2. Vessels of this kind were very common in Egypt, and, according to Heliodorus, in Ethiopia Proper. Being exceedingly light, and so small that they commonly only carried one person, they sailed with great velocity on the surface of the water, and when

persons who navigated them came to a cataract, or to a place where the stream was dried up, they carried them on their shoulders till they could embark again. See Wilkinson's "Ancient Egyptians," vol. iii., p. 185. The bulrush is the papyrus, and was of the greatest use to the inhabitants of the country where it grew. The pith was used as food, and a portion of it, the inside bark, cut into strips, and cemented together for writing materials. The fact that the bulrush was used for food when prepared one way, and for writing when prepared another, throws considerable light on those passages in which reference is made to eating books. Rev. x. 8—10.

BURDEN. This word occurs as an introduction to several prophecies of Isaiah. "The burden of Babylon, of Moab," &c. The Hebrew word **MASSA** is differently interpreted. Many of the modern versions derive it from **NASA**, *to bear a load*; others, with perhaps greater probability, from **NASA**, *to raise the voice*; and suppose it means, *to take up or utter anything with the voice*. The former interpretation seems to be confirmed by the circumstance that the term is commonly used in the titles of prophecies which are comminatory in their import, as Isai. xiii. 1; xiv. 28; xv. 1; xix. 1, &c.; and some critics have endeavoured to prove that it is never employed in a different acceptation. But a reference to Prov. xxxi. 1 will show that this is not correct: "The prophecy" (proverbs, sentences) "which his mother taught him." Here the same word is employed as is rendered *burden* in Isaiah.

BURIAL. In almost all ages, and by almost all nations, excepting, indeed, the most barbarous, religious respect has been paid to the memory of the dead. Some of the most powerful motives and impulses incident to our common nature tend to promote it. Vanity, ambition, the love of kindred, and chiefly the consciousness of entering upon another state of existence immediately after death, have tended to institute and keep alive various rites and solemnities in the disposal of the dead. "Give me a place that I may bury

my dead out of my sight," was the language of nature. Two simple but contrary objects appear to have been kept in view by the ancients, in the performance of funeral honours: the preservation entire of the material; or the speedy decomposition of the body. The one was effected by cremation or burning, and subsequent incineration; the other, by interment, and in many instances embalming. The disposal of the dead by interment is the most ancient and general. In the Mosiac history we are informed that Abraham purchased of Ephron, the Hittite, the cave of Machpelah, for a burial-place, in which were afterwards interred his wife, Sarah, and himself; and, subsequently, Isaac and his wife, Rebekah; Jacob and Leah; and some commentators suppose that Joseph and his brethren were all consigned to the same family resting-place. The practice of burning the dead is not countenanced in Scripture. We find two instances. The one is in the case of Saul and his sons; and it may be conjectured that their bodies were so much mangled as to preclude their receiving the royal honours of embalmment. 1 Sam. xxxi. 12. The other, mentioned by Amos, chap. vi. 10, appears to refer to a time of general sickness; and the burning of those that died of plague was probably a sanatory measure to prevent the spreading of contagion. Among the Jews it was the custom for the children or nearest relatives to close the eyes of the dying, to give them the last or parting kiss, and then to commence a general mourning or wailing. When Jacob died, Joseph "fell upon his face and kissed him." It is probable he also closed his eyes, as God had promised: "Joseph shall put his hands upon thine eyes." The next care was to wash the body, and lay it out. See Acts ix. 37. The friends of Dorcas washed her body, and laid it in an upper room. The body was then shrouded; it was wrapped in folds of linen, and a napkin bound about the head. Lazarus was "bound hand and foot with grave-clothes." John xi. 44. The body was in some instances embalmed. In Egypt, the ceremony was performed in a scien-

tific manner. The brain was removed, and the vacuity filled up with certain medicaments. The bowels were removed, and the trunk stuffed with myrrh, cassia, and other spices. It was placed in nitre for seventy days, with which it became saturated. After this period, it was wrapped in bandages of fine linen, which were smeared with gum to make them adhere. It was then delivered to the relations of the deceased entire; all the features being carefully preserved. So skilfully was this performed by the "physicians," that there are found mummies which have been preserved for thousands of years, and which are probably the remains of persons who lived during the time of the Pharaohs. The bodies of Jacob and Joseph were thus carefully embalmed. Gen. l. 2, 26. The Jews, in later times, did not resort to this expensive and lengthy process, but adopted one more expeditious and simple. This consisted in merely swathing the body with numerous folds of linen, and largely anointing it with spices and odours. Aloes and myrrh were the principal ingredients. In this process, the internal parts of the body, the brain, and the viscera, were not removed. A sparing use of spices on such an occasion was deemed discreditable. After our Saviour's death, two wealthy men, Joseph of Arimathea, and Nicodemus, who at the first came to him by night, testified their regard for him by "bringing a mixture of myrrh and aloes, about a hundred pound weight," John xix. 39, 40; while, unknown to them, the two Marys, together with their associates, were prepared to render the same office of friendship on the dawn of the first day of the week. When the body was bound, it was laid on the bier, in readiness to be carried to the grave. This was, among the common people, nothing but a plain wooden board, supported by poles: the body lay concealed only by a slight coverlet from the view of the attendants. The widow's son, of Nain, was borne to the grave on such a humble vehicle as this: and this mode of performing funeral obsequies obtains extensively at the present day among Jews, Mohammedans, and

Christians in the East. The funeral ordinarily took place within twenty-four hours of death. Early interments would be necessary in a warm climate; and it must also be remembered that ceremonial uncleanness was the result of coming near a dead body. Persons of distinction were deposited in coffins. Among the Egyptians, these were made commonly of several layers of pasteboard glued together; sometimes of stone, and occasionally of wood. Among the Jews, the bier was followed to the grave by the nearest relations. 2 Sam. iii. 31; Luke vii. 14. There were also professional mourners, eminently skilled in the art of lamentation, whom the friends hired for the occasion. Jer. ix. 17; Ezek. xxiv. 17; Matt. ix. 23. They often began the ceremony with a mournful strain, while the children in the streets, suspending their sports, endeavoured to imitate them. "Whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have mourned unto you, and ye have not lamented." Matt. xi. 16, 17. Music was afterwards introduced, to aid the voices of the mourners: the trumpet was used at the funerals of the great, and the flute or small pipe for the poorer classes. The Arabians at this day utter their *oloolah*, and the Irish their *ullaloo*. To this sort of mourning among the Jews, there is perpetual reference in the prophets. Amos v. 16; Jer. ix. 17. There are indications also that the Hebrews, in some instances, imitated the practices of the Gentiles, by self-mutilation. "Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them: neither shall men tear themselves for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother." Jer. xvi. 6, 7. In the East, forms and ceremonies which existed thousands of years ago are still preserved; and modern travellers, who have been present at funerals, have remarked

the very same customs as were observed by the Jews at an early period of their history. Sepulchres were not situated within the precincts of the city. Nobody could be buried within the walls. Jerusalem seems to have been the only exception; and this was limited to members of the royal family of David, and a few persons of exalted character. 1 Kings ii. 10; 2 Kings xiv. 20. In the immediate vicinity of this capital were public cemeteries, for the accommodation of the inhabitants; besides a field, appropriated for strangers. These burying-places were often in gardens. Such was the tomb of Manasseh, and also the sepulchre where Christ's body was laid. 2 Kings xxi. 18, 26; John xix. 41. Sometimes they were in caves, in the sides of the mountains, 2 Kings xxiii. 16, 17; or in rocks. The entrance to these was either horizontal, or by a flight of steps; the roof was arched so as to admit persons standing upright. They were spacious, being divided into several compartments, in which case the innermost chambers were dug a little deeper than those which were nearer the entrance; the approach into their darker solitudes being made by another descending staircase. Many sepulchres of this kind are still found in Palestine; but the approach to them is so completely choked up with the accumulated rubbish of ages, that they are nearly inaccessible. Several of these have, however, been explored, and carefully examined. See Wilde's "Narrative." The mouth of the sepulchre was secured by a large stone. Matt. xxvii. 60; John xi. 38. The entrance-porch, to which the removal of this stone gave admission, was so large that several persons could stand in it, and view the interior; and hence we find that the women who visited the sepulchre of our Lord, "entering in, saw a young man sitting, clothed in a long white garment," Mark xvi. 5. The rocky valleys around Jerusalem furnish numerous specimens of this kind of sepulchre. One cluster is called the "Tombs of the prophets;" another, the "Tombs of the kings." Several interesting monu-

ments occur in the valley of Jehoshaphat. Sepulchres were sometimes left open. See 2 Kings xiii. 21; Psal. v. 9. They were, however, generally closed, to prevent the corpse from being mangled by beasts of prey. Christ's tomb was sealed: in all probability, a cord was drawn across the entrance-stone, and sealed at each end. The Jews sometimes incurred great expense in the erection and decoration of their sepulchres. They were whitened at intervals, so as to render them conspicuous, and that they might be avoided for their ceremonial uncleanness. These repairs were generally done just before the Passover, when numerous visitors were expected in Jerusalem. See Matt. xxiii. 27. Titles or inscriptions were occasionally placed upon the tombs.



Then he said, What title is that that I see? And the men of the city told him, It is the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Bethel." 2 Kings xxiii. 17. Buxtorf has given several specimens of epitaphs. The custom also prevailed, during the first few weeks after the burial, for members of the family, especially females, to pay frequent visits to the tomb. In the East, at this day, groups of females may be seen at the graves of deceased relatives, strew-

ing them with flowers. See John xi. 31.

BURNT-OFFERINGS. Animal sacrifices were of four kinds; namely, burnt-offerings, sin-offerings, trespass-offerings, and peace-offerings. We have a particular account of these in the first seven chapters of Leviticus. Burnt-offerings owed their Hebrew name (OLAH, from ALAH, *to ascend*) to the circumstance that the whole was to be consumed by fire upon the altar, and to *ascend* in smoke towards heaven. The whole burnt-offering, with the exception of the skin, was consumed, no part coming to the share of the priest. Such burnt-offerings are the earliest on record. Lev. i., *et seq.*; Gen. viii. 20. Originally the term OLAH was applied to all offerings from the animal kingdom; but it was subsequently used in a more limited sense, when the sacrifices were divided into various classes. Only oxen, male sheep or goats, or turtle-doves and young pigeons, all without blemish, were proper to be offered to the Lord. The offerer first carried his sacrifice into the fore-court, as far as the gate of the tabernacle or temple, where the animal was examined by the officiating priest, to ascertain that it was without blemish. The offerer then laid his hand upon the victim, confessing his sin, and dedicated it as a sacrifice to propitiate the Almighty. The animal was then killed, its blood taken and sprinkled around the altar, that is, on the lower part; not on the top, lest it should extinguish the fire. Lev. iii. 2; Deut. xii. 27. The offerings were regular and public, or private and occasional. The former were the morning and evening sacrifices, Numb. xxviii. 3; and on the three great festivals, Lev. xxiii. 37; Numb. xxviii. 27; xxix. 2—22. The latter were presented by women immediately after child-bearing; by persons cured of leprosy, or cleansed from issue; by Nazarites, after having touched a dead body, or after the days of their separation were fulfilled. We find burnt-offerings also on almost all public occasions, events, and solemnities. Judges xx. 26; 1 Sam. vii. 9; 2 Chron. xxxi. 2; 1 Kings iii. 4.

They were typically vicarious, and intended to foreshadow the great atoning sacrifice of the Son of God. See SACRIFICE.

BUSH. The word (SENEH) occurring in Exod. iii. 2, generally signifies a *thorn-bush*. Some think it the blackberry. **SENEH**, a *thorn*, has been thought to give the name to Mount Sinai; but it is derived more properly from SIN, *clay*.

BUTTER. As this word is used in Scripture, it means thick curdled milk, which, when mixed with water, is an agreeable and refreshing beverage, used by eastern nations. The ancient method of making butter was by pouring the milk into a goat-skin, turned inside out, which was suspended from one side of the tent to the other, and then, by shaking it, the unctuous part was quickly separated from the whey. In the Levant, they tread upon the skin with the feet, which produces the same effect. "I washed my steps in butter." Job xxix. 6. This may refer to Job's abundance; or, as some think, is illustrated by the method of treading the skins to produce the butter. The "butter in a lordly dish," which Jael presented to the thirsty Sisera, was probably milk churned, or butter-milk, presented in the best vessel she had at hand. Judges iv. 19; v. 25. "Butter and honey" are mentioned together in the prophecies of Isaiah. It was customary to mix curdled milk with honey, and the compound was very agreeable to the taste.

BYSSUS. The Greek word *βύσσω* occurs Luke xvi. 19: the rich man was clothed in purple and *fine linen*. There are several Hebrew words used which are rendered *linen*. **BAD**: this was the substance of which the garments of the priests were made: it is rendered in several passages *linen*. **BUTZ**, which is rendered *fine linen*: this is supposed to be the Greek *byssus*; though Rosenmuller thinks *butz* and *byssus* mean cotton, and the cloth made from it. **SHESH**: this is the word employed to describe Joseph's dress when he was elevated to the second place in the kingdom of Egypt. In the Chronicles it is said, David was dressed in a mantle of

butz. Solomon used *butz* in the veils of the temple. The question whether cotton was known to the ancients, has been investigated with great attention. Various specimens of mummy-cloth have been carefully examined by the microscope, and tested in other ways, and are found to be *linen*. The fibre of cotton is a transparent flattened tube, without joints, and twisted, like a corkscrew: the fibres of the various mummy-cloths were transparent cylinders, jointed like a cane, and neither flattened nor spirally twisted. On the other hand, Rosellini has found the seeds of the cotton-plant in a vessel in the tombs of Egypt; and Dr. Bowring has ascertained that the mummy-cloth of a child was formed of cotton, and not of linen, as is the case with adult mummies.

C

CAB, a measure containing three pints and a third, wine measure, and two and five-sixths, corn measure. It is mentioned 2 Kings vi. 25.

CABUL, *displeasing*, or *fetter*. The district which Solomon gave to Hiram, king of Tyre, in acknowledgment of his services in the building of the temple. 1 Kings ix. 13. Hiram was by no means pleased with the gift; and the district received the name Cabul from this circumstance. It is difficult to assign a reason for Hiram's dissatisfaction, since it is evident that Solomon considered the gift liberal. It has been conjectured that Hiram would have preferred a part of the sea-coast, which was in the hands of Solomon, and was not prepared to approve of a district which might be deemed valuable to an agricultural people.

CÆSAR. A title borne by all the Roman emperors after Julius Cæsar. It originated in his surname, and by a decree of the senate was conferred on all succeeding emperors. It thus became a sort of title, like Pharaoh; and we find it still in the *Czar* of Russia. The Cæsars mentioned in the New Testament are:—1. Cæsar Augustus. Luke ii. 1. He was nephew and successor of Julius Cæsar. Augustus

tus (*august*) was a complimentary title bestowed on him by the senate; but after his death it was considered as a part of the title. 2. Cæsar Tiberius. Luke iii. 1; xx. 22. 3. Claudius. Acts xi. 28. 4. Nero. Acts xxv. 8. For the various events of the lives of these Roman emperors, the reader is referred to the History of Rome.

CÆSAREA, called frequently Cæsarea Palestina, to distinguish it from Cæsarea Philippi. It was the Roman metropolis of Palestine, and the residence of the procurator. It was situated on the coast of the Mediterranean, between Tyre and Joppa, about fifty-seven miles from Jerusalem. It was called Cæsarea in honour of Cæsar Augustus. It is remarkable for the conversion of Cornelius, Acts x.; as the residence of Philip, the evangelist, Acts xxi. 8; for the journey of Paul thither, his pleading before Felix, his imprisonment, and his final pleading before Festus and king Agrippa, Acts xxiv. In later times, Cæsarea is noted as the birth-place and episcopate of Eusebius, the church-historian, in the beginning of the fourth century. It has been long desolate. The most conspicuous ruin is an old castle. A large extent of ground is covered by the remains of the city. It has been visited by various European travellers. See Dr. E. D. Clarke's Travels.

CÆSAREA PHILIPPI. A town in the northern part of Palestine, in the vicinity of Mount Hermon. Some have supposed it the same as Dan, Laish, or Leshem. Josh. xix. 47; Judges xviii. 29. In later times, it was much enlarged and beautified by Philip the tetrarch, who called it Cæsarea, in honour of Tiberius the emperor, and added the cognomen, Philippi, to distinguish it from the other Cæsarea. It was about one hundred and twenty miles north of Jerusalem, and a day and a half's journey from Damascus. Matt. xvi. 13; Mark viii. 27. It was anciently called Paneas, from some grotto in the neighbourhood, sacred to the god Pan. The old name is yet preserved in the modern appellation *Banias*. Agrippa gave it the name of *Neronias*. It was visited by Ves-

pasian, and by Titus after the capture of Jerusalem; and public games were instituted, in which the captive Jews were compelled to fight with one another, or with wild beasts, and many perished. During the Crusades, it was the scene of various conflicts. At present it is an insignificant village; but there are numerous architectural remains in the neighbourhood, bearing testimony to the former grandeur of the place.

CAIAPHAS. A high-priest of the Jews, and successor of Simon, son of Camith, in the reign of Tiberius Cæsar. Luke iii. 2. He married the daughter of Annas, who had been formerly high-priest, and who still possessed great influence and control in sacerdotal matters. See ANNAS. After the resurrection of Lazarus, in an assembly of the priests, who were deliberating on the seizure and death of Christ, Caiaphas uttered a remarkable prophecy. "It is expedient for us, that one man should die for the people, and that the whole nation perish not." John xi. 50. It is said that he spake this "not of himself; but, being high-priest that year, he prophesied that Jesus should die for that nation," &c. The prediction is very remarkable; and though he was a wicked man, yet, being in an important office, such a declaration would have great weight. Christ, when seized by the Jewish rabble, was first led to Annas, and then to Caiaphas; but, as they had no power to inflict the punishment of death, he was sent forward to Pilate, in order that he might be condemned and executed. Caiaphas was made high-priest by Valerius Gratus, the predecessor of Pilate, and deposed by Vitellius, A.D. 38. He was a Sadducee by profession, and his life and creed were in conformity. His history after his deposition is not known.

CAIN, *a possession*. Some derive the word from a verb signifying *to lament*; and others, from a verb of similar sound, signifying *to envy*. The meaning of his name is decided by the exclamation of his mother at his birth. "She bare Cain, and said, I have gotten (KANITHI) ■ man from

the Lord." Some think, and with good reason, that Eve uttered these words on the supposition that she had now received the accomplishment of the promise of the Deliverer. The words are translated by many critics, "I have gotten a man,—Jehovah." See Dr. J. P. Smith's "Testimony to the Messiah," vol. i., p. 231. On the character of the respective offerings of Cain and Abel, see ABEL. The punishment which attended the awful crime which he committed, was such as only could be inflicted by an almighty God. "And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield to thee her strength; a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid." His punishment consisted in the *physical* want and hardship which were heaped upon him; in the terrors of his mind and conscience, which would be haunted by his brother's blood; in his being driven from the presence of his kindred; and in his being cut off from visible communion with God. "The presence of the Lord," was probably some favoured spot where God, after the expulsion of our first parents from paradise, condescended to manifest himself visibly to them. And from this presence was this poor culprit driven away. But while enduring the agony of a guilty conscience, and wandering into another land, he was protected against the wrath of his fellow-men, by God setting a mark upon him, or by appointing a sign or token, which he himself might understand, that he should not perish by the hand of another, as Abel had perished by his. He dwelt in the land of Nod, supposed to be Susiana, and built a city, which, after the name of his son, he called Enoch.

CAKES. See BREAD. 1 Kings xvii. 13; xix. 6; Gen. xviii. 6; Lev. ii. 1, 4, 5, 7. The Bedouins flatten the dough into thin cakes, and bake

it either on the coals, or on a shallow earthen vessel, like a frying-pan. The Arabs, around Mount Carmel, bake such cakes on the outside of a strong earthen or stone pitcher, which is heated by coals placed inside.

CALAMUS, or SWEET CANE. Exod. xxx. 23; Sol. Song, iv. 14; Isai. xliii. 24. An aromatic reed, growing in Egypt, in Judæa, near lake Gennesaret, and in several parts of Syria. It grows about two feet high, has a knotted stalk, containing in the cavity a soft, white pith. The whole has an agreeable aromatic smell, and scents the air when it is growing. When cut down and powdered, it forms an ingredient in the richest perfumes. It is one of the ingredients in the sacred holy anointing oil. It is held in high estimation at the present day in India, and in Western and Southern Africa. Campbell relates, that the inhabitants of the two most northerly towns which he visited, presented him with pieces of sugar or sweet cane, about a foot in length, and in such quantities, that the bottom of his waggon was covered with it. It was an article of traffic. Jer. vi. 20.

CALEB, *a dog*. The son of Jephunneh, of the tribe of Judah. He was one of those that accompanied Joshua, when he was deputed by Moses to view the Holy Land, which the Lord had promised them for an inheritance. Numb. xiii. Twelve men were sent on this exploring expedition, one from each tribe. After making the tour, which occupied forty days, they returned to the Israelites, bringing with them some of the richest products of the soil, as a sample and evidence of its fertility. Numb. xiii. 23. They all agreed that the land was exceedingly fertile; but ten of the explorers represented the inhabitants as very numerous and gigantic in stature. Verses 28, 29. Caleb, seeing the discouraging effects of the representation, was wishful for the people to go up at once and take possession of the land, assuring them that they were well able. They were anxious to return to Egypt; when Moses and Aaron fell upon their faces before the congregation, and Joshua and Caleb implored the people to take courage,

and march boldly on; since, if God were with them, they might speedily make a conquest of the whole land. So exasperated, however, were the people, that they were proceeding to stone Joshua and Caleb, when the glory of the Lord appeared upon the tabernacle, and threatened their extermination. After the intercession of Moses, they were spared; but God protested they should not see Canaan. Joshua and Caleb were exempted from this decree of death. Numb. xiv. 6, 24, 38; xxvi. 65. When the land had been invaded, and partly conquered, Caleb was permitted to choose Kirjath-arba as his possession. Josh. xiv. 6—15. He accordingly wrested it from the inhabitants, and proceeded to Debir, which was taken for him by his nephew, Othniel, who, as his reward, received in marriage Caleb's daughter Achsah, with a valuable dower. Josh. xv. 13—19. Caleb is remarkably distinguished by God. "He had *another spirit*, and followed the Lord fully." He was a firm believer, in opposition to the prevailing infidelity; a brave man among cowards; a decided man amidst waverers.

CALF. The young of the beeve kind. It is frequently mentioned in Scripture, because used in sacrifice, and because a calf, fatted and dressed, was considered the choicest animal food. Gen. xviii. 7. The word occurs in various connections in Scripture.

THE GOLDEN CALF was the idol set up and worshipped by the Israelites at the foot of Mount Sinai, in their passage through the wilderness to the land of Canaan. The image made by Aaron, at the request of the people, was an imitation of the Egyptian Apis, the divinity that presided over their fields, and considered the symbol of productive power. During the residence of the Israelites in Egypt, they were, undoubtedly, accustomed to witness, amidst the most degrading and revolting scenes, the image of a sacred calf, surrounded by other symbols, carried in solemn pomp at the head of marching armies, such as may be seen depicted in the representations of the processions of Sesostris. The punishment to which Moses subjected the sinners was remarkable. The

gold was dissolved, and mixed with water, and they drank the loathsome beverage. The fact that they were able to mould such an idol, and that Moses could readily reduce it to powder, shows that the Israelites were not without considerable skill in the fine arts.

THE CALVES OF JEROBOAM, 1 Kings xii. 26—29, were objects of worship set up by him to prevent the ten tribes from resorting to Jerusalem to worship, and thus the more effectually to separate them from the house of David. The two extremes of the kingdom were selected, Dan in the north, and Bethel in the south. It is supposed, that this wicked king had become acquainted with these forms of idolatrous worship while he was in Egypt. 1 Kings xi. 40. In the case of Aaron's setting up the golden calf, he proclaimed a feast to Jehovah, Exod. xxxii. 4—6: and the worship of Jeroboam's calves was expressly distinguished from that of Baal. 2 Kings x. 28—31. From this it may be concluded that they were designed not to substitute Jehovah, but to be emblems of him. Nevertheless, David declares, that the Israelites by worshipping this calf "*forgat* God their Saviour," who had wrought so many miracles for them, and that for this crime God threatened to destroy them. Psal. cvi. 19—24; Exod. xxxii. 10; 1 Cor. x. 9. As to Jeroboam, he is scarcely ever mentioned in Scripture, but with the brand upon him, "who made Israel to sin."

CALVES OF THE LIPS. "So will we render the calves of our lips." Hosea xiv. 2. This is a figurative expression. The captives in Babylon were no longer in a condition to offer the customary sacrifices in God's temple, and they were enjoined to offer as a substitute the praises and thanksgivings of the lips. The Septuagint renders it, *fruit of our lips*: this is followed by the Syriac. The meaning is given by St. Paul, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." Heb. xiii. 15.

There is another remarkable expression in Jer. xxxiv. 18, "When

they cut the calf in twain, and passed between the parts thereof." See Gen. xv. 9, 10, 17. In both these cases there is an allusion to the custom of ratifying a contract or covenant: an animal was slain and divided; the contracting parties passed between the parts, signifying their willingness to be thus divided themselves should they fail to perform their stipulation.

CALLING. This word generally has reference to those parables of our Lord, in which the Gospel is represented under the figure of a royal feast, to which numerous guests are *invited*. Those who accept the invitation, and are received by the master of the feast, are *the called*, or invited by way of eminence; and thus the term was brought into the common theological language of the early church. Reference to the parable of the marriage of the king's son, Matt. xxii. 1—14, will show, that three descriptions of guests were invited or called:—1. The disobedient, who made light of the call, and would not come at all. 2. The man who went, but did not put on the wedding garment, respecting whom our Lord makes the remark, "Many are called, but few chosen." 3. The approved guests. As far as the call or invitation is concerned, all stood on equal ground, and it depended upon their choice or conduct whether they embraced the invitation and were admitted as guests. There is nothing in this parable to countenance what is called, *effectual calling*, if by this is meant an irresistible influence exerted on the minds of the approved guests, but withheld from the disobedient, who could not, therefore, be otherwise than disobedient, or at most could only come in without having power to obtain the wedding garment. See Acts ii. 39; Gal. i. 6; v. 13; 1 Thess. ii. 12. There may be allusion in the term *calling*, to the practice of selecting from the mass of the Israelites, all of whom were enrolled to bear arms, those most fit for military service. All were called, but the most fit chosen. "They that are with him" (the Lamb) "are called, and chosen, and faithful." Here is probably an allusion to the Roman army, and to the mode of en-

listment. When the day for enrolling the troops arrived, the people were *called* to assemble at the Capitol: the consuls, with the assistance of the military tribunes, proceeded to hold a levy (*delectus*), *chose* those who were most likely to serve: the *fidelity* depended upon the mode in which these called and chosen soldiers acquitted themselves in fight. The offer of the salvation of the Gospel and of its spiritual benefits is made to *all*: when that offer is *accepted*, the personal *election* takes place, as the immediate effect of a penitent believer's faith in Christ: the subsequent conduct of the Christian may render his calling and election sure.

The word *call* is frequently employed in its ordinary signification, and is also used as the verb of existence. "He shall be called the Son of God." Luke i. 35. "His name shall be called Wonderful." Isai. ix. 6. He shall be the Son of God, he shall be wonderful, and shall be thus acknowledged.

CALNEH. One of the cities built by Nimrod, in the land of Shinar. Gen. x. 10. It is supposed to be the same as Calno, Isai. x. 9; and by dropping the *l*, Canneh, Ezek. xxvii. 23. Its name was changed to CRESIPHON, by the Persian king Pacorus, who reigned A.D. 71 to 107, according to the testimony of Ammianus Marcellinus; but, as it is mentioned by Polybius by that name, the change must have been made at an earlier period. It was situated on the eastern bank of the Tigris, opposite to Seleucia. Subsequently it was the winter residence of the Persian kings, till about the time of Mohammed; and, together with Seleucia, obtained from the Arabs the name of EL-MADAIN, *the two cities*; but all that now remains are the ruins of a palace and mounds of rubbish.

CALVARY. In Hebrew, GOLGOTHA, *skull*, or *place of a skull*. In three of the evangelists we find Golgotha. In Luke xxiii. 33, we have κρανιον, a diminutive of κρανον, *skull*: our translators have rendered it from the Latin *Calvaria*, Calvary. The three words, Golgotha, Cranion, Calvary, are of the same signification. Many

have thought that Calvary was the place of public execution, and hence was termed, *the place of a skull*. Others presume that it was so called, because in form it bore some resemblance to a skull. And this latter opinion is the more probable; since there is no historical evidence to show that there was a place of execution where Golgotha or Calvary is now fixed. The precise situation of this hill has been matter of dispute. The particulars given in the sacred history show, that our Lord was not crucified on the spot, or even very near the spot, where he was condemned. Having been delivered by Pilate to be crucified, Jesus was led away, followed by a great company, and by women who bewailed him. On the way the soldiers met one Simon, a Cyrenian, *coming out of the country*, and on him they laid the cross. The place was nigh to the city. *In the place where he was crucified, there was a garden*, and in the garden a new sepulchre, hewn out of a rock: *there* laid they Jesus, and rolled a great stone to the door of the sepulchre. The author of the Epistle to the Hebrews says explicitly, he was *crucified without the gate*. These facts, carefully considered, show that Calvary was outside the city, probably north-west, as this was not far from the judgment-hall, close by the Fort Antonia, where the Roman soldiers were concentrated. It is a place round which many could assemble, near which persons were passing, very public and conspicuous. It was not likely that the recollection of the place would perish. Jerusalem was, at the time, crowded with visitors. They would carry away with them the news of the crucifixion and resurrection of Christ, and thus the localities so sacred to memory would be well remembered. Early in the fourth century, Eusebius and Jerome appear to fix the locality. Eusebius was born A.D. 270, and died A.D. 340. He composed a treatise on the Holy Land, for the purpose of determining the sites of holy and other places. His work was written in Greek, and translated into Latin by Jerome, who took up his residence in the Holy Land in the latter part of the fourth century, and remained

there to the time of his death. We should be disposed to trust the testimony of two such eminent men with regard to the locality of Calvary, and set it against a host of modern travellers. Helena, the mother of Constantine, visited Jerusalem for the express purpose of building a church on the very place where Christ was crucified. This was erected A.D. 335. A council of bishops was assembled on the occasion of the opening, and met first at Tyre, then at Jerusalem; and Eusebius took part in the proceedings. With the circumstances of the discovery of this site there is no small portion of the marvellous mixed up by ecclesiastical historians, but certainly not what should induce a candid inquirer to set aside their testimony. We scarcely need inform the reader that, among modern travellers, there is a remarkable division of opinion on this subject. Robinson, in his "Researches," has endeavoured to throw doubt over the whole testimony of the earlier writers, and has fixed upon a site different from that selected by other travellers. He presumes, that it is impossible that the second wall of ancient Jerusalem should have taken such a direction as to exclude Calvary and the sepulchre; and that, therefore, the site generally fixed upon would have been within the city, and, of course, contrary to the fact as stated by the evangelists. It would be impossible in the brief space allotted to this article to condense the observations and arguments employed on both sides of this subject. We incline to think that the weight of testimony is in favour of the old situation. A distinguished German writer, Von Rümer, has revised his "Palestina," since the publication of Dr. Robinson's views, and still adheres to his former opinion. Dr. Olin, on whose judgment we place great reliance on such subjects, and who visited Jerusalem subsequently to Robinson, is of the same opinion as Rümer. Almost every writer on Palestine, and every visiter of the Holy City, has some opinion to offer on the disputed subject. Without yielding a slavish submission to the views of ancient historians, such as Eusebius, we are greatly biassed by their

judgment, and presume that, living so very near the time when the events transpired, they must have had very satisfactory evidence for the opinions which they record. We have no room for lengthened quotation, but content ourselves with the view of Dr. Fisk. His mind was in doubt as to the reality of the site. "I felt it to be just possible, and that was all, that the spot shown me as the actual scene of the crucifixion might indeed be that, and it might be a part of the rock, riven by the earthquake, which was enshrined near it; that the stone column, half concealed by iron-work, might have been that to which our Lord was bound when scourged; that the small fragment of rude stone seen by the light of a small taper, through a kind of iron filigree, might have been the stone on which he sat to be crowned with thorns; that the spot overhung with lamps, and covered with a white marble sarcophagus, with a kind of domed structure in the centre, might have been the place of our Lord's burial and resurrection: but when I saw the near juxtaposition of all these things, and knew, that in order to provide for the structure of the church, the site had to be cut down and levelled; and when I reflected that on the very spot, a heathen temple had stood, till removed by the empress Helena, to make room for this church; and, moreover, when I bore in mind the purpose which all these things were to serve, and the spirit of that church which thus paraded those objects of curiosity,—I did feel that, after all, they might not be what they professed. Yet all this could not do away with the impression, that *thereabouts* was indeed the scene of our blessed Lord's precious death and resurrection. But while there, even that impression failed to produce any satisfying effect upon my mind."

Let us be thankful that there can be no doubt as to the fact of Christ's death. "He died, and was buried, and the third day rose again according to the Scriptures." Then the old ritual passed away, Satan was despoiled, man was redeemed, God reconciled, and heaven opened to all believers.

CALVINISM is that scheme of doctrine on the subjects of predestination and grace taught by Calvin, the celebrated Reformer, at the commencement of the sixteenth century. His opinions are given at large in his "Institutes." He says: "Predestination we call the eternal decree of God; by which he hath determined in himself what he would have to become of every individual of mankind. For they are not all created with similar destiny: but eternal life is fore-ordained for some, and eternal damnation for others. Every man, therefore, being created for one or other of these ends, we say he is predestinated, either to life or to death." Again he says: "In conformity with the clear doctrine of Scripture, we assert, that by an eternal and immutable counsel, God hath once for all determined both whom he would admit to salvation, and whom he would condemn to destruction. We affirm that this counsel, as far as it concerns the elect, is founded on his gratuitous mercy, totally irrespective of human merit; but that to those whom he devotes to condemnation the gate of life is closed by a just and irreprehensible, but incomprehensible, judgment. In the elect, we consider calling as an evidence of election; and justification as another token of its manifestation, till they arrive in glory, which constitutes its completion. As God seals the elect by vocation and justification, so by excluding the reprobate from the knowledge of his name and sanctification of his Spirit, he affords another indication of the judgment that awaits them." Book iii., chap. 21.

The main doctrines are reduced to five points: these are, *predestination, particular redemption, total depravity, effectual calling, and the certain perseverance of the saints*. The synod of Dort digested the whole scheme into these particulars. The substance of the points as believed and taught may be thus stated:—

1. *Predestination*. The Calvinists maintain that God hath chosen a certain number of the fallen race of Adam in Christ, before the foundation of the world, unto eternal glory, according to his immutable purpose, and

of his free grace and love, without the least foresight of faith, good works, or any conditions performed by the creature; and that the rest of mankind he was pleased to pass by, and ordain to dishonour and wrath for their sins, and the praise of his vindictive justice. They do not consider that predestination affects the agency or accountableness of any, or is a rule of conduct.

2. *The death of Christ.* They maintain that though the death of Christ be a most perfect sacrifice and satisfaction for sins, of infinite value, abundantly sufficient to expiate the sins of the whole world; and though, on this ground, the Gospel is preached to all men indiscriminately, yet it was the will of God that Christ, by the blood of the cross, should efficaciously redeem all those, and those only, who from eternity were elected to salvation, and given to him by the Father.

3. *Of man's corruption.* All men are conceived in sin, and born the children of wrath, indisposed to all saving good, propense to evil, dead in sin; and without the regenerating grace of God they neither are able nor willing to return to God, to correct their depraved nature, or to dispose themselves to the correction of it.

4. *Of grace and free-will.* They maintain that all whom God has predestinated to eternal life, he is pleased, in his appointed time, effectually to call by his word and Spirit out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ.

5. *Of perseverance.* They maintain that those whom God has effectually called and sanctified by his Spirit shall never finally fall from a state of grace. They admit that true believers may fall partially, and would fall totally and finally but for the mercy and faithfulness of God. Also, that he who bestows the grace of perseverance, bestows it by means of hearing and reading the word, meditation, exhortation, threatenings, and promises; but that none of these things imply the possibility of a believer's falling from a state of justification.

These are the doctrines of the older Calvinists, and are in substance those

of the moderate ones. In these points there are, however, considerable shades of difference. The doctrine of the imputed righteousness of Christ forms an essential part of the system. They suppose that, as our sins are imputed to Christ, so, on the other hand, we are justified by the imputation of Christ's active righteousness to us.

The views of Calvin may be learned by consulting his "Institutes." The Calvinistic controversy long agitated the church. See the "Works" of John Wesley, and the "Checks" of John Fletcher.

CAMBYSES. The son of Cyrus, king of Persia. He succeeded his father, A.M. 3475, B.C. 529, and is the Ahasuerus mentioned Ezra iv. 6. See AHASUERUS.

CAMEL. The name of an animal which, with very slight variation, is adopted in many eastern languages. The Hebrew is GAMAL. Bochart and some others have referred its meaning to a root which signifies *to repay*, and suppose it is so named from its revengeful disposition; and facts are adduced to prove that the camel does not forget injuries, but quickly retaliates them. It is by Gesenius, and other able scholars, supposed to mean, *to carry*. It is indeed the carrier of the desert; and is called by people of the East, the *land-ship*. It is six or seven feet high, and exceedingly docile and patient of labour. The feet are constructed with a tough elastic sole, which prevents the animal from sinking in the sand. The species most commonly referred to in Scripture has but one hump on the back, while the Bactrian camel has two. The dromedary is a nimbler and smaller species. Jer. ii. 23. Within the cavity of the stomach is a sort of paunch, provided with membranous cells to contain an extra provision of water: the supply with which this is filled will last for several days while he traverses the desert. The food is coarse leaves, twigs, thistles. But generally, on a march, about a pound weight of dates, beans, or barley, will serve for twenty-four hours. Merchandise is conveyed through the desert by these living vehicles, so remarkably adapted to the drudgery. One of these creatures can

carry a burden of six or eight hundred pounds at the rate of thirty miles a day, and on short journeys ten or twelve hundred.



In consequence of its adaptation to purposes of travel and merchandise, the camel has been extensively employed in the East. As early as the time of Jacob, we find them used by the Gileadite merchants. Gen. xxxvii. 25. And before this, we have evidence that they were used by individuals for private conveyance. "Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel." Gen. xxiv. 64. Job had three thousand camels; and the Midianites possessed them without number. "And the Midianites and the Amalekites and all the children of the East lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea-side for multitude." Judges vii. 12. They were also made serviceable in war. See 1 Sam. xxx. 17. The milk was deemed cooling and healthy in hot climates, and was an important article of food. One traveller has remarked, that "no animal among the Arabs surpasses the camel in utility: besides the wholesome diet which his flesh, his milk, and their products afford them, they turn every part to account. Out of the hair they manufacture carpets, large strong sacks for corn, &c. Out

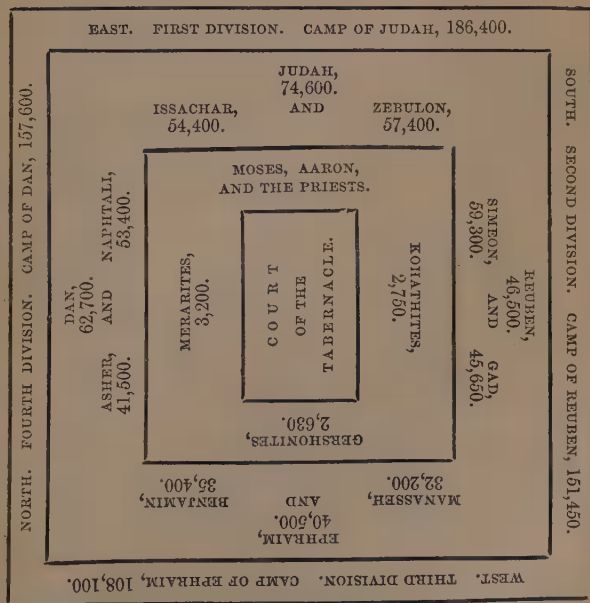
of its skin, soles, large water-bottles, and large leather sacks, in which they transport butter, corn, and similar articles; they dye them red on the outside, and two of either of these are a load for a camel. They likewise cut straps out of the skin; and out of five or six such straps, they prepare long tough thongs, which they employ in drawing up water from deep wells. They also stitch the skin over a frame of bent sticks, and thus form large vessels, which they use to water the camels. The two sinews of the neck serve instead of ropes, and their dung is used for fuel."

CAMEL'S HAIR was made into cloth. "John had his raiment of camel's hair." Matt. iii. 4. Sometimes the fabric was made of the finest and softest part of the hair, and then formed a beautifully rich garment. A coarser kind was manufactured for the use of camel-drivers. This coarse kind was worn by the Baptist, who was thus distinguished from those in kings' palaces, who wear "soft raiment."

The proverb, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God," has occasioned some difficulty. Some say that near Jerusalem was a low gate, called "the needle's eye," through which the camel could not pass unless the load were removed from its back. Others conjecture that the Greek word should be *κάρμιλος* (a rope or cable), and not *κάμηλος* (a camel). There is, however, no necessity for the conjectural emendation. The Talmud furnishes a similar proverb respecting an elephant: "Rabbi Shesheth answered rabbi Amram, who had advanced an absurdity, 'Perhaps thou art one of the Pambidithians, who can make an elephant pass through a needle's eye;'" that is, who speak things impossible. There is a saying of the same kind in the Koran: "The impious, who, in his arrogance, shall accuse our doctrine of falsity, shall find the gates of heaven shut; nor shall he enter there till a camel shall pass through the eye of a needle." The comparison is quite consistent with the figurative style of oriental writing. There is

also another expression in Matt. xxiii. 24, which requires explanation. The conduct of the Pharisees who attended to the most unimportant ceremonies of religion, while they were unjust, unmerciful, and faithless, is compared to one who "strains at a gnat, and swallows a camel." This is easily explained, by the fact that "strain at," seems to have been a mere typographical blunder of the first edition of our common version: it should be "strain out." It is so found in Tyndale and Coverdale. There is an allusion to the custom of the Jews, of passing their wines through a strainer. To make the opposition as strong as possible, the smallest insect and the largest animal are selected.

CAMP, ENCAMPMENT. These terms refer to the movements of the Israelites, and many passages of the Levitical law relate to things done within or without the camp. The whole body of the people consisted of six hundred thousand fighting men, besides women and children, and was disposed into four battalions, so arranged as to enclose the tabernacle in the form of a square, and each under one general standard. The mode in which this vast mass of people was arranged, with the most perfect order and subordination, must excite general surprise and admiration: it will, perhaps, be better understood by a careful inspection of the accompanying plan, than by any detailed description.



There were forty-one different encampments, from their first in the month of March, at Rameses, in the land of Goshen, till they arrived in

Canaan. They are enumerated in Numb. xxxiii.

1. Rameses.
2. Succoth.
3. Etham.
4. Pi-hahiroth.
5. Marah.
6. Elim.
7. By the Red Sea.
8. Wilderness of Sin.
9. Dophkah.
10. Alush.
11. Rephidim.
12. Wilderness of Sinai.
13. Kibroth-hattaavah.
14. Hazereth.
15. Rithmah.
16. Rimmon-parez.
17. Libnah.
18. Rissah.
19. Kehelathah.
20. Shapher.
21. Haradah.
22. Makheloth.
23. Tahath.
24. Tarah.
25. Mitcheah.
26. Hashmonah.
27. Moseroth.
28. Bene-jaakan.
29. Hor-hagidgad.
30. Jotbathah.
31. Ebronah.
32. Ezion-gaber.
33. Kadesh.
34. Mount Hor.
35. Zalmonah.
36. Punon.
37. Oboth.
38. Ije-abarim.
39. Dibon-gad.
40. Almon-diblathaim.
41. Mountains of Abarim.

In the second year after the exodus the Israelites were numbered, and the males amounted to six hundred and three thousand five hundred and fifty, from twenty years old and upwards. Numb. i., ii. This vast mass of people, thus encamped, must have been an imposing spectacle. The effect which a sight of this host produced on Balaam is recorded Numb. xxiv. 2—6: "And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the Spirit of God came upon him. And he took up his parable, and said,

How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloes which the Lord hath planted, and as cedar-trees beside the waters." A beautiful emblem of Christ's church in those happy days, when "God shall not behold iniquity in Jacob, nor perverseness in Israel;" when it shall be said, "The Lord his God is with him, and the shout of a king is among them."

CAMPFIRE. It is a plant of great fragrance and beauty. It grows in Egypt, and other eastern countries. The flowers are clustered like those of the lilac, and the leaves, when dried and pulverised, make an orange dye, with which the females stain their hands and feet, and occasionally the lips and finger-nails. What we call camphor is very different. The ancient Egyptians practised the dyeing of the nails; for the nails of the mummies are most commonly stained of a reddish hue. In the Song of Solomon, the bride says, "My beloved is unto me as a cluster of camphire in the vineyards of En-gedi." Chap. i. 14. "Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard." Chap. iv. 13.

CANA. A place in Galilee, where Jesus Christ performed his first miracle. John ii. 1, *et seq.* It was in the tribe of Zebulon, and not far from Nazareth. The site is identified with the present *Kefr Kenna*, a place about four miles north-east from Nazareth. Dr. Robinson thinks that Kana-el-Je'il is the more probable site of Cana. This is about eight miles north from Nazareth. It was the native place of Nathanael. Here, also, the nobleman, whose son was sick at Capernaum, applied to Christ, and, though distant above thirty miles, he healed him with his word.

CANAAN. Son of Ham, and grandson of Noah. Ham having been guilty of criminal conduct towards his father, a prophetic curse was pronounced on such of Ham's posterity as should descend from Canaan. "And Noah awoke from his wine, and knew what his younger son had done unto

him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren." Gen. ix. 24, 25. His posterity was numerous. His eldest son Sidon founded the city Sidon, and was father of the Sidonians and Phœnicians. He had ten other sons who were fathers of so many tribes dwelling in Syria. His posterity were subjugated by the Israelites, the progeny of Shem, when they took possession of the Holy Land. See 2 Chron. viii. 7—9. There is no warrant for believing that the negro race were included in this malediction. Had they been included in it, this would have been no justification of their oppressors, nor would it have proved that Christianity was not designed to remove the evil of slavery. The subjugation of the Canaanitish race to the Israelites is the fulfilment of the prophecy. To them it was limited, and with them it expired. Parts of the seven nations were brought into subjection to the Israelites when they took possession of their land, and the remainder by Solomon.

CANAAN, LAND OF. Gen. xii. 5. The name is taken from Canaan, the

son of Ham, or may signify *low country*, in opposition to ARAM, *high country*. The country given by God to Abraham and his posterity. See Gen. xiii. 14—18; xv. 18—21.

Palestine, or the Holy Land, lies between Phœnicia on the north, and Idumæa on the south, separated from both by chains of lofty mountains: on the east it was bounded by the Dead Sea, the river Jordan, and the Sea of Galilee. On the west it extended to the Mediterranean. Its length from north to south was about one hundred and eighty miles, and from east to west, reckoning from the Jordan, not more than fifty miles. It was variously divided at different periods of its history: at first it was partitioned by lot among the twelve tribes, subsequently into the two kingdoms of Israel and Judah, and finally into small provinces, by its Persian, Grecian, and Roman conquerors.

The following table presents at one view the proprietors of the country before and after the Jewish conquest, and the general divisions in the time of our Saviour:—

Ancient Canaanitish Division.	Israelitish Division.		Roman Division.
Sidonians,	Tribe of Asher,	Mount Lebanon, North-west of the Lake of Gennesaret,	} Upper Galilee
Unknown,	Naphtali,		
Perizzites,	Zebulon,	West of Gennesaret, Valley of Esdraelon and Mount Tabor,	} Lower Galilee.
Ditto,	Issachar,		
Hivites,	Half-tribe of Manasseh,	Dor and Cæsarea, Shechem and Samaria,	} Samaria.
Ditto,	Ephraim,		
Jebusites,	Benjamin,	Jericho and Jerusalem,	} Judæa.
Amorites,	Judah,	Hebron and Judæa Proper,	
Hittites,			
Philistines,	Simeon,	South-west of Judah, Dan, and Joppa,	} Judæa.
Moabites,	Reuben,		
Ammonites,	Ammonites,	Gilead,	} Gilead.
Gilead,			
Kingdom of Bashan,	Half-tribe of Manasseh, Golan, Bashan,		

The mountains are the most remarkable features in the geography of Palestine. Lebanon (*the white mountain*) derives its name from the perpetual snow which crowns its

summit. It consists of four ridges of mountains, rising successively above each other, on the highest of which were the celebrated cedars. Hermon, another lofty range, supplied the snow

used in the Phœnician cities to cool their liquors. Tabor, more to the south, was the supposed scene of the Saviour's transfiguration. Carmel, (*the vine of God*), a lofty range on the sea-coast, remarkable for its blooming vineyards. The mounts of Olives, Moriah, and Calvary are contiguous to Jerusalem. Engedi was famed for its abundant brooks and palm-groves; and Ebal and Gerizim, near the city of Shechem, were the mountains where the law was to be solemnly proclaimed. These and several other mountains divided Palestine into various table-lands, leaving two great plains, called the region about Jordan, and the plain of Esdraelon. These valleys and plains were of unequal value: some were so unproductive as to be called deserts; others were among the most fertile spots in Asia.

Jordan was the only great river in Palestine. It rises about fifteen miles from Cæsarea Philippi, passes through the lake of Gennesaret, and at length empties itself into the Dead Sea. This occupies the site of the ancient cities of Sodom and Gomorrah. There is no outlet from it, and its waters are bitter and unwholesome. The Sea of Galilee is a beautiful fresh-water lake, abounding in fish.

The valleys of Palestine were in general very fruitful; and the varied elevations of the country, causing so many different climates, gave the country a greater variety of natural productions than is generally found in so confined a space. The hills afforded an excellent pasturage for cattle; the valleys produced abundant crops of corn. Olives and vines grew in abundance; and the oil and wine extracted from their fruits were the chief articles of export, next to corn. The balsam-shrub, which yields the famous balm of Gilead, abounded in the plains of Jericho, which were also remarkable for their groves of palm-trees. Honey was very plentiful, and was found deposited in the rocks by the bees, which used the natural caverns for hives. Fish abounded both in the Jordan and Sea of Galilee; and the Asphaltic Lake, though it produced no living thing,

contributed to the wealth of the country by yielding large quantities of excellent salt, which was said to be superior to that of any other country.

The principal cities were Jerusalem, the metropolis of Judæa, and Samaria, the capital of Israel. Jerusalem, in its most flourishing state, was divided into four parts, each enclosed within its own walls:—1. The old city of Jebus, which stood on Mount Zion, where David built a magnificent palace; whence this division is frequently called "the city of David." 2. The lower city, also called "the daughter of Zion," first raised into importance by the exertions of King Solomon. 3. The new city, principally inhabited by merchants, tradesmen, and artificers. 4. Mount Moriah, on which the temple was erected.

Idumæa lay south of Palestine, along the chain of Mount Seir: it was a rocky and barren country; but being the high road of Arabian traffic, its natural capabilities were improved to the utmost, and it contained the great city of Petra, whose commercial wealth was deservedly celebrated. Idumæa was annexed to the kingdom of Israel, in the reign of David.

This article is necessarily brief. Our limited space will not allow us to present the reader with even a sketch of what various travellers have written on this deeply interesting country. A library of books has been published respecting Palestine, and the subject will never cease to interest the diligent reader of the Bible. Information on the various subjects of the names, divisions, mineralogy, mountains, plains and valleys, rivers, lakes, climate and seasons, will be found in various articles of this work. It might gratify the reader, could we present sketches of eye-witnesses: we will content ourselves with one from the pen of a valued minister, who, though he had not the pleasure of traversing those lovely places, yet could well conceive and graphically describe them: we refer to the late Dr. R. Winter Hamilton. He says, "A better country than this, earth did not contain. It was a 'delightful'

and 'a pleasant land;' 'a goodly heritage of the hosts of nations.' It was variegated and intersected with all the elements of sublimity and beauty, with whatever was bold and gentle. It was prolific without a miracle, and the subject of a perpetual one. It was a wealthy place. Aromatic herbs covered its hills, and the fairest flowers decked its glens. The rose was in Sharon, and the lily in the valleys. The voice of the turtle was heard in the land. There roamed the vine, and there clustered the date, and there hung the pomegranate. The cedar towered on the mountains, and the myrtle skirted their sides. No human hand could raise the clusters of Eshcol. The south wind passing over the gardens caused the spices thereof to flow out. The seasons revolved in their variety, but with a blended sweetness. There was the upland breeze, in which the fir could wave its arms; and the softer air, in which the olive unfolded its blossoms. The sun smote not by day, nor the moon by night. The birds sang among the branches. The dew lay thick in Hermon. There was balm in Gilead. The lign-alee drooped from the river bank. Kidron and Jordan poured forth their streams. The rain also filled the pools. Lakes glistened in the landscape, and cooled the drought. Beautiful for situation was Mount Zion. The cattle browsed on a thousand hills. The excellency of Carmel, and the glory of Lebanon set their pinnacles against the deep azure of Canaan's sky. The year was crowned with goodness. The Lord God cared for that land, and his eye was always upon it. At the stated period fell the early and latter rain. The pastures were covered with flocks. The ploughman overtook the reaper, and the treader of grapes him that sowed the seed. The barns were filled with plenty, and the presses burst out with new wine. The little hills rejoiced on every side. Precious fruits were brought forth by the sun, and precious things were put forth by the moon. The earliest pass, the valley of Achor, was a door of hope. The vineyards distilled the pure blood of the grape. The fountain of Jacob was upon a land

of corn and wine. The inhabitants were filled with the finest of the wheat. It flowed with milk and honey. Its heavens dropped fatness. It was surrounded with mountains of rocks. The deep, couching beneath, spread its sure defence. The land might be called Beulah. The distant glimpse of its prospect refreshed the dying eye of Moses; and, of all thine earthly territories, this is emphatically thy land, O Immanuel."

CANAANITES. The descendants of Canaan, the son of Ham, and grandson of Noah. Their first habitation was the land of Canaan, where they multiplied exceedingly, and, by trade and war, acquired great riches, and settled colonies over almost all the islands and coasts of the Mediterranean. When the measure of their idolatries was full, God delivered them and their country into the hands of the Israelites, who conquered it under Joshua. It was then divided into distinct nations; namely, Hivites, Canaanites in a stricter sense, Girgashites, Jebusites, Amorites, Hittites, and Perizzites. All these are included in the general category of Canaanites. Several tribes dwelled beyond the borders of the promised land, northward: with these the Israelites had nothing to do. These were the Arkites, Arvadites, Zemarites, and Hamathites. Other tribes of Canaanitish origin were dispossessed by the Israelites, such as the Amalekites, Anakites, and Rephaim (or giants). These the Israelites were commanded utterly to destroy.

1. The *Hivites* dwelt in the northern part of the country, at the foot of Mount Hermon, or Anti-Libanus, (Josh. xi. 3,) where, along with the united forces of the northern Canaanites, they were defeated by Joshua. They were not, however, entirely driven out of their possessions; for some of them still dwelt on the mountains of Lebanon, from Baal-hermon to Hamath. Judges iii. 3. The inhabitants of Gibeon, a tribe of Hivites, made peace by stratagem, and thus escaped the destruction of their fellow-countrymen. Individuals also, among the Canaanites, seem, in later times, to have lived in peace

with the Israelites, and even to have been capable of holding places of trust. Uriah, one of David's captains, was a Hittite.

2. The *Canaanites*. This word is often used in a restricted sense, and designates those who "dwelt by the sea, and by the coast of Jordan." Numb. xiii. 29. They bordered upon the Mediterranean sea, and stretched across to the western side of the Jordan. Josh. xi. 3.

3. The *Girgashites* dwelt between the Canaanites and the Jebusites; at least, so we may infer, from the order in which they are placed by Josh. xxiv. 11.

4. The *Jebusites* had possession of the hill-country about Jerusalem, and of that city itself, of which the name was Jebus. Josh. xv. 8, 63; xviii. 28. The Benjamites, to whom this region was allotted, did not drive out the Jebusites. Judges i. 21. David first captured the citadel of Jebus. 2 Sam. v. 6, *et seq.*

5. The *Amorites* inhabited, in Abraham's time, the region south of Jerusalem, on the western side of the Dead Sea. Gen. xiv. 7. At a later period, they spread themselves out over the mountainous country which forms the southern part of Canaan, between the Dead Sea and the Mediterranean, and which was called, from them, "the mountain of the Amorites," and afterwards, "the mountain of Judah." Deut. i. 19, 20; Numb. xiii. 29; Josh. xx. 7. On the east of the Jordan, they had also, before the time of Moses, founded two kingdoms, that of Bashan, on the north; and the other, bounded at first by the Jabbok, on the south. But under Sihon, they crossed the Jabbok, and took from the Amorites and Moabites all the country between the Jabbok and the Arnon; so that this latter stream now became the second boundary of the Amorites. Numb. xxi. 13, 14, 26; xxxii. 33, 39; Deut. iv. 46, 47; xxxi. 4. Of this last tract of country, the Israelites took possession after the victory over Sihon.

6. The *Hittites*, or children of Heth, according to the report of the spies, dwelt among the Amorites, in the mountainous districts of the

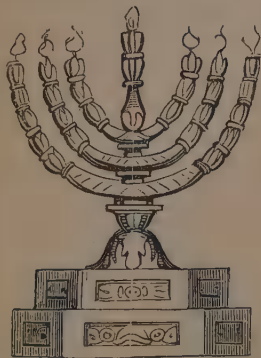
south, afterwards called "the mountain of Judah." Numb. xiii. 29. In the time of Abraham, they possessed Hebron, and Abraham purchased from them the cave of Machpelah, as a sepulchre. Gen. xxiii., xxv. 9, 10. After the Israelites entered Canaan, the Hittites seem to have moved further northward. The country around Bethel, or Luz, is called the land of the Hittites. Judges i. 26.

7. The *Perizzites* were found in various parts of Canaan. According to Gen. xiii. 7, they dwelt with the Canaanites, between Bethel and Ai; and according to Gen. xxxiv. 30, in the vicinity of Shechem.

Various arguments have been used to vindicate the conduct of the Israelites in taking possession of the country in the extraordinary manner in which it is reported in the book of Joshua. Many have asserted that, in the allotment of the earth to the sons of Noah, Canaan fell to the share of Shem; that the descendants of Ham were, therefore, usurpers, and that it was right to dispossess them. Others justify the war, on the ground that the Canaanites were the first aggressors; a justification which can only apply to the territory east of the Jordan. Michaelissays, the Hebrews had a right to it in consequence of the undisturbed possession of it from the time of Abraham, till the departure of Jacob into Egypt; that this claim had never been relinquished, and was well known to the Canaanites; that, therefore, the Israelites only took possession of their own. This is Jahn's view also. Others have endeavoured to establish an identity between the race of the Egyptians, by whom the Israelites were oppressed, and the Canaanites, and have vindicated their conduct as being merely an act of retributive justice for the injuries which their fathers had suffered in Egypt. The Bible, however, never assigns any of these as the reason. The right rested simply on the divine command. And the Israelites were impressively taught that it was for the wickedness of these nations that they were driven out, and that they themselves would be exposed to similar punishment if they

were seduced into idolatry. They were exposed to a similar treatment in after-years, as the consequence of their numerous national sins and idolatries.

CANDACE. The name of an Ethiopian queen, whose officer was converted to Christianity, under the preaching of Philip, the evangelist. Acts viii. 27. The Ethiopia over which she ruled was not the country of Abyssinia, but that region of Upper Nubia, called by the Greeks, "Meroë," and is supposed to correspond with the present province of Atbara, lying between 13° and 18° north lat. Extensive ruins found in this neighbourhood, and along the upper valley of the Nile, indicate high civilisation among the ancient Ethiopians. Profane authors inform us, that for some time before and after the Christian era, Ethiopia Proper was under the government of female sovereigns, who all bore the appellation of Candace, which was not so much a proper name as a distinctive title, common to every successive queen. Irenæus and Eusebius ascribe to Candace's minister her own conversion to Christianity, and the promulgation of the Gospel through her kingdom.



CANDLESTICK. The stand for candles or lamps, which Moses was commanded to make for the tabernacle, after the pattern shown him in the Mount. It is described Exod. xxv. 31-40; xxxvii. 17-24.

It was made of fine gold, and consisted of a shaft or stem, supposed to have been five feet high, having seven lamps, one in the centre, and three on each side. The base was also of pure gold. It was richly adorned with embossed work, representing flowers, and also knobs, and little bowls, resembling half an almond-shell. Tongs, to remove the snuffings, and dishes to receive them, as well as oil-vessels, were articles of furniture belonging to the candlestick, and were all made of gold. The lamps were lighted at night and extinguished in the morning; though some think that a part of them were kept burning through the day. The candlestick was so situated as to throw light on the altar of incense, and on the table of show-bread, occupying the same apartment, and from which natural light was excluded. When Solomon built the temple, he was not satisfied with one lamp, but had ten put up, of the same form and metal as that described by Moses; five on the north and five on the south of the holy place. 1 Kings vii. 49. Josephus informs us, that after the Romans had destroyed the temple, the several things which were found in it were carried in triumph to Rome; namely, the golden table, and the golden candlestick with seven branches. They were lodged in the temple built by Vespasian, and consecrated to Peace; and, at the foot of Mount Palatine, there is a triumphal arch, upon which Vespasian's triumph is represented, and the several monuments which were carried away in the procession are engraved, and, among the rest, the candlestick with the seven branches. This candlestick forms the material of a beautiful and significant vision in Zech. iv. 2, 3, 11, 12. In the visions of John, Rev. i. 12, 20, these seven candlesticks are made emblems of the seven Asiatic churches.

CANE. See CALAMUS.

CANKER-WORM. Psal. cv. 34; Jer. li. 27, *caterpillar*; Joel i. 4; ii. 25. It was one of the army of destroying insects with which Judæa was laid waste. The particular kind of insect intended by the Hebrew word (*YELEK*) is uncertain, though it

is supposed to belong to the locust tribe.

CANON. The Greek word denotes primarily a *straight rod*: hence a *rule* or *standard*, by a reference to which the rectitude of opinions or actions may be decided. In the latter sense it is used Gal. vi. 16; Phil. iii. 16. In the same sense it was used by the Greek fathers. As the standard to which they sought to appeal on all questions was the will of God contained in the Scriptures of the Old and New Testaments; they came naturally to apply this term to the collective body of those writings, and to speak of them as the *canon* or *rule*. The canon is the authoritative standard of religion, composed of the writings which have been given for this purpose, to men, by God. Canon is also equivalent to a list or catalogue, in which are inserted those books which contain the rule of faith.

In order to establish the canon of Scripture, it must be shown that all the books are of divine authority; that they are entire and incorrupt; that it is complete without any addition from any foreign source; and that the whole of the books for which divine authority can be proved are included. See **BIBLE**.

The books specified as canonical, in the sixth Article of the church of England, are received as such by Protestants. The church of Rome adds ten other books, or parts of books, which Protestants reject as *apocryphal*. See, on the subject, Lardner; Paley's "*Horæ Paulinæ*;" and Alexander's "*Canon of the Old and New Testament ascertained*."

CANTICLES. See **SOLOMON'S SONG**.

CAPERNAUM. A city on the western shore of the Sea of Gennesaret, where our Lord usually resided during the time of his ministry. It was situated on the border-line of the tribes of Zebulon and Naphthali. Matt. iv. 15. It was a convenient port from which to sail to any place on the other side of the lake; and this might induce our Lord to reside there. The most awful denunciations were uttered by Christ against the inhabitants of this place, in con-

sequence of their unbelief and impenitence. Here had been the display of some of the most signal miracles; here Christ had delivered some of his most remarkable discourses. See Mark i. 21—37; ii. 1—28; John vi. 15—70. By rejecting him, and denying the truth of his mission, they incurred the awful doom: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." Matt. xi. 23, 24. This denunciation has been long since fulfilled, so far as the place is concerned. Though once renowned, and the metropolis of Galilee, it is now doubtful where it stood. The very memorial of it is perished. Burckhardt supposes the ruins called Tal Houm, near the rivulet El Eshe, to be those of Capernaum. Buckingham, who gives the name of the place, Talbhewn, describes considerable and extensive ruins. Robinson, who differs from previous travellers in the neighbourhood, finds the ruins in a place called Khan Minyeh. See his "*Researches*," vol. iii., p. 292.

CAPHTOR. Deut. ii. 23; Jer. xlvii. 4; Amos ix. 7. The country of the Philistines. Persons who have written respecting the geography of the holy Scriptures, have differed in opinion as to the position of Caphtor. Some suppose it to be Cappadocia; but against this opinion lies the strong objection that Jeremiah calls it an island. Others find it in Crete; and others in Cyprus. It is likely, from the geographical situation of Cyprus, that it may have been known at a very early period to the Egyptians, and that they may have sent colonies thither, who afterwards removed to the southern coast of Palestine.

CAPPADOCIA. A province of Asia Minor. 1 Pet. i. 1. It was bounded on the north by Pontus, on the east by the Euphrates and Armenia Minor, on the south by Mount

Taurus, and on the west by Phrygia and Galatia. The inhabitants were notorious for their vices. There, however, Christianity gained some illustrious trophies of its power, among whom may be named Gregory Nazianzen, Gregory Nyssen, and St. Basil. Christianity was introduced into this country at an early period. St. Peter names it in addressing the Christian churches in Asia Minor; and there were devout persons present from Cappadocia at Jerusalem, on the day of Pentecost. Acts ii. 9.

CAPTIVE. Among eastern nations, a captive was *one taken in war*. The treatment to which such persons were subjected was most barbarous and inhuman, and tends to illustrate many scriptural allusions. Sometimes they were stripped naked, the head was shaved, and thus, exposed to the heat of an Asiatic sky, were they compelled to travel by day, and then, without covering, to endure the cold of night. This was the cruel treatment to which some, who had been educated in softness and elegance, were subjected. The prophet Isaiah mentions this as the hard lot of the female captives: "The Lord will expose their nakedness." The commonest rights of humanity were denied them, and they were generally sold into hopeless and interminable slavery. The purchase is referred to by Joel iii. 3: "They have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink." The custom of casting lots for the females was common among the Greeks also. The mother of Sisera expected her son to return from the war with such a booty. Judges v. 30. Prisoners were subjected to the most degrading marks of servitude, and occasionally to shocking mutilation. See 2 Chron. xxv. 12. Their eyes were torn out. Samson was subjected to this cruelty by the Philistines; and Zedekiah, the last king of Judah and Benjamin, by the Babylonian monarch. Sometimes, the thumbs and toes were cut off. Judges i. 6, 7. The conduct of David towards the Ammonites, especially towards the population of Rabbah, has been by some quoted as an illus-

tration of the mode of treating captives. 1 Chron. xx. 3; 2 Sam. xii. 31. The Hebrew preposition **כַּ**, however, frequently means *to* as well as *under*; and the probability is that he put them to harrows of iron, and saws, &c., and not *under* them. The most cruel and shocking punishment on record in ancient times, is that referred to by Virgil, in his eighth Æneid. He is describing the cruelty of the tyrant Mezentius, and says, he tied the living to the dead, limb to limb, and face to face,—

"Till, choked with stench, the lingering
wretches lay,
And in the loath'd embraces died away."

It is generally supposed that St. Paul refers to the deplorable condition of such a captive, when, after describing the struggles of a sinner to gain release from his sins, he says, "O wretched man that I am! who shall deliver me *from the body of this death?*"

CAPTIVITIES. The word is generally used to signify an important era in the history of the Jews. It was the removal of the population of an entire district or city, into another country. The captivities of the Jews commenced under the government of the Judges; for the residence of the Israelites in Egypt can scarcely be called a captivity. Of these there are commonly reckoned six. The first, under Chushan-rishathaim, which lasted eight years. The second, under Eglon, king of Moab, from which the Jews were delivered by Ehud. The third, under the Philistines, from which they were rescued by Shamgar. The fourth, under Jabin, king of Hazor, from which they were delivered by Deborah and Barak. The fifth, under the Midianites, from which Gideon freed them. The sixth, under the Ammonites and Philistines, during the government of Jephthah, Ibzan, Elon, Abdon, Eli, Samson, and Samuel. The most remarkable are those of Israel and Judah, under the kingly government. The word *captivity*, as referring especially to what is generally called the *first*, is not intended to convey the

idea of any unnecessary harshness, or that the Israelites were subjected to such indignities as are referred to in the preceding article. It was rather an *expatriation*. Several notices in Ezekiel intimate that they had an internal jurisdiction over their own people. The book of Daniel presents to us a Jew in great power; and that of Esther shows their consequence in the Persian empire. That which is generally called the first captivity commenced B.C. 740, when Tiglath-pileser, king of Assyria, carried off the population which lived beyond the Jordan, the Reubenites, the Gadites, and the half-tribe of Manasseh. 2 Kings xv. 29; 1 Chron. v. 26. His successor, Shalmaneser, made king Hoshea tributary; and when the tribute was refused, he attacked Samaria, B.C. 721, and carried away into Assyria and Media, its king, and the most valuable population remaining of the ten tribes. 2 Kings xvii. 6. The families thus removed were settled in distant cities, and their place supplied by colonies from Babylon and Susis. 2 Kings xvii. 24. There is doubt whether they ever returned. Jewish historians say they never did. Many portions of Scripture are referred to in vindication of a contrary opinion. Hosea xi. 11; Amos ix. 14; Obadiah 18, 19; Isai. xi. 12, 13; Ezek. xxxvii. 16; Jer. xxxi. 7—9, 16, 17, 20; xvi. 15; xlix. 2, &c. It is evident, from the historical books of the Scripture, that the ten tribes, as well as those of Judah and Benjamin, returned from the captivity. Among those that returned with Zerubbabel are reckoned some of Ephraim and Manasseh, who settled at Jerusalem, with the tribe of Judah. When Ezra numbered those who returned from the captivity, he only inquired whether they were of the race of Israel. And under the Maccabees, and in our Saviour's time, we see Palestine peopled by Israelites of all the tribes indifferently.

The first captivity of Judah took place under Jehoiakim, A.M. 3398, when Daniel and his companions were carried away. The second was in the eleventh year of Jehoiakim, about A.M. 3404. The third, in the

reign of Jehoiachin, two years later. The fourth, under Zedekiah, A.M. 3416. The particulars of these events cannot here be recorded: the reader is referred to 2 Kings xxiv.; 2 Chron. xxxvi.; Jer. xxv., xxvi., xxix., xxxii., xxxiv., lii.; Ezek. xii. Seventy years from the period of the first captivity, A.M. 3468, they were permitted to return, and to rebuild the temple.

The extermination of the inhabitants of Palestine, under the Romans, well merits the name of captivity. After the slaughter, at the sacking of Jerusalem, which, according to Josephus, amounted to one million one hundred thousand, nearly one hundred thousand were captured and enslaved. Thousands were sent into Egypt, many fell a prey in the gladiatorial scenes in Rome, and those under seventeen years of age were sold into private bondage. Dion Cassius relates an equally dreadful destruction which overtook the remains of the nation (A.D. 133) under Hadrian. Now they are scattered over the face of the earth, and "abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim."

In consequence of the importance of the captivities of the Jews, in their history, we find the word variously used. "Children of the captivity," meaning those who were in captivity or their posterity. "Turn again," "turn away," "turn back," "bring again," the captivity, are phrases which have reference to the return of the people to Canaan. The allusion Eph. iv. 8, is to the victory which our blessed Redeemer achieves over sin and death, by whom our ruined race have been brought into bondage. He makes those his captives who had captured others.

CARAVAN. This word does not occur in Scripture. We have, however, the expression, *company*, in Gen. xxxvii. 25: "Behold, a *company* of Ishmaelites came from Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry it down to Egypt." The word *company* means "a travelling company," and

is equivalent to the word *caravan*. This is the earliest caravan of merchants we read of. The date of the transaction is upwards of seventeen centuries before the Christian era; but it has all the genuine features of a caravan crossing the desert at the present day. Through this kind of intercourse, which principally obtains in Persia, Turkey, and Arabia, at the present time, the inland commerce of the East is carried on; and it is the cheapest and most expeditious that could be adopted, since the possession of the camel affords facilities for journeying over sandy and barren regions, which would be inaccessible to wheeled carriages, and the animal can endure privations which no other beast of burden could endure. The company composing a caravan is often very numerous, consisting of several hundred persons, and as many thousand camels. The packing and unpacking occupies a great number of hands, and this circumstance tends to swell the numbers. In the hot season, the travelling is performed in the night. Eight o'clock is the general starting-time, and the journey is continued till midnight or later. See Ezek. xii. 3; and Luke xi. 5, 6. At other times they travel all day, only halting for rest and refreshment at noon. Besides the mercantile travelling companies of the East, there are also the caravans of pilgrims; and it is not improbable that many of the customs observed at this day are similar to those referred to in the Mosaic narrative of the exodus. See Numb. vii. 3; Exod. xii. 11; Numb. ii. 2; x. 2, 5. The Jewish worshippers, who presented themselves three times in the year at Jerusalem, formed themselves into travelling companies: the inhabitants of one district or canton associating together for mutual security, as well as for the sake of society. The poorer classes would travel on foot: the females, and the more wealthy, might employ asses or camels. But as it is natural to suppose that the inhabitants of one hamlet or canton would be more or less connected by family ties, the young and active would be induced during these journeys to

disperse themselves among the crowd. It is easy to see how Jesus, at the age of twelve, might separate himself from his parents, and they feel no anxiety for awhile at his absence; for they had gone a day's journey from Jerusalem before they missed him. These travelling companies of the Jews had not all the regularity of the ordinary caravans; but were more probably similar to the companies of modern pilgrims, who journey to Mecca.

CARAVANSERAI. See INN.

CARBUNCLE. A beautiful gem, which, when held up between the eye and the sun, resembles burning charcoal, hence called by the Greeks *ἀνθραξ*, coal: the Latin word, *carbunculus*, has the same meaning. It was the third stone in the first row of the breastplate, and is mentioned among the stones of which the New Jerusalem is said to be built. These stones, mentioned Isai. liv. 11, 12, and Rev. xxi. 18—20, are intended to convey images of beauty, purity, magnificence, strength, &c.

CARCHEMISH. A town on the bank of the Euphrates. Jer. xli. 2. Generally supposed to be the same as Kirkesion, or Circesium. It lay on the western bank of the Euphrates, where it is joined by the Chaboras (Chebar). It was anciently a large city, and surrounded by strong walls, which, in the time of the Romans, were occasionally renewed, as this was the remotest outpost of their empire, towards the Euphrates. It is unknown whether any traces of it still exist.

CARMEL, *a fruitful field*. A celebrated promontory on the shores of the Mediterranean sea; or, more properly, the highest peak of a range of mountains rising in the plain of Esdraelon, and running in a north-westerly direction, till it ends in the bold promontory, south of the Bay of Acre. The height is about one thousand five hundred feet; at the foot of it runs the Kishon, and a little further north the river Belus. The generality of travellers describe it as the most beautiful mountain in Palestine. Carne says, "No mountain in or around Palestine retains

its ancient beauty so much as Carmel. Two or three villages, and some scattered cottages, are found on it; its groves are few, but luxuriant; it is no place for crags and precipices, but its surface is covered with rich and perpetual verdure." Mount Carmel is celebrated, in the Old Testament, as the usual residence of Elijah and Elisha. It was here Elijah so successfully opposed the false prophets of Baal. 1 Kings xviii. See 2 Kings ii. 25; iv. 25. The mountain was once the resort of crowds of Christian devotees, and the residence of an order of monks called Carmelites, who had a convent there, which was pillaged by the Arabs after the retreat of the French army, 1799, who had used it as an hospital for the sick and wounded during the siege of Acre. The accounts of travellers respecting this mountain greatly vary: this is generally accounted for by the fact that they visited it at different seasons of the year. There is another Carmel among the mountains of Judah. Josh. xv. 55; 1 Sam. xxv. The place is now desolate, and the ruins indicate a town of considerable importance.

CARPENTER. The original word, *τέκτων*, signifies *artisan* or *mechanic*; but, when used by itself, usually means *one that works in wood*, that is, a joiner, or house-carpenter. When it is used of a person that works in metals, some qualifying adjective is appended. The opinion of antiquity is that Joseph, the husband of Mary, was a carpenter, and that Jesus was brought up to the same trade. Justin says, he made ploughs and yokes. It was asked, reproachfully, by the multitude, "Is not this the carpenter?"

CART. The Hebrew word means, generally, *a vehicle drawn upon wheels*, and applies to a waggon or cart drawn by oxen. Carts were used in Palestine to force the corn out of the ear, and bruise the straw. Isai. xxviii. 27, 28. The wheels were low, broad, and shod with iron. We read of waggons sent to bring Jacob and his household into Egypt; of carts used for the removal of the ark, Numb. vii. 3, 6; and it is probable that the

Israelites used carts in the removal of agricultural produce. The term *cart-rope* is used in Isai. v. 18: "Woe unto them that draw iniquity with cords of vanity, and sin as it were with a *cart-rope*." The meaning is, that the persons described were not satisfied with ordinary modes of provoking the Lord, but, as it were, yoked themselves to the harness of iniquity, and, putting forth all their strength, drew upon themselves, with accelerated speed, the load of punishment which their sins deserved. There is a Jewish proverb, "The evil imagination is at first like a spider's thread, but at last it is like to cart-ropes."

CASSIA. Exod. xxx. 24. The bark of a tree, remarkable for its fragrance. It is of a similar species with cinnamon, and was one of the ingredients in the composition of the holy oil.

CASTOR AND POLLUX. Acts xxviii. 11. They were the twin children of Jupiter by Leda, called in classical books, the Dioscuri. They had the office of assisting persons in danger of shipwreck. Hence it was common to place their image on the prow of vessels, like the figure-heads of modern ships.

CATERPILLAR. Deut. xxviii. 38; 1 Kings viii. 37. There is great difference of opinion as to the particular creature intended. Sometimes the word means the locust; and in other cases this insect is said to devour what the locust had left. It was certainly a destructive insect, and employed as the agent in the execution of God's judgments. Some suppose the mole-cricket is the insect: in its grub-state it is very destructive to corn and other vegetables, by feeding on the root.

CATHOLIC. This word means *universal*. It was a term adopted by the primitive Christian church by which to distinguish itself from the heretical sects which had sprung up. It is an impudent assumption by which the Romish church arrogates to itself this title, in opposition to all who have separated from her communion, and whom she considers as heretics and schismatics. The church

of Christ is called catholic because it extends through the world, and will endure through time. The Papists should not, by Protestants, be designated *Catholics*.

CAUL. The membranous vessel which contains the heart. "I will rend the caul of their heart." Hosea xiii. 8. It also signifies a *head-dress*, made of net-work and ornamented. Isai. iii. 18.

CAVE. As the country of Judæa was in many parts rocky and mountainous, there were caves or caverns, to which frequent allusion is made in the Bible. They were used for dwelling-places, for concealment, and for burying-places. The first mentioned is that into which Lot and his daughters retired after the destruction of Sodom. Gen. xix. 30. In the cave of Machpelah Abraham buried Sarah. Gen. xlix. 31. Some caves were artificial, and consisted of fissures enlarged or adapted for the purposes intended. The ancient inhabitants of Idumæa are called, because of their dwelling in caves, *Troglodytes*. Modern travellers state, that at the present day, in the neighbourhood of Hebron, poor families live in caverns, and especially in summer, to be near their flocks. In time of war they afforded an excellent refuge. 1 Sam. xiii. 6. The strongholds of Engedi, which furnished a retreat to David and his followers, can be clearly identified. 1 Sam. xxiii. 29; xxiv. 1. They are now called by the Arabs, 'AIN TIDY, which means exactly the same as ENGEDI, the *fountain of the kid*. The cave of Adullam, to which David retired to avoid the persecutions of Saul, and in which he cut off the skirt of Saul's robe, is an immense natural cavern at the Wady Khureitun, which passes below the Frank mountain. Dr. Pococke quotes a tradition, that once thirty thousand persons retired into it to avoid a malaria. Such is the extent of the cavern, that it is quite conceivable how David and his men might remain in the sides of the cave and not be noticed by Saul. For an interesting account of a visit to a cavern in Judæa, see Robinson's "Researches," vol. ii., p. 395, *et seq.*

CEDAR. A large and noble evergreen. It grows to the height of seventy or eighty feet. The branches are thick and long, spreading out almost horizontally from the trunk,



which is sometimes thirty or forty feet in circumference. The wood is of a red colour, and, being bitter to the taste, is offensive to insects: hence it is very durable, having been known to last, as historians say, above two thousand years. It was used for the most noble and costly edifices. The mountains of Lebanon were famous for the growth of the cedar, and the generality of travellers in the Holy Land have made a pilgrimage thither in order to see and describe this tree. Every reader of the Scripture must have remarked the frequent allusions to the cedar. "The trees of the Lord are full of sap; the cedars of Lebanon which he hath planted." Psal. civ. 16. "The righteous shall flourish like the palm-tree: he shall grow like a cedar in Lebanon." Psal. xcii. 12. See Ezek. xxxi. 3, 5. The cedar sheds, from its odoriferous bark and boughs, a peculiar fragrance, which is diffused over the mountains. Hosea xiv. 6. Such was the glorious character of this tree, that it became a symbol of human grandeur. Isai. ii. 13.

There are very fine specimens of the

cedar of Lebanon to be met with in this country.

CENCHREA. One of the sea-ports of Corinth, situated on the eastern side of the city, and about nine miles distant from it. Paul embarked from this port when he went to Ephesus. Acts xviii. 18.

CENSER. A sacred vessel used in the temple-service. It contained the fire in which the incense was burned. The censer used on the great day of atonement was made of pure gold, 1 Kings vii. 50; Heb. ix. 4; those in common use were made of an inferior metal. On the great day of atonement the vessel was filled with live coals from the sacred fire on the altar of burnt-offering, and carried into the sanctuary, when the priest threw upon the burning coals the sweet incense, beaten small, which he had brought in his hand. Lev. xvi. 12, 13. In this case the incense was burnt while the priest held the censer in his hand; but in the daily offering, the censer, in which the live coals were brought from the altar of burnt-offering, was set down upon the altar of incense. This suggests the probability of some difference of shape. The daily censers appear to have had a base, or stand, to admit of their being placed on the golden altar; while those employed on the day of atonement had probably a handle. The censers of Korah and his rebellious associates were fastened as broad plates on the brazen altar.

CENTURION. The title of a Roman officer who had command of one hundred soldiers, as the name imports. Several centurions are mentioned in the New Testament. See Luke vii. 2; Mark xv. 39; Acts x. 1.

CEPHAS. John i. 42. A Syrian surname given to Peter by Christ. The Greeks render it Πέτρος, and the Latins PETRUS, meaning *a stone* or *rock*.

CESAR. See CÆSAR.

CESAREA. See CÆSAREA.

CHAFF. The husks of corn; but used symbolically in the New Testament. See Matt. iii. 12.

CHAIN. It was customary among the Romans to fasten a prisoner by a

light chain to the soldier appointed to guard him. One end of it was attached to the right hand of the prisoner, and the other to the left hand of the soldier. See Acts xxviii. 20; Eph. vi. 20; 2 Tim. i. 16. When greater security was deemed necessary, the prisoner was attached by two chains to two soldiers. Acts xii. 6. The golden chain was used among the Hebrews for ornament, and sometimes for official distinction. Gen. xli. 42. We also learn from Dan. v. 29, that a golden chain was part of the dress in Babylon. It was a part of the bridal ornaments. Sol. Song i. 10.

CHALCEDONY. A precious stone. Rev. xxi. 19. It is a species of quartz, and is found in Europe and in the United States of America. It is of various colours. In the East it is formed into cups, plates, and articles of taste. The common cornelian is said to be one of the varieties.

CHALDEA. Babylonia, so called from its capital Babylon. A country lying on both sides of the Euphrates, and extending southward as far as the Persian Gulf, and northward as far as Ur, called Ur of the Chaldees. It was called also Shinar. Gen. x. 10; Dan. i. 1, 2. See BABYLON. The Chaldeans were supposed to be originally an uncultivated tribe of mountaineers, living in the mountainous districts of Armenia. They are mentioned in Job: they fell upon his camels and carried them away. They are spoken of in Habakkuk: "Lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling-places that are not theirs. They are terrible and dreadful: their horses are swifter than the leopards, and more fierce than the evening wolves: and their horsemen shall spread themselves: they shall fly as the eagle that hasteth to eat." Hab. i. 6-8. They descended from these mountains, subdued Western Asia, destroyed Jerusalem, conquered Tyre and Phœnicia, and at length founded an empire which extended to the shores of the Mediterranean.

THE CHALDEAN PHILOSOPHY. The

following are the principal points as they have been collected by Eusebius. They believed in one God, the parent of all, by whose providence the world is governed. From this principle sprung their religious rites, the immediate object of which was a supposed race of spiritual beings or demons, whose existence could not have been imagined, without first conceiving the idea of a Supreme Being, the source of all intelligence. Besides the Supreme Being, the Chaldeans believed in gods, demons, heroes: these they distinguished into subordinate classes. They admitted evil spirits, clothed in a vehicle of grosser matter, and in subduing these they placed a great part of the efficacy of their incantations. These were the mysteries of the religion, communicated only to the initiated. The popular religion consisted in the worship of the sun, moon, planets, and stars, as divinities. Job xxxi. 27. From their religion sprung magic and astrology. Their magic consisted in the performance of certain religious ceremonies or incantations, which were supposed by the interposition of good demons to produce supernatural effects. Their astrology was founded on the chimerical principle, that the stars have an influence, either beneficial or malignant, on the affairs of men, which may be discovered and made the certain ground of prediction in particular cases; and the whole art consisted in applying astronomical observations to this fanciful purpose.

CHAMBERLAIN. 2 Kings xxiii. 11. An officer who has charge of the royal chambers, or the king's lodgings and wardrobe. In eastern courts eunuchs were generally employed in this office. Esth. i. 10, 12, 15. The title in Rom. xvi. 23, probably denotes the steward or treasurer of the city.

CHAMELEON. A kind of lizard, mentioned Lev. xi. 30. It is of singular appearance and construction. It feeds on insects, which it catches by the protrusion of a long viscous tongue. It changes colour frequently; but this arises simply from the bulk of its respiratory organs acting on



the blood, and upon a transparent skin.

CHAMOIS. Deut. xiv. 5. Supposed by some to be the giraffe, by others the gazelle, and again by others a wild sheep.

CHANGERS OF MONEY. Matt. xxi. 12; John ii. 14. They were persons who exchanged foreign coin into Jewish, or the larger into the smaller coin, for the convenience of those who frequented the temple to make purchases.

CHAPITERS. Ornaments on the tops of pillars. Exod. xxxvi. 38. In modern architecture, *capitals*.

CHAPTERS. For the sake of convenience the New Testament was early portioned out into certain divisions, which appear under various names. The Law and the Prophets had been divided for the purpose of public reading in the synagogue, and it was to be expected that the New Testament would be subjected to a similar arrangement. Our present chapters were arranged by Hugo de St. Cher. The verses were divided by Robert Stephens, who first introduced them into his edition of the New Testament. He is said, by his son, to have done this while travelling on horseback from Paris to Lyons. Though his friends endeavoured to dissuade him from the attempt, as a useless expenditure of time, yet he persevered, and the plan was universally adopted. Every edition of the New Testament, whether in Greek, Latin, French, or German, which did

not adopt this arrangement, was immediately discarded. See BIBLE.

CHARIOTS. The earliest notice which the Bible furnishes of the chariot is in Gen. xli. 43. This was a chariot used for state purposes, and does not appear to have differed greatly from the war-chariot. Indeed in Egypt the chariots used by private persons were of the same form as those employed in war. One of the most interesting of the Egyptian paintings represents a person of quality arriving in his carriage, drawn by two horses, at an entertainment. He is preceded by a number of footmen, one of whom hastens to knock at the door of the house, another advances to lay hold of the reins, a third carries a stool to assist his master in alighting, and most of them carry their sandals in their hands that they may run with greater ease. We read, 2 Sam. xv. 1, "Absalom prepared him chariots and horses and fifty men to run before him." In some cases even the royal personages were unattended, and drove furiously with the reins lashed round the waist. Nahum, who was of the first captivity, and resident at Elkosh in Assyria, frequently alludes to chariots, evidently suggested by the frequency of these vehicles before his eyes in the streets of Nineveh, and throughout the Assyrian empire. In the recent researches of M. Botta on the site of the ancient city Nineveh, in excavating a mass of building, he discovered certain inscriptions and sculptures, which are supposed to be earlier than the age of Cyrus, and may be referred to the times of the Assyrian empire. In one place is a bas-relief, representing a horseman at full gallop. Another part of the same wall represents two horsemen at full gallop, side by side, with another following them at a short distance. Further on, two armed men are visible, one following the other at full gallop. The movement of the horses is very animated, and both men and horses show traces of colour. In another place are two horsemen walking their horses, side by side. In addition, a curious bas-relief has been discovered, representing a chariot drawn by two horses,

and containing three persons. The principal of these appears to be a bearded man, lifting his right arm, and holding in his left hand a bow. He wears a tiara painted red: behind him is a beardless slave carrying a fringed parasol, and at his left is the charioteer holding the reins and whip. These figures are interesting, as they are connected with such language as the following: "The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation." Nahum ii. 3.

CHARIOTS OF WAR. We read of Pharaoh's chariots in the pursuit of the Israelites. They were overwhelmed in the Red Sea. Exod. xiv. 7, 28. The Canaanites with whom Joshua fought at the waters of Merom, had cavalry and a multitude of chariots. Josh. xi. 4. Jabin, king of Hazor, had nine hundred chariots of this kind. These had usually two wheels, and iron scythes, strong and sharp, were fixed to the axles on each side. Warriors sometimes fought on them standing, or leaped from them upon the enemy. Chariots were used in battle not only by the Asiatic nations, but also by the Greeks in the heroic age. The nobility wore complete suits of armour, took their chariots with them, and in an engagement placed themselves in the forefront of the battle. In the Homeric battles, we find that the horseman—who, for the purpose of using his weapons, and in consequence of the weight of his armour, is compelled to take the place of the (*παραβάρης*) companion of the charioteer—often assails or challenges a distant foe from his chariot; but when he encounters his enemy in close combat, they both dismount, "springing from their chariots to the ground," and leaving them to the care of the driver. As soon as the hero had finished the trial of his strength with his adversary, he returned to his chariot, one of the chief uses of which was to rescue him from danger. These chariots are represented on bas-reliefs and vases as exceedingly light, the body consisting of little else than a rim fastened to the bottom and to the axle. In the

tenth "Iliad" we find Diomedes, in his nocturnal visit to the enemy's camp, deliberating whether to draw away the splendid chariot of Rhesus by the pole or to carry it off on his shoulder.

The word "chariots" is sometimes used figuratively for hosts and armies. Psal. lxxviii. 17; 2 Kings ii. 11, 12. Chariots were sometimes consecrated to the sun; and we learn that Josiah burned those which had been consecrated to the sun by his predecessors. 2 Kings xxiii. 11. This idolatrous custom prevailed among the Persians, and other nations.

CHARITY. The Greek word *ἀγάπη*, frequently rendered in the authorised version *love*, is occasionally rendered *charity*, and is so rendered throughout 1 Cor. xiii. The old English word *charity* means *love*,—love to God and man, which is the fulfilling of the law. Perhaps it would have been better had the word been rendered "love." The meaning of the term can, however, scarcely be misapprehended after a careful perusal of that important chapter. It will be seen that the expressions of our love there described have reference to our prevailing spirit and disposition of mind. This "charity suffereth long," is patient and forbearing under injuries and annoyances, and does not revile, revenge, and retaliate. It is not harsh or rude, but always ready, willing, and pleased, by words, looks, and actions, to promote the comfort of others. It never pines or grieves at the sight of another's superior possessions, fame, and happiness, or dislikes him on that account. It never boasts its own achievements and possessions, nor despises others, nor makes insulting comparisons, but is humble and gentle. It always acts consistently with its place, and does nothing unbecoming its rank, station, or circumstances. It does not selfishly seek to have its own way, or to promote its own interest to the neglect of others. It governs its temper, controls its passions, and is not soon or easily irritable or petulant. It is not censorious, nor forward to impute a bad motive to a doubtful action, but is disposed to put the best construction on actions and words. It does not

delight in the sins but in the excellencies of an opponent. It does not divulge, proclaim, or aggravate faults, but hides them as far as it can and as it is right to do so. It believeth all things which are to the advantage of another. It hopeth all things when there is not sufficient evidence to authorise belief. It bears hardships, sustains labours, makes sacrifices in order to accomplish its purposes of good will. It never fails. How important to cultivate this disposition! "God is love; and he that dwelleth in love dwelleth in God." See James's "Christian Charity."

CHARM, CHARMING OF SERPENTS. See **ADDER**.

CHEBAR. A river of Mesopotamia. Ezek. i. 1. On this river, Nebuchadnezzar planted a colony of the expatriated Jews. It is associated with the extraordinary predictions of the prophet Ezekiel. It now has the name Khabour, and was called by the Greeks Chaboras. It flows to the Euphrates, through Mesopotamia, and is the only considerable stream which enters that river.

CHEDORLAOMER. A king of Elam. He was one of the four confederated kings that made war upon Canaan, in the time of Abraham. Gen. xiv.

CHEESE. Allusion is occasionally made to cheese, in the Old Testament. 1 Sam. xvii. 18; Job x. 10; 2 Sam. xvii. 29. It is generally supposed that it resembled the article now commonly known as cheese in the eastern world. It is white, saltish, and, when new, comparatively soft; but it soon becomes hard and dry. The milk was curdled by churning, or by the flowers of the wild artichoke, and the curd placed in a close woven or wicker basket, and so pressed as to retain its form.

CHEMARIM. "I will cut off the remnant of Baal, and the name of the Chemarims with the priests." Zeph. i. 4. It occurs frequently in the Hebrew text, and is translated *idolatrous priests*. The best commentators understand by it the priests of false gods, and especially such as worshipped fire. The root signifies *to burn*; and it has been plausibly represented that the term may signify *fire-priests*, worshippers of Baal, the emblem of the sun.

CHEMOSH. An idol of the Moabites. 1 Kings xi. 7; 2 Kings xxiii. 13; Jer. xlviii. 7. The worship of this god was introduced among the Israelites by Solomon. 1 Kings xi. 7. The etymology is doubtful. Some refer it to a root signifying *to subdue*, and others, *to hasten*. This latter meaning has led some to suppose Chemosh to be the sun. Others identify it with Ammon. Others think it is Bacchus. Jerome considers Chemosh and Baal-peor to be the same deity. The form of the idol is not known. Jewish tradition represents him as worshipped under the symbol of a black star.

CHERETHIMS, CHERETHITES. They were the body-guard of David. 2 Sam. viii. 18. The name is connected with **PELETHITES**, and the two words are generally rendered *headsmen* and *foot-runners*. See 2 Sam. xv. 18; xx. 7. The Amalekites invaded the south of the Cherethites, that is, the Philistines. 1 Sam. xxx. 14. Calmet thinks that they were of the country of the Philistines. But it is scarcely credible that David would employ any of these uncircumcised people near his person, or that the Israelitish soldiers would have patiently seen foreigners occupying so important a post. Others infer that they were called Cherethites because they went with David into the country of the Philistines. Some, guided simply by the etymology, have supposed they were "executioners and messengers." The Targum reads "archers and slingers."

CHERITH. A small brook, which emptied itself into the river Jordan. 1 Kings xvii. 3. It was in this neighbourhood that the prophet Elijah concealed himself, and was supported by ravens, which brought him bread and flesh. It is generally supposed to have been west of the Jordan. Dr. Robinson suggests that it may be the Wady Kelt, which is formed by the union of many streams, in the mountains west of Jericho, issuing from a deep gorge, in which it passes by that village, and then across the plain to the Jordan.

CHERUBIM. In giving the etymology of this word, scholars have

generally been guided by the theological views they have entertained as to the meaning of the symbol: they have, therefore, contrived to support and strengthen their opinions by the signification of the word. One class derive it from two Hebrew words, meaning *as*, and *powerful*. Others trace it to the Chaldee, and suppose it means *to plough*. A third class, by a transposition of the letters, find it to mean, *to fly*. The word occurs first in the expulsion of our parents from paradise: "So he drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. iii. 24. Moses has directions given to him as to the form and construction of the mercy-seat: he was required to make a cherub at each end, whose face should be turned inward, and whose wings should cover the mercy-seat. See Exod. xxv. 18—20; Numb. vii. 89. In Solomon's temple they were larger and more costly than those in the tabernacle. 2 Chron. iii. 10—13. See Ezek. i. 5—14; x. 15, 19; Rev. iv. 7, 8.

The opinions held respecting the symbolical character of the cherubim have been various; for all agree that they had a meaning. Some of these opinions are sufficiently absurd. The ancients supposed that they had a physical as well as a metaphysical object. Philo considered them as meaning the two hemispheres; and the flaming sword, the motion of the planets. Some moderns have deemed them merely astronomical emblems. Irenæus views them as signifying the four elements, the four quarters of the globe, the four Gospels, the four covenants, &c. Modern theories may be classed under four heads. Hutchinson, Parkhurst, and others of that school, suppose the cherubim to point out the three Persons of the Trinity, with man incorporated into the divine essence, indicating the atonement. The great objections to this scheme are, that the cherubim are invariably represented as distinct from God, and the divine Being is here made to symbolise himself by the likeness of something; which

is opposed to the second command of the decalogue. Another system considers the cherubim as symbolical of the chief ruling powers by which God carries on the operations of nature: accordingly, as the heaven of heavens was typified by the holy of holies, so the visible heavens may be represented by the outer sanctuary; and, as the cherubim are identified with the aerial firmament in several passages of Scripture, it is concluded that they mean *wind, the clouds, fire, light, &c.* Others consider them to be an elevated order of angels, and thus symbolic of angelic ministration. This is the opinion which is very generally held. Another class maintain that the cherubim are designed to represent the whole of those saved by the great atonement. One of the strongest arguments, to our minds, in vindication of this view is, that "the four beasts," Rev. v. 9, "living creatures," join with the elders, in the song of praise to the Lamb. "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." The beasts here, apparently referring to the cherubim, cannot mean angels, for they were not redeemed, but must refer to the church of Christ.

An ingenious and elaborate treatise on the doctrine of the cherubim, has recently been published by George Smith, Esq., to which our limited space will allow us to do little more than refer. He examines, with great candour and learning, the opinions of Hutchinson and his school, as well as the theory that angels are represented by the cherubim, and assigns some very strong objections to their adoption. He examines every text in which the word cherub, cherubim, or cognate terms are found, and proves them to be always connected with a visible revelation of the divine presence. As another step in his argument, he shows that the cherubim are constantly associated with the incarnation and sacrificial atonement; and at length arrives at the conclusion that they were designed to represent

the whole of those saved by the great atonement; and this view he carefully applies to the various texts of Scripture which refer to the subject. The work is characterized by the absence of all that is fanciful and presumptuous. It is modest, learned, and devout, and a very valuable contribution to biblical science. We are particularly gratified to see the exposition of Gen. iii. 24. We have long been of opinion that the great bulk of expositors have quite misunderstood that important passage of Scripture. Instead of an indication of wrath, it was a glorious exhibition of mercy; the visible manifestation of the Shechinah; the presence of the Lord, to which guilty man might approach, and, by sacrifice, find acceptance.

CHESTNUT-TREE. Gen. xxx. 37; Ezek. xxxi. 8. It is rendered by the Septuagint, and by Jerome, *the plane-tree*. Most modern expositors concur in this view. The stem is erect, tall, and covered with a smooth bark, which annually falls off. The flowers are small, and the leaves broad, deeply divided, and beautifully green. It may be seen very commonly in this country.

CHINNERETH, CHINNEROTH, CINNERETH, CINNEROTH. A town on the western shore of the lake of Gennesaret, or sea of Tiberias. Numb. xxxiv. 11; Josh. xi. 2; 1 Kings xv. 20. See **TIBERIAS**.

CHIOS. One of the islands of the Grecian Archipelago. It belonged to Ionia, and was situated between Lesbos and Samos. It is thirty miles long, and ten broad. It was visited by the apostle Paul, on his voyage to Samos. It is now called Scio. The wholesale massacre of its inhabitants, in 1822, by the Turks, is one of the most shocking incidents of the Greek war.

CHISLEU. The third month of the Jewish civil, and the ninth of the sacred, year. It answers to part of our November and December, and contains thirty days. Its memorable days are,—the feast of the dedication of the temple, in commemoration of its being purified from heathen abominations; (this lasted eight days, and

was celebrated by illuminations and great demonstrations of joy;) and also a fast, in consequence of Jehoiakim having burnt the roll, containing Jeremiah's prophecies. Jer. xxxvi. 22, 23.

CHITTIM. Kittim was one of the sons of Javan, and grandson of Japheth. Josephus says his descendants emigrated to Cyprus. The opinion of many geographers is, that it is a general name for the maritime countries and islands of the northern shores of the Mediterranean. Hales and Lowth are of this opinion.

CHIUN. An idol, which the Israelites made and worshipped in the wilderness. Amos v. 26; Acts vii. 43. Perhaps a representation of the planet Saturn.

CHORAZIN. Matt. xi. 21. A town, near to Bethsaida and Capernaum, on the borders of the lake of Gennesaret. Its site cannot be found. It has not been noted since the days of Jerome, who says it was two miles from Capernaum.

CHRIST JESUS. The ordinary name of the incarnate Son of God, the Saviour of the world. The double designation is not composed of a name and a surname, as Simon Peter. It is a *proper name*, JESUS, and an *official title*, CHRIST, appended. The name JESUS is not to be traced to the Greek: some of the fathers have fancifully derived it from *ιασμις*, *healing*. It is the Greek form of the Hebrew name JEHOSHUA, or of the contraction JOSHUA; and when transferred into Greek it assumes the termination characteristic of that language. As to the meaning of the name there can be little room for dispute. It is divinely imposed: "Thou shalt call his name JESUS." Luke i. 31. "That which is conceived in" thy wife Mary "is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS." Matt. i. 20, 21. His parents were not disobedient to the heavenly vision. "When eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb." Luke ii. 21. The word JESUS means *deliverer*, *saviour*; the reason given by the angel for the imposition of the name being, "He

shall save his people from their sins." Some have adopted fanciful derivations of the name; but of the meaning there can be no doubt.

The name CHRIST is the official title of the Saviour. It is from the Greek word *χρῖω*, *to anoint*, and is synonymous with the Hebrew MESSIAH. Hence Jews speak of him as *the MESSIAH*, Christians, as *the CHRIST*. Such an official designation was very important, and the force of many portions of Scripture is greatly weakened by overlooking it. "This Jesus, whom I preach unto you, is (the) Christ." "This is life eternal, to know thee the only true God, and Jesus (the) Christ, whom thou hast sent." "What think ye of (the) Christ?" There may be a few instances, in the New Testament, in which the word Christ is used as an appellative, to distinguish our Lord from other persons bearing the name of Jesus; but they are of rare occurrence. He is called Christ in allusion to the anointing with oil, which was commonly used among the Jews, on the admission of persons to the regal or the priestly office. The rite evidently indicated a divine appointment to office. Saul is called "the Lord's anointed." 1 Sam. xxiv. 6. David, "the anointed of the God of Jacob." 2 Sam. xliii. 1. Zedekiah, "the anointed of the Lord." Lam. iv. 20. The high-priest is called "the anointed priest." Lev. iv. 3. It is clear, then, that persons were appropriated to the regal, prophetic, and priestly offices by anointing. So the Son of God was pre-eminently the prophet, priest, and king, the ANOINTED. See Psal. ii. 2; xx. 6; Isai. lxi. 1; Dan. ix. 24—26. These scriptures should be carefully studied. Now, as Christ was not appointed or set apart by oil, we must look for another designation to office. The idea suggested by the figure is, that he was *appointed*, *qualified*, *commissioned*. His *appointment* is stated Heb. v. 4. His *qualification*, Isai. xi. 2—4. His *commission*, Isai. xlix. 6. And the seal of his mission is to be seen everywhere in his miracles and teaching. See Acts ii. 22; John v. 37. It has been computed that the

name JESUS, by itself, occurs nearly seven hundred times to designate the Redeemer. The title CHRIST is used about sixty times in the Gospels and Acts, and nearly two hundred and forty times in the Epistles and Revelation. The form JESUS CHRIST occurs very seldom in the Gospels, but one hundred and sixty times in the Epistles. The other collocation, CHRIST JESUS, does not occur in the Gospels, but is common in the Epistles. The evangelists, describing his life and teaching, call him JESUS. The writers of the Epistles, describing the great work to which he had been designated, call him CHRIST. In process of time, the name JESUS was very much dropped, and CHRIST, which had never before been used as a proper name, was substituted for it; so that, among the heathen, our Lord was more known by the latter name than by the former. It would not comport with our plan and space to enter into a detailed history of the Saviour. Various particulars connected with his Messiahship, his divinity, his character, his doctrines, &c., will be adverted to in other articles.

CHRISTS, FALSE. No fewer than twenty-four different persons have appeared making pretensions to be the Christ. In the maintenance of their claims to the Messiahship, there has been a great waste of money and an awful expenditure of life. They have appeared at different times, from an early date in the second century, till 1682. The first was called Caziba, or Barchocheba; and the Jews admit that, in the defence of this false Messiah, they lost between five and six hundred thousand souls. The last that gained any considerable number of converts was Mordecai, a Jew, of Germany, who lived in 1682. Our Lord warned his followers that such false Christs should make their appearance. Matt. xxiv. 24.

CHRISTIANS. The name given to the followers of the Saviour. It was first used at Antioch, Acts xi. 26, about the year 42. Both before and after this time, the followers of Christ had various designations, such as "brethren," Acts xxviii. 13, 14; "believers," Acts v. 14; "disciples," Acts xxi. 16.

Their enemies, by way of contempt, called them "Nazarenes." Acts xxiv. 5. The term "Galileans" was used by the enemies of Christ as a term of reproach, and was continued as late as the time of Julian, who reigned about the middle of the fourth century. They were styled, also, "men of this way." Acts xxii. 4. It is very natural to inquire how the name CHRISTIAN originated. The Scriptures give us no information, and therefore we can only be guided by conjecture. Many have contended that it was divinely imposed. In this case, it might be presumed the disciples would have given it to one another, and have rejoiced in such a designation. Paul does not use it in any of his Epistles. Great stress is laid on the Greek word *χρηματισαι*. Benson and Doddridge think that the word implies *divine direction*; but this can scarcely be defended by the authority of writers who have employed this term. They would scarcely give the name to themselves. The Jews would scarcely impose it; since to have called them Christians would have been a sort of acknowledgment of the claims of Christ to be the Messiah. The most probable supposition is, that the people of Antioch, who could not understand the names "brethren," "disciples," &c., and who knew they were not in their religion Jews, called them after the name of their Founder. It is argued that the only other places in which it occurs in the Scripture favour this view. See Acts xxvi. 28; 1 Pet. iv. 16. St. Peter's allusion seems to convey the idea, that to bear the name was to expose them to the hatred and persecution of their enemies. However ignominious it might be at first, the Christians soon rejoiced in it: and it is now employed, firstly, in contradistinction to Pagans and Mohammedans; secondly, to denote the open professors of religion. These may be divided into *nominal*, or those who merely assume the name; and *real*, those who believe in Christ, profess his religion, love him supremely, and wait for his coming.

CHRISTIANITY. The religion of Christians as it is contained in the

sacred books, which constitute the only authorised rule of faith and practice. The peculiarity of the Christian religion, both with respect to the revelation which it makes of God, of Christ, of salvation, &c., and the promises which it holds forth to individuals, and to society at large, entitles it to the serious consideration of all. As it comes forth with extraordinary professions, the evidences of its truth ought to be such as to sustain those pretensions. These are afforded in its splendid miracles; in its numerous appeals to the fulfilment of ancient prophecies; in its own powerful internal evidence, and the influence it exerts on the happiness of mankind. Among collateral proofs, its rapid and wonderful success holds a conspicuous place. Its early triumphs are recorded in the Acts of the Apostles; and in a comparatively brief time it spread over Europe, Asia, and Africa. In the third century there were Christians in the camp, in the senate, and in the palace. It filled the towns, the country, the islands. We must refer the reader for information on these and various similar subjects to books professedly written in defence of Christianity. See Watson's "Institutes;" Horne's "Introduction," vol. i.; Paley's "Evidences;" Lardner's "Credibility;" Porteus's "Sermons." In this dictionary the various evidences will be found briefly elucidated under the heads MIRACLES, PROPHECY, &c.

CHRONICLES. The thirteenth and fourteenth books of the Old Testament are called the first and second Books of the Chronicles. In the Hebrew they are called "words of days;" that is, *diaries* or *journals*. The Septuagint designates them *PARALEIPOMENA*, *things that were left or omitted*; because some things that were omitted in the former narratives are here supplied, and other narratives enlarged. These books appear to have been compiled from others which were written at different times, some before, and others after, the Babylonish captivity; and they are not to be confounded with those public records so often referred to as the chronicles of the kings of Judah and Israel. The

Jews generally assign the Chronicles to Ezra as the author. They say that he composed them after the return from captivity, and that he was assisted in his work by the prophets Zechariah and Haggai. They endeavour to support this opinion from the similarity of style; (the last two verses of the second book of Chronicles corresponding very nearly with the first three verses of Ezra;) from the recapitulations and general reflections, which are sometimes made on a long series of events; and also from the fact that the author lived after the captivity, since in the last chapter he recites the decree of Cyrus, which granted liberty to the Jews, and he also continues the genealogy of David to Zerubbabel, the chief of those who returned from the captivity; and, further, the books contain terms and expressions which are supposed to be peculiar to the person and times of Ezra.

Others conclude that Ezra could not have been the author. 1. Because the genealogy of Zerubbabel is continued to the twelfth generation; but Ezra did not live to that time, and consequently could not have written the genealogy in question. 2. The writer was neither a contemporary nor an original writer, but compiled and abridged from ancient memoirs, genealogies, annals, registers, and other works, which he frequently quotes, and from which he gives copious extracts. It is not difficult to give a satisfactory answer to these objections. The weight of evidence is in favour of the authorship of Ezra. As to the scope, in construction and design, it differs from the books of Samuel and the books of Kings. Samuel is biographical; the Kings, a theocratic history; Chronicles, ecclesiastical. David's wars are made subordinate to the peculiar ordinances which he enacted for the national service of God. His preparations for building the temple are minutely described and dwelt upon; and the only portions of Solomon's life minutely detailed, are those in connection with the erection and dedication of that magnificent sanctuary, which was to be the residence of God

himself. The narratives of other sovereigns have generally something to do with the religious element. See 1 Chron. xiii. 8—11; 2 Chron. xi. 13, 14; xix. 8—11; xx. 19, 21; xxvi. 16—19. It is important that the books of Samuel, Kings, and Chronicles should be read together, and carefully compared, as they relate substantially the same facts, but with different degrees of particularity; and what is obscure in one, may be made plain and clear in another. The great theme of the book seems to be, religion the prosperity of a nation, to the truth of which the annals of the Jews bear ample testimony. We refer the reader to Townend's "Historical and Chronological Arrangement."

CHRYSOLITE. Rev. xxi. 20. A precious stone, in which the colour of gold was prevalent. Schröder says, it is the gem now called the Indian topaz, which is of a yellowish green, and exceedingly beautiful.

CHRYSOPRASUS. Rev. xxi. 20. A precious stone, classed among the beryls. It is of a pale sea-green colour, inclining sometimes to water-blue, and sometimes to yellow. In its crystallised form it exhibits hexagonal columns, striped longitudinally.

CHURCH. The Greek word, ἐκκλησία, means *an assembly*. Acts xix. 32, 39. This is derived from ἐκκαλέω, *to call out*; and the term is understood of the collective body of Christians, of those who, in every part of the earth, believe in Christ, and acknowledge him as the Saviour of the world. The English word *church* is by some derived from KUREM, *to choose*; others think it allied to the Saxon CIRC, CYRIC; Scotch, KIRK; Greek, κυριακόν, a contraction of κύριον οἶκος, *the house of the Lord*. The word occurs in the New Testament with various shades of meaning. 1. A particular church, in a certain place. Acts viii. 1. 2. Churches of Gentiles, without distinguishing the place. Rom. xvi. 4. 3. An assembly of Christians, meeting anywhere, as in the house of any one. Rom. xvi. 5; 1 Cor. xvi. 19. 4. The whole body of Christian people; the church universal. Matt. xvi. 18;

1 Cor. xii. 28; Gal. i. 13; Heb. xii. 23. By a particular church, we understand a company of Christians united together, and meeting in one place, for the solemn worship of God. It is thus defined in one of the Articles of the church of England: "A congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same." The word is commonly used to denote any particular denomination of Christians, distinguished by particular doctrines, &c.: the Greek church, the Romish church, the English church, &c. The church of Christ is *one*. Whatever diversities may exist on minor points, all the children of God by faith form together *the one body* of Christ. The church is *holy*. All the true members of it are called out of the world; they are born again; have become new creatures; are characterized by love to God and all mankind, and walk in all the commandments of the Lord blameless. See 2 Cor. vi. 17; 1 Pet. i. 23; 2 Cor. v. 17; Gal. v. 6; James ii. 14—16. Every Christian belonging to Christ's church is the Lord's house,—"the temple of the Holy Ghost." The church cannot fail. Particular departments or sections may apostatise, but against her "the gates of hell shall not prevail;" and, ultimately, the church must fill the world. Much has been written to promote the unity of good people in the church of Christ. In every period of its history good men have deplored its schisms and divisions, and have shown how trivial are the matters which hold Christians in separation. The church needs a baptism of the Holy Ghost; a larger measure of that love which, if it thoroughly imbue and penetrate every heart, will cement together the different parts, and baptize the whole into one body. It is comparatively easy to lay down, as a basis of union, the truths which are held by all Protestant churches; but what is required is the spirit of love. We subjoin the nine articles which the Evangelical Alliance has

laid down as the basis of the union of the churches. The tenets avowed to be essential to a pure Christian faith are: 1. The divine inspiration, authority, and sufficiency of the holy Scriptures. 2. The right and the duty of private judgment in the interpretation of the holy Scriptures. 3. The unity of the Godhead, and the trinity of Persons therein. 4. The utter depravity of human nature in consequence of the fall. 5. The incarnation of the Son of God, his work of atonement for sinners of mankind, and his mediatorial intercession and reign. 6. The justification of the sinner by faith alone. 7. The work of the Holy Spirit in the conversion and sanctification of the sinner. 8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked. 9. The divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of baptism and the Lord's supper.

CHUSHAN-RISHATHAIM. Judges iii. 8—10. A king of Mesopotamia, who oppressed the Israelites until they were delivered by Othniel, the nephew of Caleb, B.C. 1394.

CILICIA. A province of Asia Minor. Acts xxi. 39. Its capital was Tarsus, the birth-place of Saul. It is also remarkable for giving birth to several illustrious men. Menander, the poet, was born at Solæ. The stoic philosopher, Chrysippus, and Aratus, the astronomer, were both Cilicians. Issus, one of the chief towns, is celebrated for the victory of Alexander over Darius, B.C. 333. A party of Jews from this district of Asia were among the opponents of Stephen, the proto-martyr. Acts vi. 9.

CINNAMON. Heb., KINNAMON. A well-known and agreeable aromatic, the inner bark of a tree; a kind of laurel, which grows to the height of about twenty feet. It is not fully ascertained whether what is now called cinnamon was the production referred to by the Hebrew word. It is mentioned, Exod. xxx. 23, among the materials in the composition of

the holy anointing oil. It was probably brought in the time of Moses from Arabia. It is now grown chiefly in Ceylon.

CINNERETH, CINNEROTH. See CHINNERETH and TIBERIAS.

CIRCUMCISION. The institution of this ordinance with Abraham is found Gen. xvii. 10—12. "This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed." As to the physical reasons which have been assigned for this institution, they are of little importance. The covenant with Abraham was not wholly or chiefly a political or national covenant. A careful study of the New Testament declarations on this subject, will show that (see Rom. iv. 9—12) the first term in the covenant involved the blessing of justification; the second, that he should be the father of many nations, referred also to a spiritual seed, to all the believing followers of Abraham's faith; the third, the gift of Canaan, included the promise of eternal life; the next, that God would always be a God to Abraham, and to his seed after him, was connected with the highest spiritual blessings such as forgiveness of sins, and sanctification of nature, as well as with a visible church state; and the last particular, that in his seed all the nations of the earth should be blessed, was nothing less than the justification of all believers through faith in Christ. See Gal. iii. 8, 9. So that while the covenant had respect to a natural seed, Isaac, from whom a numerous progeny was to spring, and to an earthly inheritance, it referred more especially to higher and glorious spiritual blessings. Of this covenant circumcision was the sacrament: the *sign* and the *seal*. The rite was a constant publication of God's covenant among the descend-

ants of Abraham, and its repetition a continual confirmation of that covenant on the part of God to all practising it in the faith of which it was the expression.

The dispute on the subject of circumcision greatly injured the early Christian church. The Jews who had been converted to Christianity still attached so much importance to the distinction which it implied, as to deem it essential to salvation. See Gal. v. 2, 3. The distinctive character of Christianity is this: "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Gal. vi. 15. The word is used figuratively. "Uncircumcised in heart and ears." "Uncircumcised lips." The rite is practised by the modern Jews with great ceremony. It has been adopted by various nations: the Egyptians, the Mohammedans, and some tribes in South Africa.

CISLEU. See CHISLEU.

CISTERN. A reservoir for water. The frequent mention of cisterns in Scripture is easily accounted for, when we remember that there was scarcely more than one perennial stream in Palestine, that the fountains were not abundant, and that rain fell periodically, only twice in the year; namely, in spring and autumn. Some were formed by merely excavating the ground. Others were covered in: into these the water was conducted, and rain-water collected in them. Some were prepared with great care and labour. When empty, there was a deposit of mud at the bottom, and they were often used as places of extreme punishment. See Psal. xl. 2; Jer. xxxviii. 6. Jerusalem was dependent upon its cisterns for supplies of water; and most modern travellers who have visited it, have described this as its present condition. A broken cistern would be a great calamity to a family or a town. See Jer. ii. 13.

CITY. The distinction between villages, towns, and cities, among the Jews, is not clearly marked. Family relationship, local attractions, but especially mutual defence, would lead men to congregate together. They would then begin to defend them-

selves with a ditch or rampart. The advancement from this rude state to the fortified towns and cities of ancient days, would be natural and rapid. Cain is said to have built a city, Gen. iv. 17; so that there must have been considerable population at that time. In the time of the patriarchs we meet with fenced cities. The streets of ancient cities were narrow, so that in some of them loaded camels could not pass one another. In Alexandria and Cairo, at this day, the streets are so narrow, that mats are spread across from house to house, to furnish a shade. Many of the streets, however, were broad, and occasionally covered over for the accommodation of merchants. These covered streets are called bazaars. The gate of the city seems to have been a favourite resort. It was the court of justice, the town-market, the rendezvous for loungers, newsmongers, &c. Here the whole population occasionally assembled for consultation or action. Neh. viii. 1, 16; 2 Chron. xxxii. 6; 2 Sam. xv. 2. Some eastern cities were adorned with squares and gardens. This must have been the case in Babylon, considering the immense circuit of its walls. Allusions to fenced cities are very numerous. Deut. iii. 5. Some of the walls were built partly of combustible materials. "I will kindle a fire in the wall of Rabbah." See Amos i. 7, 10, 14. Some of the gates were plated over with iron, others with brass. Psal. cvii. 16; Isai. xlv. 2. In addition to other means of security, the orientals employed watchmen to patrol the city during the night, or to suppress any disorders in the streets, or to guard the walls against the attempts of a foreign foe. To this Solomon refers: "The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me." Sol. Song, v. 7. The practice can be traced to a high antiquity. In Persia they were required to indemnify any that were robbed, which accounts for the vigilance and severity they employed. See Ezek. xxxiii. 2, &c. They were also charged to announce the time of the night. Isai. xxi. 11. Fortified cities

were commonly strengthened with a citadel, to which the inhabitants fled when they found they could no longer defend the place. Judges ix. 46, 51. It is almost impossible now to form any accurate calculation of the population of the towns and cities. Jerusalem, at the time of the annual festivals, must have furnished a beautiful spectacle. At such time it was insufficient to contain the visitors within the walls, and thousands encamped in the outskirts. After the return from captivity, the population would be inconsiderable, but would rapidly increase. In the time of Josephus, Jerusalem had one hundred and fifty thousand inhabitants, with a circuit of four miles of wall; and, at the time of the siege by the Romans, it is said that above one million of persons were shut up within its walls.

CITIES OF REFUGE. The institution of these retreats is given in Numb. xxxv. 10—15. It was designed to abate the evils which ensued from the long-established rights of the avenger of blood, and also to further in the nation the prevalence of a mild, gentle, and forgiving spirit. Six cities were set apart. On the eastern side of Jordan three; namely, "Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites." Deut. iv. 43. On the western side three: "Kedesh in Galilee in Mount Naphtali; and Shechem in Mount Ephraim; and Kirjath-arba, which is Hebron, in the mountain of Judah." Josh. xx. 7. They were wisely chosen, so as to be easy of access from all parts of the land. To any of these cities, a person who had unawares and unintentionally slain any one might flee; and if he reached it before he was overtaken by the avenger of blood, he was safe within its shelter, provided he did not remove more than a thousand yards from its circuit, nor quit the refuge till the decease of the high-priest under whom the homicide had taken place. If, however, these provisions were transgressed, the man-slayer might put him to death. The roads leading to

these cities were to be kept in good repair. The homicide was, however, compelled to undergo a trial. Numb. xxxv. 24—28. The cases of involuntary murder contemplated by the law are detailed Numb. xxxv. 22, 23. The law evinces great wisdom, justice, and kindness. In the Greek states the temples, altars, sacred groves, and statues of the gods generally possessed the privilege of protecting slaves, debtors, and criminals, who fled to them for refuge. The place best known in Athens, which possessed this privilege, was the Theseium, or temple of Theseus. It was chiefly intended to protect slaves ill-treated by their masters. But, while some places were specially set apart for the purpose of refuge, all sacred places were supposed to protect an individual to a certain extent. In Rome, Romulus opened an asylum on the Capitoline Hill, between its two summits; but this was rather intended as a refuge for the inhabitants of other states than a sanctuary for those who had violated the laws of the city. The custom passed over into the Christian church at an early period. Constantine gave the privilege to churches; and Theodosius extended it to all church enclosures, such as courts and gardens.

CLAUDIUS. The fifth Roman emperor: he is only mentioned incidentally in the New Testament. He was the successor of Caligula, A.D. 41—54. Acts xi. 28; xviii. 2. During his reign the Jews were generally treated with indulgence, till the ninth year, when they were banished from Rome. Several famines occurred under him, one of which extended to Syria and Palestine, and was foretold by Agabus.

CLAUDIUS FELIX. See **FELIX.**

CLAUDIUS LYSIAS. The chief captain of a band of soldiers stationed as a public guard over the temple. Acts v. 26. His conduct on two occasions when Jerusalem was in an uproar, and his interposition for the protection of Paul, indicate his humanity and his efficiency as a military commander. Acts xxi., xxii., xxiii.

CLAY. A substance frequently mentioned in Scripture, chiefly with

reference to its employment by the potter. It was first trodden by the feet, then moulded on the wheel, and afterwards baked in the kiln. It was used anciently much as wax is at the present time with us. Thus, "he turneth it as clay to the seal." Job xxxviii. 14. It is remarked that the inspectors of granaries in Egypt, after closing the door, put a handful of clay on the lock or fastening, and impress it with a seal. It was also the ancient practice to impress bricks before they were submitted to the action of fire. Many of the bricks of Egypt and Babylon are thus marked.

CLEAN AND UNCLEAN. A distinction between clean and unclean animals is laid down in the Levitical law. See Lev. xi. The distinction existed before the deluge, Gen. vii. 2, and cannot be satisfactorily accounted for on any principle which does not admit the divine appointment of animal sacrifices. Moses also, in addition to the two marks of animals which were clean, namely, parting the hoof, and rumination, distinguishes between clean and unclean fishes, fowls, and creeping things. Lev. xi. 9—47. One design was both moral and political; the preserving the Jews distinct from the nations of idolatry. This is expressly declared. Lev. xx. 24—26; Deut. xiv. 2, 3, 21. In addition, reasons connected with the health of Israelites might be assigned, as some of the forbidden creatures were unwholesome as food; and it was highly important to preserve them from the abominations of the heathen, and to lead them to the practice of universal holiness.

CLEMENT. He is named, Phil. iv. 3, as one whose name was in the *book of life*. Roman Catholic expositors say, that this is the person who was afterwards bishop of Rome. It cannot now be proved incorrect, but should be received with suspicion. He is also said to be the author of the Epistle of Clement to the Corinthians.

CLEOPAS. See **ALPHÆUS**.

CLOUD, PILLAR OF. Exod. xiii. 21, 22. When the Israelites left Egypt, God gave them the pillar of cloud to direct their march. It was

a most signal miracle. It was called a pillar because of its form, which was high and elevated. In the day it was like a cloud, and in the night bright and shining like fire. Some have supposed that there were two clouds; one to shade the camp in the day-time from the heat of the burning sky, and the other to provide light and comfort in the night. The history shows us that the cloud was *one*, assuming different appearances according to circumstances. "And the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night." Exod. xiv. 19, 20. All attempts to explain this singular phenomenon, without supposing the interposition of a miracle, are evidently contradicted by the sacred history. It was the residence of the *angel Jehovah*. "He looked out from behind the cloud on the Egyptians, and discomfited them." It was the *shechinah*, the symbol of the divine presence, which usually rested on the mercy-seat. The angel descended in the cloud, and thence spake to Moses. See Exod. xvi. 10; Numb. xi. 25; xii. 5. There is allusion to this cloud frequently made. Isai. iv. 5, "And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night."

CLOUD is the symbol of *number*. Heb. xii. 1: "A cloud of witnesses." Isai. xlv. 22; lx. 8. Sometimes it is used as a symbol of the *majesty of God*. Matt. xxvi. 64. Morning mists: "Your goodness is as a morning cloud." Hosea vi. 4. It is important to bear in mind the nature of the climate, where the sky scarcely ever exhibited the trace of a cloud from the beginning of May to the end of September: should a cloud appear, or rain fall, it was a phenomenon. See 1 Sam. xii. 17, 18; 1 Kings xviii. 44.

CNIDUS. A town of Caria, in Asia Minor, on a peninsula to the south-west, between the islands of

Rhodes and Cos. It was celebrated for the worship of Venus. St. Paul passed it on his voyage to Rome. Acts xxvii. 7.

COCK, COCK - CROWING. A well-known domestic fowl. In Matt. xxvi. 34, our Lord is represented as saying, that before the cock crew, Peter should deny him thrice: so Luke xxii. 34; and John xiii. 38. According to Mark xiv. 30, he says, "Before the cock crow *twice*, thou shalt deny me thrice." There were two cock-crowings; one soon after midnight, the other about three o'clock in the morning: the latter, being most noticed, was called, by way of eminence, the *cock-crowing*. To this alone, Matthew, giving the general sense of our Saviour's warning to Peter, refers; but Mark, recording his words, mentions the two cock-crowings. Another objection has been raised against this narrative, from a rabbinical source. On account of the holiness of the place, it is said cocks were not allowed to be kept in Jerusalem. The Jews were not prohibited from buying them, nor were they forbidden by the law of Moses. If there was any restraint in the use and domestication of the animal, it must have been an arbitrary practice of the Jews; and could not have been binding on foreigners, of whom many resided at Jerusalem, as officers and traders. Reland admits that it was not lawful to breed cocks in the city; but that the Jews were not prohibited from buying them to eat, and that the cock mentioned might be in the house of a Jew, who designed to kill it for his own table, or might be kept within the precincts of Pilate, or of a Roman officer or soldier. Such cavilling is very unworthy. No doubt the Jews were familiar with this domestic fowl, or the Saviour would not have alluded to the hen and her brood. Luke xiii. 34. They were not rare in Judæa. To the present time, in the East, and on the continent of Europe, the cock is kept not so much for purposes of food as to announce the dawn of day. The night was divided into four watches. The second and third are mentioned in Luke xii. 38; the fourth, in Matt. xiv. 25; and the

four in Mark xiii. 35. The first was from six till nine; the second, from nine till twelve; the third, from twelve to three, and was called by the Romans, *gallicinium*, from *GALLUS*, a *cock*: the morning watch closed at six.

COCKATRICE. A venomous serpent. Isai. xi. 8. The Hebrew word has been variously rendered: *the basilisk, the regulus, the aspic, the hydra*. Many expositors of Isaiah render it *the basilisk*. Michaëlis, *the cerast, or horned serpent*; — a small viper, little more than a foot long, so called from the small feelers which are protruded from its head, while it lies hid in the sand. It is exceedingly venomous.

COCKLE. The word occurs in Job xxxi. 40. The Hebrew is variously rendered: *noxious herbs, plants of imperfect fruit, the blackberry, the dwarf elder, the aconite, the nightshade*. In Isai. v. 2, it occurs in the plural form, and is thought to mean *bad, or worthless, grapes*. The word, traced to the root, means *to give forth an offensive smell; be odious, bad, &c.*

CŒLE-SYRIA. The *hollow or depressed Syria*. The name is of Grecian origin, and is generally applied to the valley lying between the mountain-ranges of Libanus and Antilibanus. It was also used to denote the whole tract of country (with the exception of Judæa and Phœnicia) reaching from Seleucis to Arabia and the confines of Egypt. In the time of David it was included in Syria of Damascus.

COLONY. The word signified originally, persons sent out from Rome to settle in some distant province which had been recently conquered. It had special reference to the proper cultivation of the land (*colere*). The system of colonisation enacted by the Roman laws was designed and well-adapted to consolidate and extend the Roman power. Afterwards many cities were raised to the dignity of Roman colonies by having certain municipal rights conferred upon them. It is said of Philippi, "It is the chief city of Macedonia, and a colony." Acts xvi. 12. After the battle of Philippi, the city was

constituted a colony. It was chartered to enjoy a civic constitution, freedom from certain land-taxes, and ■ right to cultivate the soil around it.

COLOSSE. A city of Phrygia in Asia Minor, on the river Lycus. It was near Laodicea and Hierapolis; and, therefore, the apostle naturally refers to the inhabitants of the three cities together. Col. iv. 13. A Christian church was formed here very early, consisting of Jews and Gentiles, to whom Paul addressed an Epistle. Very soon after this, the town, as well as Hierapolis and Laodicea, was destroyed by an earthquake. It was rebuilt, and now exists as a village named Khonas.

COLOSSIANS, EPISTLE TO THE. It is difficult to ascertain by whom or at what time Christianity was planted in Colosse. Dr. Lardner employs a lengthened argument, which has certainly great force, to prove that Paul founded the church. There is no doubt as to the Epistle being the genuine production of the apostle, and its contents furnish a guide as to its date. In chap. iv. 3, the apostle alludes to his imprisonment; from which, as well as from its close affinity with the Epistle to the Ephesians, it is evident that it was written about the year 64. Its immediate occasion was this: Difficulties had arisen among the Colossians, and Epaphras was sent to Rome to acquaint the apostle with their affairs. A certain class of heretics had infected the church. They were addicted to angel-worship, to the keeping of numerous feasts, to occult science, to fasting as a penance, and to self-castigation. It is difficult to say who they were. Some suppose they were Jewish Essenes who had blended Gnosticism with their tenets. Their opinions are to be collected from internal evidence in the Epistle. The scope of the Epistle is, however, to show that all hope of man's redemption is in Christ our Redeemer, in whom alone all complete fulness, perfections, and sufficiency are centred; to caution the Colossians against the insinuations of these false teachers, and against their philosophical speculations and deceits, ■

inconsistent with Christ and his salvation; and to incite the Colossians, by the most persuasive arguments, to a temper and conduct worthy their sacred character. There is ■ close resemblance between this Epistle and that to the Ephesians, both in sentiment and expression; and they should be read and studied together.

COMFORTER. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." John xiv. 16. The word is *PARACLETE*, and means *one called to another's side to assist him*. It means, therefore, *assistant*. There have been three principal views held of the meaning of this term: *comforter, teacher, advocate*. The term *helper* or *assistant* appears to embrace all the meanings, and also is applicable to the passages in which Christ is described as a Paraclete. In 1 John ii. 1, it is applied to him; and also in John xiv. 16. The term "another Comforter," implies that he had himself sustained the office. We, therefore, prefer the term *helper*. The history of the apostles proves how frequently the promise was fulfilled in their case. They did not understand the scheme of mercy: he assisted their understanding. They might forget the sayings of Christ: he brought them to their memory. He took of the things of Christ, and showed them to them. On all occasions, and in all things, he was their Comforter, and amply compensated for the absence of their Lord. And still to the church is he the great Comforter, the Paraclete, convincing the world of sin, righteousness, and judgment.

COMMUNION. Fellowship and communication. See John xv. 1—7; xvii. 10, 21—26; Rom. xii. 4, 5; 2 Cor. xiii. 14. As the sacrament of the Lord's supper furnishes the opportunity and motive to this mutual love and confidence, it is called, by way of distinction, the *communion*.

COMPANIES, TRAVELLING. See **CARAVAN**.

CONCUBINE. 2 Sam. xvi. 22. The word means commonly a woman who, without being married to a man, yet lives with him as his wife; but in the Old Testament it has another meaning.

A concubine was a secondary or inferior wife, not regarded nor treated as the mistress of the house. Concubines were not betrothed nor wedded with the usual solemnities which attended marriage. The children did not inherit the father's fortune. The children of Abraham by Hagar and Keturah did not rank with Isaac, and they had no share of the paternal inheritance. The Gospel of Christ has restored marriage to its original character, Gen. ii. 24; Matt. xix. 5; 1 Cor. vii. 2; and concubinage is ranked with fornication and adultery.



CONEY. Lev. xi. 5; Deut. xiv. 7; Psal. civ. 18. This creature is called in scientific zoology, the *hyrax*, and is distinguished by the specific name, *Syrian*. It is externally of the size and form of the rabbit, and of a brownish colour. It is, however, much clumsier in its structure, without tail, and having long bristly hairs scattered through the fur. The feet are naked below, and the nails flat and rounded, except those on the inner toe of the hind feet, which are long and awl-shaped. They cannot dig, but reside in the clefts of rocks. They are called by Solomon, "the wise and feeble folk:" they are timid and gregarious in their habits; in every locality so gentle and quiet, that they shrink from the shadow of a

passing bird. The characters of the hyrax apply forcibly to the description given by Solomon. The name of the country known as Spain is presumed to be derived from the Hebrew word for coney, *SHAPHAN*. There is reason to believe that the Phœnicians on visiting the western shores of the European side of the Mediterranean, found the country, as some historians assert, infested with rabbits; and supposing them to be the same as the coney (*SHAPHAN*), they applied the name to the country, forming *SPHAN* into *SPHANIA*, which they intended should mean the *land of coneys*. Hence *Hispania* and *Spain*.

CONFESSION. 1. A public acknowledgment of anything as our own. Thus Christ will confess the faithful in the day of judgment. Luke xii. 8. 2. A public and solemn declaration that we believe the truths and submit to the obligations of the Christian religion. Matt. x. 32. There are two renderings in our version of the same Greek word, *ὁμολογέω*, *confess* and *profess*. In this the translators have conformed to a distinction established by modern usage, by which *profession* means, the declaration of our religious faith in the ordinary and tranquil times of the Christian church, without any reference to persecution; while *confession* signifies the avowal of our belief in times of danger, and before persecuting rulers. A *confessor* is synonymous with a martyr; while a *professor* is a person who publicly declares himself a Christian. This profession or confession is a solemn declaration, that "I am a Christian," and "I intend to live one." It is a *confession of Christ*, made before the church, and before the world, and is obligatory on every person. 3. It is acknowledgment of sin before God, either privately or publicly; or to others whom we may have injured. See Matt. iii. 6; James v. 16; 1 John i. 9. In the Jewish annual expiation, the high-priest confessed in general his own sins, the sins of the priests of the temple, and those of the people. When an Israelite offered a sacrifice for sin, he put his hand on the head of the victim, and confessed his sin. Lev. iv. It is said,

that, on the day of atonement, the Jews still make a private confession of sin, called by them CIPPUR. Auricular confession in the Romish church is a disclosure of sins to the priest at the confessional, with a view to obtain absolution from them. The father confessor inquires of the person confessing concerning the circumstances of his sins, and proportions his admonitions, or the severity of his penances, to the degree of the transgression. The person confessing is allowed to conceal no sin which he remembers, and the father confessor is bound to secrecy. The absolution has, according to the doctrines of the papal church, sacramental efficacy. The history of individuals and of communities exhibits the awful results of this unscriptural practice. In political affairs, it has been the means of effecting the basest intrigues to the ruin of states and to the disgrace of religion. It is one of the greatest corruptions and abominations of the church of Rome. It assumes that the priest has power to forgive sins; it turns the penitent away from the Saviour to a sinner; and it tends to corrupt and debase both the confessors and the confessed.

CONFESSION OF FAITH, a list of the several articles of the belief of a church. There is a difference between creeds and confessions. Creeds, in their commencement, were simply expressions of faith in a few of the leading and undisputed doctrines of the Gospel. Confessions were the result of many ■ hazardous and laborious effort, at the dawn of reviving literature, to recover these doctrines, and to separate them from the mass of erroneous and corrupted tenets, which the negligence or ignorance of some, and the artifices of avarice and ambition in others, had conducted to accumulate for the space of a thousand years, under an implicit obedience to the arrogant pretensions of an absolute and infallible authority in the church of Rome. It would not comport with our plan to give even a list of the various confessions of the different churches.

CONIAH. See JEHOIACHIN.

CONSCIENCE. By conscience is

meant that faculty by which we discern the moral quality of actions and by which we are capable of certain affections in respect to this quality. Everybody observes a moral quality in the actions of men, not with equal accuracy, any more than men see with equal distinctness; but there is a multitude of cases in which their perceptions will be found universally to agree. This quality, and the feeling of approval or disapproval which accompanies the perception of it, are unlike those derived from any other faculty. We arrive at the notion of conscience by a short process. Man is accountable: this implies a superior, and presupposes the highest claims to superintendence and government in the Creator. This is involved in moral agency. Responsibility constitutes moral agency. The synonymes of responsibility are *answerableness*, *accountability*. Responsibility expresses at once the facts, that a being is *capable* of giving an answer as to the motives of his conduct; that he is *liable* to give this answer; and that he is worthy of praise or blame according to his motives; and must, in like manner, experience reward or punishment. To say, then, that man is a moral being, is to say that there are some things right or wrong; some good and others evil; that there is virtue and vice. Now the principle of man's constitution by which he approves of some actions as virtuous and of good desert, and disapproves of others as of evil desert, is *conscience*. If it is carefully observed, that conscience clearly points out responsibility, we shall see that this cannot be involved in a mere act of the intellect, nor the reverse in the feeling independent of the intellect. It involves both. It is the decision of a man's mind with respect to the morality of his own actions with reference to some rule, combined with corresponding emotions of pleasure or pain. Butler says, "There is a principle of reflection in men, by which they distinguish between, approve and disapprove, their own actions. We are plainly constituted such sort of creatures as to reflect upon our own nature. The

mind can take a view of what passes within itself, its propensions, aversions, passions, affections, as respecting such objects and in such degrees; and of the several actions consequent thereupon. In this survey it approves of one, and disapproves of another, and towards another it is affected in neither of these ways, but is quite indifferent. This principle in man, by which he approves or disapproves his heart, temper, and actions, is *conscience*; and this is the strict sense of the word, though sometimes it is used to take in more." The proofs of the existence of such an inherent and universal faculty are numerous. Consciousness is the proof. No man dare look within and deny it. It is assumed in our intercourse with mankind. Suppose it suspected that a man had no conscience, would he be trusted? Terms are found in all languages expressive of moral distinctions and sentiments, and of a moral power. The Scripture argument for the universality of conscience is found in Rom. ii. 13—15. It may be weakened, perverted, stupefied, and hardened in various ways; but its decisions are more or less clear, just, and imperative, according to the degree of improvement in the understanding and heart, and according to the degree in which its purity and sensitiveness have been preserved. Acts xxiii. 1; xxiv. 16; Rom. ix. 1.

The law of God is the rule of conscience, as it is the standard of right, and an action is right because it is in conformity with the moral nature of God, of which his word is the exponent. With respect to the knowledge of the rule, conscience is said to be rightly informed or mistaken. With respect to conformity to this rule, conscience is said to be good or evil. It is of great importance that the judgment be well informed, otherwise conscience may be pleaded as an apology for unwarrantable conduct. The zealots of Rome in diabolical acts of crime have pleaded conscience. Conscience has partaken in the general depravity of our nature, and this accounts for a want of uniformity of operation and feeling. Infallibility

must be looked for from some other quarter.

CONSUBSTANTIATION. Luther denied transubstantiation, that is, the change of the elements of bread and wine into the body of Christ; but taught, that while the bread and wine remain, together with them there is present the substance of the body of Christ, which is literally received by the communicants.

CONVERSATION. The old sense of this word is, the whole course and tenor of a man's life, as seen in his intercourse with his fellow-men. Gal. i. 13; Eph. iv. 22; 1 Pet. i. 16. Sometimes it means *citizenship*. See Phil. iii. 20: "Our citizenship is in heaven." We are here strangers and pilgrims, but heaven is our home; we are born from above, and shall dwell in the New Jerusalem for ever.

CONVERSION. A change from one state to another. It is that change in the thoughts, desires, dispositions, and life of a sinner, which is brought about when the Holy Ghost enters the heart, as the result of the exercise of a saving faith in the atonement, by which the sinner is justified. The process by which this great change is effected is this. The sinner is convinced of sin by the Holy Spirit; he exercises a penitent faith in Christ as his Saviour; God immediately justifies him; the Holy Spirit attests to the penitent the fact of his pardon, and instantly sheds abroad the love of God in the heart, when all things are indeed new. It is equivalent to the new birth, or regeneration. It is opposed not only to a careless and unawakened state, but to that state of conscious guilt and slavish dread which precedes our justification and regeneration.

COOS. A small island near the south-west point of Asia Minor, about forty-five miles north-west of Rhodes. It is now called Stanchio. It was formerly celebrated for its wine, silk, and cotton of a beautiful texture. It is mentioned Acts xxi. 1.

COPPER. Gen. iv. 22; Job xx. 24; Ezra viii. 27. Anciently copper was employed for all purposes for which we use iron. Arms and tools for

husbandry and the mechanic arts were of this metal. Tubal Cain was the first artificer in brass and iron. Gen. iv. 22. In the time of Solomon, Hiram of Tyre was celebrated as a worker in brass. 1 Kings vii. 14; 2 Chron. ii. 14. *See* BRASS. Palestine abounded in copper, Deut. viii. 9; and David left behind him an immense quantity to be employed in building the temple. 1 Chron. xxii. 3, 14. In Ezra viii. 27, two vessels are mentioned, "of copper, precious as gold." This is thought to be a compound substance, and is distinguished into three kinds: in the first, gold was the prevailing metal; in the second, silver; in the third, gold, silver, and copper were equally blended. It was extolled for its beauty, solidity, and rarity; it was even preferred to gold itself. It was capable of receiving an excellent polish, and might be the metal used for the mirrors mentioned Exod. xxxviii. 8; Job xxxvii. 18.

CORAL. Ezek. xxvii. 16; Job xxviii. 18. A hard, chalky, marine production, arising from the deposit of calcareous matter by a minute insect, forming cells into which it can retire. The corals are of various shapes and kinds, frequently branching like a tree. Myriads of these animals form reefs, and ultimately islands. The animalcule is not larger than a pin's head. It is shaped like a star. In examining a piece of coral it will be found filled with small holes; each of these contains one animalcule, and the interstices are filled by a very thin membrane. These creatures have the power of secreting limy matter from the waters of the ocean; they are incessantly at work, and many of the reefs rise several feet in the course of a year. Coral abounds in the Red Sea. *See* Montgomery's "Pelican Island." The islands of the South Seas are mostly coral rocks, covered over with earth.

CORBAN, *an offering*. It is a Hebrew word, untranslated both in the Greek Testament, and in our authorised version. Mark vii. 11. It was used in vowing, or dedicating anything to a sacred, or supposed sacred, use; and had the import of a solemn oath. To say, "Let it be

Corban," at once separated anything from private use or advantage. The explanation of the scripture in which this word occurs, appears to be this. The Pharisees held that when application was made by a parent to a son for relief, and the son should say, "Corban, whatsoever thou mightest be profited by me!" he was released from his obligation to the fifth commandment, and might, without blame, leave his parents to penury and wretchedness; and this was probably done in order to alienate property to the temple, or, perhaps, to their own use, under pretence of receiving honour, on account of their sanctity, from those superstitious persons upon whose credulity they practised. To these vows, the parties who made them were held in the strictest manner; and as they alienated to pretended pious uses that portion of their property by which their parents might have been sustained, the tradition of the elders most completely rendered the commandment of God of none effect.

CORIANDEER. "The manna was like coriander-seed." Numb. xi. 7; Exod. xvi. 31. The plant is a native of China, and the south of Europe; but it is naturalised in this country. It is propagated by seeds sown in March. The seeds are carminative and stomachic. In the East, they are employed as a spice, and are an important ingredient in curry-powder. The seed is greyish, globular, about the size of a pepper-corn, and used by confectioners, druggists, &c.

CORINTH. A celebrated Grecian city, situated on the isthmus which joins the Morea to the continent of Greece. It had two harbours, Cenchrea, on the eastern side, and Lechæum, on the western; and possessed every advantage for commerce. Its wealth was enormous, resulting partly from its favourable situation between two seas. It was difficult for mariners to weather the Malea, the southern promontory of the Morea: the merchandise, therefore, was frequently conveyed across the isthmus, and Corinth became the entrepôt of the goods of Asia and Italy. It was early renowned for its riches, and was

remarkable for the splendour of its arts and architecture. It was attacked, B.C. 146, by L. Mummius, by order of the Romans, and the beautiful town was all but destroyed. The Corinth of which we read in the New Testament was quite a new place,

having been rebuilt, and established as a Roman colony, and peopled with freedmen from Rome. It soon rose again to eminence, and became the seat of government for the province of Achaia. In earlier times, Corinth was remarkable for the splendour and



wealth of its temple of Venus, which had a lucrative traffic of a disgraceful kind with the numerous merchants resident there, furnishing them with harlots, under the forms of religion. Above a thousand such priestesses conducted the obscene worship of this temple. There was the re-appearance in New Corinth of the same class of sins. The New Testament describes the inhabitants as a luxurious community, prone to impurity. It is named Acts xviii. 1.

CORINTHIANS, EPISTLE I. From the preceding article it appears that Corinth was a place of great luxury and sensuality. As it had become a place of great commerce, many Jews had settled there; consequently there was a mixture of Jewish superstition with Gentile scepticism and licentiousness. St. Paul visited this place about A.D. 54, and, remaining there a year and a half, planted a church, consisting of converted Jews and Gentiles. On his departure he was succeeded by Apollos, who preached with great success.

The peace of the church was soon disturbed by the intrusion of false teachers. It was divided into adverse parties. The precise character of

these factions is not clearly understood. The most natural construction of the statements made in chap. iii. is, that these schisms arose from quarrels among the church-members as to the comparative merits and talents of the respective teachers; those who had learned of Paul affirming that he excelled all others; and the converts of Peter and Apollos advancing a similar claim for them; while a fourth party repudiated all subordinate teaching, and pretended they had derived their religious knowledge direct from Christ. Besides these factious proceedings; disputes arose between the Jewish and Gentile converts, as to the extent of Christian liberty in the use of meats unlawful, or which had been offered up to idols. The corrupt state of society had exerted a most prejudicial influence on the Christian church, and some of the converts had relapsed into those sins of licentiousness to which they had been addicted before their conversion. Philosophical scepticism had become prevalent, and a kind of philosophised Christianity, which denied the resurrection of the dead, was embraced by many professors. Wealth, among some, had produced its usual pernicious

effects. Hence arose insolence to the poorer brethren, who were dragged before the heathen tribunals concerning matters of pecuniary claim, which ought to have been settled among themselves. Nay, they showed their contempt of them by contumelious treatment of them at the Lord's table. Even those who professed the highest spiritual gifts had abused them by pride and insubordination. St. Paul, being informed of this state of things, towards the close of his second visit to Ephesus, by some members of the family of Chloe, and by letters from the Corinthian brethren, wrote this Epistle, partly to vindicate himself from the calumnies of his enemies, but principally to correct the abuses and sins of the church, and to apply suitable remedies. An acquaintance with the state of the church is absolutely necessary to a correct understanding of this beautiful Epistle.

CORINTHIANS, EPISTLE II. This second Epistle was written about a year after the former one, when St. Paul was at Philippi. See the subscription, and 1 Cor. xvi. 5. It was sent by Titus and his colleagues, who were on their way from Macedonia to Corinth, to finish the collection for the relief of the poor Christians in Judæa. The apostle had heard that his former Epistle had been productive of good: he writes this to confirm them in the doctrine he had preached, to vindicate himself against the calumnies of his enemies, and thus to prepare the way for another visit to them. The Epistle cannot, however, be well understood without adverting to the partial failure of the former Epistle. Some still adhered to the false teachers, and virtually denied the apostleship of St. Paul, founding their rejection of his authority on his manner of address in his former Epistle. And because he had changed his intention of visiting them on his way from Ephesus to Macedonia, they charged him with fickleness and irresolution; and also with tyrannical conduct towards the incestuous person, as well as with arrogance in his ministry, and a haughtiness of demeanour, quite

unsuited to his personal appearance. The scope of the Epistle is to repel these charges. 1. He satisfactorily accounts for his not having come amongst them as he had proposed. 2. He shows that his sentence against the incestuous person was not harsh, but, as it appeared from the effects, salutary. 3. He adverts to his great success in preaching the Gospel, and shows why he gloried in this. 4. He exhorts to holiness of life, and warns against keeping company with idolaters. 5. He desires them to complete the collection for the poor saints in Judæa. 6. He defends himself against the charge of timidity, and personal insignificance. The whole furnishes a remarkable proof of the confidence of the apostle in the goodness of his cause; and shows that, under difficulties of the most formidable kind, he was wonderfully supported by the Holy Spirit.

CORMORANT. Lev. xi. 17. It appears to have been of the pelican tribe, was an unclean bird, and is used in the prophetic writings as an emblem of ruin and desolation. Isai. xxxiv. 11. The original word here is translated *pelican*. Burckhardt describes the pelicans as abounding in such numbers in Shera, that the Arab boys kill two or three of them at a time, merely by throwing a stick among them. The name is derived from a word which signifies *to vomit*; the bird being remarkable for vomiting back the shells which it has swallowed. The Hebrew word rendered *cormorant*, Lev. xi. 17, is expressive of impetuosity; and the bird is known to dart down rapidly on its prey.

CORNELIUS. Acts x. A Roman centurion, resident at Cæsarea, and presumed to have been a man of distinguished family. His conversion to Christianity, with his reception of the Holy Ghost, is one of the most remarkable incidents in the early records of the Christian church. Peter was prepared by a vision to go to Cæsarea to discharge his important duty. See verses 11—16. Messengers reached Peter, and he immediately understood the character of the vision. He proceeded at once with the mes-

sengers, and having entered the house of Cornelius, proceeded to address him and his assembled friends. He stated the leading truths of Christ's religion, and made known the way of salvation through a crucified and risen Redeemer, "words whereby both he and his house might be saved." As he discoursed, the Holy Ghost descended, and Cornelius and his family became real converts to the faith of Christ, and were immediately baptized.

CORNER-STONE. One of the words by which Christ is represented. In order to understand it, we must remember that the strength of buildings lies in their angles; that the corner-stone is that which unites and compacts the different sides; and that the chief corner-stone is that which is laid at the foundation, on which the whole angle of the building rests, and which, therefore, is the principal support and tie of the whole edifice. For the sake of greater strength and solidity, stones of an immense size were anciently employed in the foundations of temples. Parsons, describing the ruins of one which he saw at Baalbec, mentions a corner-stone that he found, on measuring, to be twenty-eight feet long, six and a half feet wide, and four and a half feet thick. Christ, as he is the foundation of the Christian faith, in reference to the conspicuous place which he fills, occupying the corner, and thus uniting into one compact regular building, Jews and Gentiles, is the **CHIEF CORNER-STONE**, "in whom all the building fitly framed together groweth unto an holy temple in the Lord." Eph. ii. 21.

COURT. The entrance into a house or palace. It is used chiefly of the temple. In this there were three courts: the court of the Gentiles, because the Gentiles might go no further; the court of Israel, because all the Israelites, provided they were purified, had the right of admission into it; the third was that of the priests, where the altar of burnt-offerings stood, and where the priests and Levites exercised their ministry. Common Israelites, desirous of offering their sacrifices, were at liberty to

bring their victims as far as the inner part of the court; but they could not pass a certain line of separation, which divided it into two parts; and they withdrew as soon as they had delivered their sacrifices and offerings to the priests, or had made their confession, by laying their hands on the head of the victim, if it were a sin-offering.

COVENANT. A covenant is a mutual contract or agreement between two parties, each of which is bound to fulfil certain engagements to the other. In Scripture, it is used in a modified sense. Theologians speak of two covenants, essentially different and opposite to each other: the covenant of works, and the covenant of grace. The covenant of works was the federal arrangement made with Adam, in virtue of which, life was to be the reward of obedience. "Do this, and live." The covenant of grace is God's method of dealing with sinners, under every dispensation. It is called by Jehovah, "My covenant." It is God's gracious engagement to confer eternal life on all who come to him through Jesus Christ. It is sometimes called the "everlasting covenant," Isai. lv. 3; Heb. xiii. 20; to distinguish it from those merely temporary engagements which were confined to individuals and classes; and because it will not be succeeded by any other; it can never lose its force; it stands as the unchangeable source of comfort to man. In all ages men have trusted in it, and have not been confounded. It is sometimes called the "second," the "new," or "better," covenant, to distinguish it from the Levitical covenant, which was first in order of time, and was ratified by sacrifice, and became old, and was shown to be inferior, because it was superseded by the Christian dispensation. Jer. xxxi. 31; Gal. iv. 24; Heb. vii. 22; viii. 6—13. This covenant contains in it the substance of all preceding ones since God dealt with man as a sinner. The covenant with Abraham was not essentially different from the covenant of grace. It was based upon the first promise of a final deliverance from the evils incurred by the breach of the covenant

of works. God, speaking to Abraham, calls it, "My covenant with thee;" and though it promised peculiar blessings to Abraham, yet it cannot be viewed separately from the general plan of redeeming love and mercy, according to which, Christ is the Lamb slain from the foundation of the world. In this covenant, sometimes designated "the Abrahamic covenant," Abraham's faith was counted to him for righteousness, when he received the charge, "Walk before me, and be thou perfect." On the other part, the God whom he believed, and whose voice he obeyed, besides promising to him other blessings, uttered these significant words: "In thy seed shall all the families of the earth be blessed." In this transaction there was the essence of a covenant, mutual stipulations; and then was superadded, as a *seal of the covenant*, the rite of circumcision, which was a confirmation of God's promise to all who complied with it, and being submitted to by Abraham, was, on his part, the acceptance of the covenant. Different publications of the same covenant may be connected with different circumstances; but these are always subordinate, and are to be referred to him who is always the great object of it. "Abraham rejoiced to see my day; and he saw it, and was glad." This covenant was repeated to Moses, with additional light cast upon it. The prophetic character of the Messiah was made known through him to the world. David says, "God hath made with me an everlasting covenant, ordered in all things, and sure." 2 Sam. xxiii. 5. This is fully unfolded in Psal. lxxxix. 3, 4. It is true, the new covenant was not, strictly speaking, ratified before the death of Christ, the great sacrificial victim, yet was it revealed to the saints who lived before his advent, and who enjoyed salvation through prospective faith in his death. The old, or Sinaitic, covenant, given by God to the Israelites, though it had respect to the inheritance of Canaan, and the temporal blessings connected with it, yet stood in a peculiar relation to the new covenant, embodying a typical

representation of those great blessings and truths unfolded in the Christian dispensation. The tenor of the new covenant, founded on the promise originally made to Abraham, is expressed by Jeremiah in words which St. Paul has quoted as a description of it: "I will be to them a God, and they shall be to me a people," Heb. viii. 10;—words which intimate, on the one side, not only entire reconciliation with God, but the continued exercise of all the perfections of the Godhead in promoting the happiness of his people, and the full communication of the blessings which flow from his unchangeable love; on the other part, the surrender of the heart and affections of his people, the consecration of all their powers to his service, and the willing and uniform obedience of their lives. Many object to any such definition of this covenant as implies mutual stipulations. It is not intended to signify that the exercise of God's grace and mercy is dependent upon man. The circumstances which rendered the new covenant necessary, take away the possibility of there being anything meritorious on the part of man. The very faith by which a sinner enters into the covenant is the gift of God; and the good works by which Christians continue to keep the covenant, originate in that change of nature and character which is a fruit of the Spirit.

It is important to remember that the "new" covenant, under whatever modifications it may have been published to man, has always been ratified by sacrifice; to show that God can only deal with man through the atonement. In the case of Abraham, victims were slain and divided into halves, between which a smoking furnace and a burning lamp, the symbols of the divine presence, passed, to indicate the ratification of the promises. The Levitical covenant was also ratified by sacrifice. Exod. xxiv. 6—8. The apostle Paul, on this ground, expressly affirms the necessity of the death of Christ as the mediator of the new covenant. Heb. ix. 16. It would have been better to render the word, *διαθήκη*,

covenant, not *testament*. The derivation of the Hebrew word, *BERITH*, is from a root signifying *to slay, to cut*. The Greek and Latin phrases are in singular conformity with this meaning (*ὄρκια τέμνειν: fœdus icere*). See *Livy*, i., 24.

CRANE. In *Isai.* xxxviii. 14, and *Jer.* viii. 7, two birds are mentioned, the *SUS* and the *AGUR*. The first rendered in our version *crane*, the second, *swallow*. Bochart says, the *SUS*, or *SIS*, is the swallow; the *AGUR*, the crane. The Numidian crane, supposed to be referred to, is about three feet in length, is bluish-grey, with the cheeks, throat, breast, and tips of the long hinder feathers black, with a tuft of white feathers behind each eye. "Like as a crane, or a swallow, I twitter." There is peculiar force and beauty in the comparison here made between the dying believer and the migratory birds about to take their departure to a distant but more genial clime. They linger in the scenes which they have frequented, but instinct compels them to remove.

CRETE. An island in the Mediterranean sea, now called *CANDIA*, and by the Turks, *Kriti*, or *Kirid*. It is about one hundred and sixty miles long, and thirty in average breadth. It was in ancient times well peopled, and greatly celebrated. Homer sang of its hundred cities. Its chief honour is in having given birth to the legislator *Minos*, whose laws exerted the most powerful influence, not only over the inhabitants of his own island, but also in Greece generally. The description of the character of the inhabitants given by *St. Paul*, is: "The Cretians are always liars, evil beasts, slow bellies." *Titus* i. 12. *St. Paul* is supposed to have quoted the words from *Callimachus*, but *Jerome* says, from *Epimenides*. "This witness is true," and is amply confirmed by profane history. There is a Greek proverb, which cautions against the unfaithfulness of three *K's*: *Kappadokia*, *Krete*, *Kilikia* (τρία κάππα κάκιονα, Καππαδοκία, και Κρήτη, και Κιλικία). *Crete* is adverted to in *St. Paul's* voyage to *Rome*. The vessel was driven out of her course, and sailed round the

island: *Salmone* is on the eastern extremity, *Acts* xxvii. 7: the *Fair Havens* was a harbour, near *Lasea*, on the southern shore. Sailing from the last place to *Phœnice*, on the western shore, they were driven out of their course under an island called *Clauda*, *Acts* xxvii. 16, and at length wrecked on the island called *Melita*. *St. Paul* probably visited *Crete* after his first imprisonment at *Rome*, and established a church, which he placed under the pastoral care of *Titus*. *Chap.* i. 5.

CRIMSON. A variety of red colour. *Scarlet* and *crimson* are used in *Isai.* i. 18, not so much to indicate any distinction in colour, as for variety of expression. The *scarlet* was derived from the *coccus ilicis* of *Linnaeus*, an insect which deposits its eggs in the leaves of the *quercus cocciferus*, found in *Spain*, and other countries bordering on the *Mediterranean*. It was greatly in request by the ancients, who prepared from it a deep *scarlet*, or beautiful *crimson dye*, somewhat resembling that which is now obtained from the *coccus cacti*, or the cochineal insect. It is called by the Arabs, *kermes*: hence our *crimson*. The Hebrew word *SHANE*, *scarlet*, seems to be cognate with *SHANAH*, *to repeat*, or *do a thing a second time*: hence some suppose an allusion to the *double dyed crimsons*; a supposition which is countenanced by the *bis tincta* and *dibapha* of the *Roman* writers, and the διπλουν of the *LXX*.

CROSS. An instrument of punishment. The cross was the punishment inflicted by the *Romans* on slaves who had perpetrated crimes, on robbers, assassins, and rebels. As a rebel or traitor, *Christ* was executed. *Luke* xxiii. 2. It was an accursed death. *Deut.* xxi. 23; *Gal.* iii. 13. As soon as the words, "Thou shalt go to the cross," were uttered, the person subjected to this punishment was stripped of his clothing, with the exception of a narrow piece round the loins. He was then fastened to a post, and beaten with rods or whips. The severity of the whipping was such, that several have been known to die under it; for in some cases the

ends of the leather thongs were armed with small bits of lead or bone. After the scourging, the individual was compelled to bear his own cross to the place of execution. The cross, in the simplest form, was two pieces of wood, one standing erect, the other crossing at right angles. Crosses are generally divided into three kinds: the *crux decussata*, called St. Andrew's cross, because tradition reports that St. Andrew was crucified on a cross of this kind. It was the form of the letter X. The *crux commissa*, was formed by putting a cross-piece of wood on a perpendicular one, so that no part of the latter might stand above the former. This form is found in the letter T. The *crux immissa*, or, as others term it, *capitata*, is distinguished from the former by the longer beam, which is above the shorter transverse, thus +. This form is found in paintings more than any other; and on a cross of this shape it is probable our Saviour was crucified.

There is no mention made in ancient writers of anything on which the feet rested. Near the middle, however, of the perpendicular beam, there projected a piece of wood, on which the sufferer sat, and which was intended to prevent the body from being torn away by its weight from the cross-beam. The cross was generally about ten feet in height. The process of nailing must have been exquisite torture; but what ensued was worse than the actual infliction. The spikes rankled, the wounds inflamed, the local injury produced a general fever, the fever a most intolerable thirst; but the misery of miseries to the sufferer, was to be fixed in a position which did not allow him to writhe. Every attempt to relieve the muscles, every instinctive movement of anguish, only served to drag the lacerated flesh, and to awake up new and acuter pangs; and this torture must have been continually aggravating, till advancing death lulled it to sleep, lasting, nevertheless, in many sufferers, as long as two or three days. Over the cross was commonly placed a writing or superscription, indicating the offence for

which the individual was put to death. Among the Romans, the crucified person remained on the cross till his body fell to the earth by its own weight; but the Jews were permitted to terminate the sufferings of the criminal before sunset. This was done sometimes by setting fire to the cross; at other times, by breaking the limbs with a hammer or mallet, or by piercing the body with a lance. John xix. 31—37.

The Romish church has exhibited its sin and folly by pretending to obtain the wood of the true cross. Calvin, in his inventory of Popish relics, has said that there are now as many portions and fragments of it as would fill a goodly ship. The cross is the Christian's glory and his hope. "God forbid that I should glory, save in the cross of our Lord Jesus Christ." The atonement, which the cross figuratively represents, is now the theme of evangelical teaching, and of Christian joy and glory. The word *cross* is also used for the sufferings, reproaches, and persecutions which the people of God will be called to endure. Matt. xvi. 24.

CROWN. There are two distinct Hebrew terms rendered crown. The one represents such head-dresses as we should designate coronet, band, mitre, tiara, garland, &c. The other is generally applied to the head-dresses of kings. The former was a simple fillet round the head, variously ornamented, and probably originated among a people wearing long hair, and who used a band to prevent it from falling over the face. Newly-married persons, of both sexes, wore crowns on their wedding-day. Sol. Song, iii. 11; and see Ezek. xvi. 12. The crowns of kings were sometimes white fillets, bound round the forehead, the ends falling back on the neck. Sometimes they were made of gold tissue, adorned with jewels. That of the Jewish high-priest was a fillet, or diadem, tied with a ribbon of a hyacinth colour. Exod. xxxix. 30. Occasionally the crown was of pure gold, and was worn by kings. 2 Chron. xxiii. 11. And, as we learn from the death of Saul, crowns were sometimes worn in battle. 2 Sam. i. 10; xii. 30.

They were also worn by queens. Esth. ii. 17. The crown is a symbol of honour, and power, and eternal life. Prov. xii. 4; Lam. v. 16; 1 Pet. v. 4. The garland was worn by the successful competitor at the Grecian games, to which frequent allusion is made in the Epistles. 2 Tim. iv. 7, 8.

CRYSTAL. The Greek word means *ice*; and the supposition was formerly entertained that crystal could only be formed in regions of perpetual ice. We ordinarily apply the term to a glass-like transparent stone, found in rocks, and hence called rock-crystal. It is a kind of quartz. The crystal referred to in Scripture denotes one of the most beautiful of the precious stones, perfectly transparent, and resembling the purest glass. It is ranked with gold in value, Job xxviii. 17; and its transparency is alluded to in Rev. iv. 6; xxi. 11. The word is sometimes translated *ice*, or *frost*.

CUBIT. This word is derived from the Latin *cubitus*, the lower arm. The length of the cubit has varied in different nations, and at different times. The lower arm may take in the entire length of the elbow to the tip of the third or longest finger; or it may be considered as extending from the elbow merely to the wrist, omitting the whole length of the hand. Some calculate the cubit at eighteen inches, others at twenty-one inches. It is probable that there were two sorts of cubits among the Hebrews, one sacred, and one common; the sacred containing more than the common. Moses assigns to the Levites a thousand sacred cubits of land round about their cities, Numb. xxxv. 4; and in the next verse he gives them two thousand common ones. The opinion is very probable that the cubit varied in different districts, and at different times.

CUCKOO. Lev. xi. 16. This was an unclean bird; but whether our cuckoo, is doubtful. Many have rendered it *sea-gull*.

CUCUMBER. A vegetable well known in this country. In Egypt they were much longer than ours, of a deeper green, with a softer and smoother skin, sweeter, and more

easy of digestion. Being very cooling and refreshing, they were greatly in request. These plants grow in the open country; and to protect the fruit from thieves and beasts, a mound is erected in a central place, overlooking the plantation, with a small hut to shelter the guard. This was sometimes attached to the branches of the trees, to afford shelter by night. See Isai. i. 8.

CUMMIN. A small plant, bearing a seed of a bitterish, hot taste, in some degree aromatic. It resembles the fennel-plant. The Jews sowed it in their fields, and when ripe threshed out the seeds with a rod. The reason of this was, the seeds are separated from the stalk with the slightest stroke, and the ordinary modes of threshing would have destroyed the seed. The Maltese sow it, and collect the seeds in the same manner. See Matt. xxiii. 23; Isai. xxviii. 25—27.

CUP. The horns of animals were anciently used as drinking-vessels. The Jews had cups at a very early period, Gen. xliv. 2, though they used horns for anointing-oil. 1 Sam. xvi. 13. Some of these drinking-vessels were of precious metals, and were highly ornamented. The word is used symbolically: CUP OF BLESSING, 1 Cor. x. 16, is that which was blessed in solemn services; or, a cup over which God was blessed for having furnished the contents. Our Saviour, at the last supper, blessed the cup, and gave it to each of his disciples to drink. Luke xxii. 20. The CUP OF SALVATION is a phrase of similar import. Psal. cxvi. 13. It was anciently the custom, at great entertainments, for the governor of the feast to appoint to the guests the kind and quantity of wine each was to drink; and what he had appointed them it was deemed a breach of good manners either to refuse or not to drink up: hence a man's cup, both in sacred and profane authors, came to signify the portion, whether of good or evil, which happens to him in this world. To drink "the CUP OF TREMBLING," or of "the fury of the Lord," is to be afflicted with the sorrows and judgments of the Lord. See Luke xxii. 42; John xviii. 11. The punishment of death is some-

times spoken of as a cup, because the infliction was preceded by a cup of drugged materials given to the criminal to drink, in order to stupefy him.

CUSH. 1. The eldest son of Ham, and father of Nimrod. Gen. x. 6; 1 Chron. i. 8.

2. The exact locality of the land of CUSH is a question on which eminent authorities have been divided. Gesenius maintains, that it is altogether in Africa; Bochart, in Arabia; others apply the name to tracts of country both in Asia and Africa. This may easily be accounted for, on the probable supposition, that the descendants of the primitive tribes, who had settled in Asia, crossed the Red Sea, and carried with them into Africa the name of their progenitor, Cush.

The term is employed with great latitude, sometimes meaning Ethiopia, at other times one particular kingdom (Meroë). Ezekiel describes it as lying in the south of Egypt, below Syene. We find Mizraim and Cush classed together (that is, Egypt and Ethiopia). The evidence in favour of Arabia is not strong: it is principally dependent upon 2 Chron. xxi. 16. Others have thought Cush in the northerly parts of Asia; and as Nimrod, the youngest son of Cush, spread his conquests in that direction, it is probable that the father's name might designate some part of the country.

CYMBAL. An instrument of music, consisting of plates of metal, about the size of a large button, two of which are held in one hand and two in the other, and on being struck together skilfully they make an agreeable sound. Others describe the cymbals as two broad convex plates of metal, the concussion of which produces a shrill clattering noise. 1 Cor. xiii. 1. Several instances are mentioned of their having been used in the worship of God. At the removal of the ark. 1 Chron. xiii. 8. Asaph was a player on the cymbal. 1 Chron. xvi. 5. See Wilkinson's "Ancient Egypt."

CYPRESS. A large tapering evergreen. In southern latitudes it grows to the height of fifty or sixty feet. It is a native of the Grecian Archipelago, particularly of Candia, the

ancient Crete, and Cyprus, and also of Asia Minor, Syria, and Persia. It is now to be seen on the coast of Palestine, as well as in the interior, as the Mohammedans plant it in their cemeteries. The wood of the cypress is hard, fragrant, and of a remarkably close grain, very durable, and of a reddish hue. Coffins are made of it in the East, and the mummy-cases of Egypt are found to this day of cypress-wood. The word rendered cypress in Isai. xlv. 14, is generally understood to be a species of oak. Of the durability of this kind of wood we have proof in a passage in the "Ars Poetica" of Horace. He says, that whatever was thought worthy of being handed down to posterity was preserved in cedar or cypress wood. The Hebrew word (BEROSH) is generally rendered, in our version, *fir-tree*. This is the tree mentioned 2 Sam. vi. 5; 1 Kings v. 8; vi. 15; ix. 11; 2 Kings ix. 23; and in several other parts of Scripture.

CYPRUS. An island in the Mediterranean sea. It is about one hundred and forty miles in length, and varies in breadth from fifty to five miles. In consequence of its great fertility, it was much frequented by merchants. Corn, wine, and oil were found here in great abundance. It was also celebrated for its shipbuilding. Diamonds, emeralds, and other precious stones, besides iron, lead, zinc, and silver, were found here. Its copper was so fine that it was generally designated *æs Cyprium*. It is supposed to have been peopled originally from Phœnicia. The inhabitants were addicted to luxury and licentiousness. The apostle Paul and Barnabas visited this island about A.D. 45, Acts xiii. 4; and subsequently it was visited by Barnabas and John Mark. Acts xv. 39. It was one of the first places out of Palestine into which Christianity was introduced; and this was one of the happy results of the persecution which arose immediately upon Stephen's martyrdom. Acts xi. 19. Its principal towns were Salamis, situated on the eastern coast, and Paphos, on the opposite extremity of the island. Venus, who was the principal divinity of the inhabit-

ants, and whose infamous rites were long celebrated in this place, is frequently called Paphia.

CYRENE. A city in Upper Libya, founded B.C. 632, by a colony of Greeks from Thera, an island in the Ægean sea. It was the principal city of a district of country called Cyrenaica. It was at an early period the residence of many Jews, some of whom embraced the Christian religion. Some of the first teachers of Christianity were from this place. Acts xi. 20; xiii. 1. Simon, who carried Christ's cross, was a Cyrenian. Matt. xxvii. 32. The ruins of Cyrenia and the neighbourhood have been recently explored by Italian and Frenchographers.

CYRENIUS. His Latin name was Publius Sulpitius Quirinus. Considerable difficulties have been started on the subject of the taxing under Cyrenius. It is admitted that Cyrenius was not actually governor of Syria till eleven years after the birth of Christ. It is possible that, though not the actual governor, he might be sent by Augustus to superintend the transaction of the enrolment; for several instances occur in which the emperor sent his particular friends to superintend enrolments, without leaving it to the ordinary governors of the provinces. It is important, in all attempts to solve this difficulty, to remember that the term rendered "whole world" sometimes means the whole of a district or region, and here means "all the country," and seems to embrace all the territory in which the Jews resided. The word rendered *taxing* means *enrolment*. There was a difference between these. The registering was in order to the taxing; but the latter did not always immediately follow. It only laid the foundation for imposing the tax, by showing the emperor the number and wealth of his subjects. The words may then be freely rendered: "It came to pass in those days, that there went out a decree from Cæsar Augustus, that the whole territory of the Jews should be enrolled. And this enrolment *first took effect* when Cyrenius was governor of Syria. And all went to be enrolled, every one into

his own city." Luke ii. 1, *et seq.* The enrolment was made at the birth of Christ: the assessment took effect eleven years after, when Cyrenius was the actual governor of Syria. In our own history, we have a similar instance. William the Conqueror wished to make a survey of the kingdom. This was done in what is called "Doomsday Book," which is still extant: it was six years in making in England only, and no payment of taxes upon it was made till twelve years afterwards. The providence of God appears in a remarkable manner in appointing that at the time of Christ's birth there should be a public, authentic, and regular production of titles, pedigrees, &c., which should prove that Jesus was descended from the house and direct family-line of David; and that this should be proved judicially on such an occasion. The usual residence of Joseph and Mary was Nazareth; but this enrolment, requiring them to go up to Bethlehem, brought about the birth of the Messiah in the place appointed by prophecy.

CYRUS. From a Persian word signifying *the sun*. He was the son of Cambyses, the king of Persia, and of Mandane. There is great uncertainty respecting many of the events of the memorable life of Cyrus, and much that is fabulous is interwoven with his history. The *Cyropædia* of Xenophon is not to be regarded as an authentic life of Cyrus, but may be designated a romance. Herodotus has given many remarkable anecdotes of him, which he collected as the current tales in Asia.

The following is the outline of the life of Cyrus:—At the age of thirty, he was made general of the Persian troops, and sent, at the head of thirty thousand men, to assist his uncle, Cyaxares, whom the Babylonians were preparing to attack. Cyaxares and Cyrus gave them battle, and dispersed them. After this, Cyrus carried the war into the countries beyond the river Halys; subdued Cappadocia; marched against Cræsus, king of Lydia, defeated him, and took Sardis, his capital. Having reduced almost all Asia, Cyrus repassed the

Euphrates, and turned his arms against the Assyrians: having defeated them, he laid siege to Babylon, which he took on a festival-day, after having diverted the course of the river which ran through it. On his return to Persia, he married his cousin, daughter and heiress of Cyaxares; after which he was engaged in several wars, and subdued all the nations between Syria and the Red Sea. He died at the age of seventy, after a reign of thirty years.

It is from the Bible we learn some authentic facts of his history. Daniel represents him as a ram which had two horns, both high, &c. Dan. viii. 3, 4, 20. The two horns signify the two empires which Cyrus united in his person, that of the Medes, and that of the Persians. In another place, Daniel compares him to a bear, with three ribs in his mouth, to which it was said, "Arise, devour much flesh." Cyrus succeeded Cambyses in the kingdom of Persia, and Darius the Mede in the kingdom of the Medes, and in the empire of Babylon. Darius is called Cyaxares by Xenophon, and was the son of Ahasuerus, called, in profane history, Astyages. After Cyrus had subdued Babylon, he ordered a return of the Jews to their own country, and furnished them with the means of rebuilding their temple. The edict is remarkable, and is recorded Ezra i. 1—4. He calls the Divine Being, Jehovah, God of Heaven; and says he knew God commanded him to rebuild the temple at Jerusalem; and, despising his own deities, ascribes his success and greatness to the Lord. It is not improbable that the Jews had shown to Cyrus the prophecies of Isaiah, in which, above one hundred years before he is born, he is mentioned by name. See Isai. xlv. 28; xlv. 1, *et seq.* It was his highest honour that he was elected and anointed of Jehovah to be the Gentile friend of his own people in the time of their sorest trouble, and to restore them to their own country, whence light was to break forth and illuminate the world. Pliny notices the tomb of Cyrus, at Pasargadæ, in Persia. Arrian and Strabo describe it, and it is generally

understood that Alexander the Great offered funeral honours to his shade there; that he opened his tomb, and found, instead of the treasures he expected, a rotten shield, two Scythian bows, and a Persian scimitar. Plutarch records that there was the following inscription upon the tomb:—"O man, whoever thou art, and whenever thou comest, (for come, I know, thou wilt,) I am Cyrus, the founder of the Persian empire. Envy me not the little earth that covers my body." Alexander was greatly affected with this inscription, which set before him, in so striking a light, the uncertainty and vicissitude of worldly things. And he placed the crown of gold, which he wore, upon the tomb in which the body lay, wondering that a prince so renowned, and possessed of such immense treasures, had not been buried more sumptuously than if he had been a private person.

D

DABERATH. A town on the borders of Issachar and Naphtali. It is doubtful whether there was a town of this name in each tribe. Eusebius and Jerome place it in the plain of Jezreel, at the foot of Mount Tabor. It is supposed that the present Debûrieh occupies the site. Josh. xix. 12; xxi. 28; 1 Chron. vi. 72.

DAGON. Some have derived the name from **DAGAN**, *corn*; others from **DAG**, *a large fish*. It is the name of the god of the Philistines. Its figure is generally represented as that of a fish, with the head and hands of a man. According to 1 Sam. v. 4, 5, the upper part of the idol was of human form. Those who derive the name from **DAGAN**, *corn*, suppose that this god was the divinity of agriculture, and cleared the fields of mice and other vermin destructive to the crops. 1 Sam. vi. 4. It is much more probable, as the Philistines were a maritime people, and dwelt principally on the coast of the Mediterranean, that **DAGON** signifies *fish-god*. A temple of Dagon, at Gaza, was pulled down by Samson. Judges xvi. 30. The fall of this idol before the ark is one of the most extraordinary

miracles in the history of the Jews. BETH-DAGON, a city in Judah. Josh. xv. 41.

DALMANUTHA. It appears to have been a village near Magdala. St. Mark says, that Jesus Christ embarked with his disciples on the lake of Tiberias, and came to Dalmanutha. St. Matthew calls it Magdala. The probability is, that these were small towns on the lake of Gennesaret, and the vicinity of either of them would embrace the same district of country. Matt. xv. 39; Mark viii. 10.

DALMATIA. A province of Europe, in the Austrian empire, lying on the north-eastern shore of the Gulf of Venice. It formed part of Illyricum, and Titus was sent thither to preach the Gospel. 2 Tim. iv. 10.

DAMARIS. A Christian female of Athens, who was led to embrace Christianity in consequence of the preaching of St. Paul. Acts xvii. 34. Some have suggested that she was the wife of Dionysius the Areopagite; but this is conjectured without anything to support it.



DAMASCUS. A city of Asia, and anciently the capital of Syria. It lies on a plain at the eastern foot of Anti-libanus. "The head of Syria is Damascus." Isai. vii. 8. It lies on the river Barrada, by which it is well watered. The whole plain of Damascus is exceedingly fertile, and owes its fertility and loveliness to the river, which is supposed to be either the Abana, or Pharpar, referred to in the history of Naaman's cure. 2 Kings v. See **ABANA**. It is one of the oldest places in the world, and is known to have existed in the time of Abraham. Gen. xv. 2. It was the residence of the Syrian kings during three centuries, and experienced a number of vicissitudes in every period of its history. Its sovereign, Hadad, was conquered by David. In the reign of Ahaz, it was taken by Tiglath-pileser, who slew its last king, Rezin, and added its provinces to the

Assyrian empire. It was plundered by Sennacherib, Nebuchadnezzar, the generals of Alexander the Great, Judas Maccabæus, and at length by the Romans, in the war conducted by Pompey against Tigranes, B.C. 65. During the time of the emperors, it was one of their principal arsenals in Asia, and is celebrated by Julian as "the eye of the East." About the year 634, it was taken by Saracen princes, who made it the place of their residence till Bagdad was prepared for their reception; and, after suffering a variety of revolutions, it was taken and destroyed by Tamerlane, A.D. 1400. It was repaired by the Mamelukes, when they gained possession of Syria; but was wrested from them by the Turks, in 1506, and since that period has formed one of their pachalics. The modern city has been described by Addison, and by Lamartine. The interior does not

at all correspond with the beauty of the environs. In the Armenian quarter, the houses are mud-built, and towards the street are furnished with small grated windows, with red, painted shutters. A filthy dunghill, and a dirty pool of water, are almost invariably before the door. The houses of the Armenian merchants are elegant and richly furnished. The floors are of cedar or marble, and are covered with magnificent Persian or Bagdad carpets; numerous cushions are spread in the middle of the saloon for the family to sit or recline upon. There is a fine wide street formed by the palaces of the agas, the nobility of the land. The fronts of these palaces, however, towards the street are like long prison-walls, with few windows, whilst, at intervals, there is a gate opening into a court. The interior is magnificent. The ornaments of many of the saloons alone cost upwards of £1,000 sterling. The bazaars are striking. The great bazaar is half a league in length. They are long streets covered in with high wood-work, and lined with shops, stalls, magazines, and cafés. The shops are narrow, and reach only a short way back. The merchant is seated in front, with his legs doubled under him, and a pipe in his mouth. The magazines are stored with merchandise of all sorts, and particularly with Indian manufactures, which are brought in great profusion by the caravans from Bagdad. In the midst of the bazaars stands the finest khan in the East, that of Hassan Pasha. It is an immense cupola, the bold springing arch of which recalls that of St. Peter's at Rome: it is supported by granite pillars. The gate is a piece of Moorish architecture, the richest in detail and the most imposing in effect to be seen in the world. It has been built about fifty years. Near it is the principal mosque, formerly a church consecrated to St. John. Damascus is a commercial town. Two hundred merchants are permanently settled there. Foreign trade is carried on by the great Mecca caravan, the Bagdad caravan, the Aleppo, and by several small ones to Beirut, which is considered its sea-

port. Its population is variously estimated, from three hundred thousand to one hundred and fifty thousand. Addison was led to the spot where, according to tradition, St. Paul saw the light from heaven. Winding round the city, he and his companions came to a place where the walls were broken at the top, at which St. Paul is said to have been let down by a basket. Acts ix. Passing on through some green lanes, they came to an open green spot, surrounded by trees, over the tops of which were seen the distant summits of Mount Hermon. At this place, they were informed St. Paul had arrived when he saw the great light from heaven. There is still a street bearing the name of *Straight*. It is a mile long, and is so called because it leads direct from the gate to the castle of the pasha. The house of Judas, the tomb of Gehazi, and the house of Naaman, the Syrian, are still pointed out. Credulity may have had some part in fixing upon these localities. Lamartine, in his own style, has presented interesting sketches of the environs as well as of the interior. See his "Travels in the Holy Land." The place is also important as the theatre of Missionary labours. The Bible Society has had considerable success here. See Addison's "Damascus and Palmyra," and Burckhardt's "Travels in Arabia."

DAMNATION. This word, in its ordinary application, denotes the final and endless punishment of the ungodly, a doctrine clearly and plainly taught in Scripture. At other times the words *damn* and *damnation* have a secondary signification. Thus, Rom. xiv. 23, "He that doubteth is *damned* if he eat:" the meaning is, condemned in his own mind. 1 Cor. xi. 29, "Eateth and drinketh *damnation* to himself:" here the reference may be to those temporal judgments which appear to have been inflicted on those who profaned the sacrament: in verse 30, it is said, "For this cause many are weak and sickly among you, and many sleep." In Rom. xiii. 2, the word *damnation* means sentence passed and punishment inflicted by civil rulers.

DAN, *a judge*. 1. The fifth son of Jacob, by the concubine Bilhah. Gen. xxx. 3. He had only one son, called Hushim; notwithstanding, when the Israelites left Egypt, this tribe numbered sixty-two thousand seven hundred adult males. Numb. i. 39. Excepting Judah, no tribe had a larger number. The prediction of Jacob concerning Dan is found in Gen. xlix. 16, 17. The former verse, perhaps, refers to the elevation of the tribe to an equal rank with the other tribes, although he was the son of a concubine; and the latter verse to the crafty and subtle disposition of his descendants. Samson was of this tribe, and was remarkably successful in stratagem. Judges xiii.—xv. The allotment of the tribe was contiguous to the Philistines, which serves to explain many of the circumstances in the history of that hero. There seems, also, to have been a private friendship between the Philistines and some of the tribe of Dan. Judges xiii., xvi. 2. A town, anciently called Laish, or Leshem. It was situated in the northern extremity of Palestine, as Beersheba was in the southern: hence “from Dan to Beersheba,” meaning the whole length of the land. Judges xx. 1; 1 Sam. iii. 20. It was the principal seat of Jeroboam’s idolatry, and one of the golden calves was set up there. 1 Kings xii. 28, 29. In the days of Eusebius it was a small village, placed by him four miles from Paneas, towards Tyre. Robinson places it at Tel-el-Kady. Its situation near the source of the Jordan has led some to suppose that it gave the name to that river. This is, however, incorrect. The name was given to the river long before the tribe of Dan settled a colony in that neighbourhood. The word Jordan is from the Hebrew YARAD, *to descend*.

DANCING. Anciently dancing was practised on a variety of occasions, and was not the measured step which we see in modern times, but a vigorous and unrestrained leaping. The Jewish dances were expressive of religious joy and gratitude. Sometimes they were in honour of a conqueror, as in the case of David, 1 Sam. xviii. 6, 7: when he had slain the

Philistine giant, “the women came out of all the cities of Israel singing and dancing.” It was practised on occasions of domestic joy. See the case of the prodigal son’s return. In the religious dance, the timbrel was used to direct the ceremony, and some one led, whom the rest followed with measured step and devotional songs. Psal. cl. 4: see also Exod. xv. 20, 21. Several important conclusions have been drawn from a careful comparison of the portions of Scripture in which there is allusion to dancing. It was religious in its character; practised exclusively on joyous occasions; only by one of the sexes; usually in the daytime, and in the open air; no instances are on record in which the two sexes united in the exercise; and it was not practised for amusement. The exceptions to this latter assertion are the “vain fellows,” alluded to by Michal, the families referred to by Job, chap. xxi. 11, and the daughter of Herodias. During the classic ages of Greece and Rome, society underwent a complete revolution of opinion on the subject; insomuch that the poets represent the gods themselves as passionately fond of this diversion; and not only at Rome, but through all the provinces it was a pastime, resorted to in order to enliven feasts, and also on occasions of domestic joy. Still it was considered beneath the dignity of persons of rank. Cicero says, “No one dances, unless he is either drunk or mad;” and these words express the prevailing sense as to the impropriety of respectable individuals taking part in the amusement. Hence the gay circles of Rome, as is the case in the East at the present time, derived their entertainment from the performances of *professional dancers*.

DANIEL, *God is my judge*. The account of Daniel must be collected from the book of prophecies which bears his name. He was of the tribe of Judah, and probably connected with the royal family. Dan. i. 3, 6. Some suppose that he was born at Jerusalem, and refer to Dan. ix. 24, as proof; but this is not deemed conclusive. At the age of twelve or fourteen he was sent to Babylon, in company with

Shadrach, Meshach, and Abednego, and other children of the nobility, probably as hostages; and hence the good treatment they met with at the hands of the king. Three years after this, the king of Judah threw off the yoke of Babylon, and the captivity of the whole nation soon followed. Daniel was admitted into the service of the royal court, and received the Chaldean name of BELTESHAZZAR, or BELSHATZAR; that is, *prince of Belus*, or *whom Belus approves*. This was in accordance with an eastern custom. See Esth. ii. 7; Ezra v. 14. In his new position, he received the education necessary to fit him to act the part of a courtier. See Dan. i. 4. It is clear that at an early period Daniel distinguished himself by his piety, wisdom, and strict observance of the Mosaic law. See Ezek. xiv. 14, 20; Dan. i. 8—16. His conduct, when exposed to the temptation of partaking of unclean food, and participating in the idolatrous ceremonies attendant on heathen banquets, was characterized by great prudence and wisdom, and was followed with the divine blessing. After the lapse of three years, Daniel and his associates were presented to Nebuchadnezzar, who examined them in those departments in which they had been instructed, and found them superior to all the magicians and astrologers in the kingdom. They were consequently promoted to offices of importance in the court of Babylon. Daniel, by the divine inspiration, succeeded in interpreting a dream which had greatly perplexed the king; and, as in the case of Joseph, in Egypt, he rose high in the estimation of the king, and was entrusted with two important offices: he was made chief governor in the kingdom, and set at the head of all the wise men in Babylon. Dan. ii. We now lose sight of him for several years; and his silence during the erection of the golden image on the plains of Dura, and the subsequent punishment of his three friends who would not bow down to it, has given occasion to commentators to conjecture that he might be absent at some foreign court acting as ambassador. Certainly he could not

be in Babylon, daily guiding the councils and regulating the chief business of the king. We next find him interpreting Nebuchadnezzar's second dream. The king, as a punishment for his pride, was to lose his reason and his throne, but in due time to be restored to them again. Dan. iv. Here we see Daniel's loyalty and concern for his prince, and his earnestness and fidelity in pointing out the only course which was left for the monarch to pursue to promote his own peace and welfare. We find again a considerable gap in the history of Daniel. Great changes occurred in Babylon. Belshazzar became king; and then again, in the first and third years of this monarch, we hear of the prophet: he was favoured with a revelation of many future events in the history of the Jewish people, the world, and the church. See Dan. vii. Near the end of Belshazzar's reign he was, by the advice of the queen-mother, sent for to interpret the hand-writing on the plaster-wall of the palace. Though this writing spoke of the sudden destruction of the king and his kingdom, the interpreter stated the whole truth; and on the day of Daniel's installation into office, "was Belshazzar, king of the Chaldeans, slain," the kingdom wrested from the Babylonians, and placed under the united government of Media and Persia. Darius at once assumed the sovereignty. The chief government was vested in three presidents, of whom Daniel was one, and first in rank. His elevation excited the jealousy of his compeers, and they sought to entrap him, by bringing his fidelity to God into collision with his loyalty to Darius. The deliverance from the den of lions enhanced the fame of Daniel, and contributed to the maintenance of his prosperity during the reigns of Darius and Cyrus. During the short reign of Darius (Cyaxares II.), Daniel seriously occupied himself with the affairs of his people, as he learned from the prophecies of Jeremiah that the period of their captivity was drawing to a close. In deep humility and prostration of spirit he prayed to God in the name of his people, asked the

forgiveness of their sins, and sought the divine mercy on their behalf: as the result, God was pleased to send Gabriel, who announced the return of his captive countrymen, and, at the same time, set before his mind the advent, work, death, and achievements of the Messiah, and the desolations which should subsequently overspread the land of Palestine. Dan. ix. In the same year of Darius's reign, he was favoured with another vision on the banks of the Hiddekel, or Tigris. Christ appeared to his servant; the vision overwhelmed him: an angel was sent to support him, and to interpret to him the words. See chaps. x., xi., xii. From this time the accounts of him are vague. There are apocryphal additions to his prophecies, but they are not worthy of credit. He was now upwards of eighty years of age. He had lived to hear the decree for the restoration of his people; he had seen them leave the land of the stranger, and repair to the beloved country of their fathers; and though too old to accompany them, we may conclude, his ardent wishes being accomplished, he listened with joy to the message which dismissed him to his rest. See Dan. xii. 13. Daniel is one of the most spotless characters upon record. His youth and his age were equally devoted to God. He maintained his integrity in the most difficult circumstances, and amidst the fascinations of an eastern court he was pure and upright. He confessed the name of God before idolatrous princes; and would have been a martyr, but for the miracle which rescued him from death. His history deserves the careful and prayerful study of the young, and the lessons which it inculcates are weighty and rich in instruction.

The second son of David was called Daniel, and also Chileab. 1 Chron. iii. 1; 2 Sam. iii. 3. A descendant of Ithamar, the fourth son of Aaron, was called Daniel. He was one of the chiefs who accompanied Ezra from Babylon to Judæa, and afterwards took a prominent part in the reformation of the people. Ezra viii. 2.

DANIEL, Book of. This is a mixture of history and prophecy.

The first six chapters are chiefly historical, and the remaining parts prophetical. The wonders related are of a peculiar, prominent, and striking character, and were designed to show the people of God that, amidst their degeneracy, the Lord's hand was not shortened that it could not save; and also, to exhibit to their enemies that there was an essential difference between the people of God and the world. The prophecies contained in the latter part of the book extend from the days of Daniel to the general resurrection. The Assyrian, the Persian, the Grecian, and the Roman empires are described under appropriate imagery. The precise time of Christ's coming is fixed; the rise and fall of Antichrist, and the duration of his power, are accurately determined; the victory of Christ over his enemies, and the universal prevalence of his religion, are clearly pointed out. The book is filled with the most exalted sentiments of piety and devout gratitude. Its style is simple, clear, and concise, and many of the prophecies are delivered in language so plain and circumstantial, that some infidels, in opposition to the strongest evidence to the contrary, have asserted that they were written after the events they describe had taken place. Sir Isaac Newton regards Daniel as the most distinct and plain of all the prophets, and most easy to be understood; and, therefore, considers that in things relating to the last times he is to be regarded as the key to the other prophets. With respect to the genuineness and authenticity of the book there is the strongest evidence, both internal and external. We have the testimony of Christ himself; (see Matt. xxiv. 15;) of St. John, and St. Paul, who have copied his prophecies; of the Jewish church and nation, who have constantly received this book as canonical; of Josephus, who recommends him as the greatest of the prophets; and of the Jewish Targums and Talmuds, which frequently cite his authority. As to the internal evidence, the style, the language, the manner of writing, perfectly agree with the age; and especially does he appear to have been a prophet, by the

exact fulfilment of his predictions. Some parts of the book are in the Chaldaean dialect: a mixture of Hebrew and Aramaic, probably formed during the period of the captivity. It resembles the Chaldaean pieces in Ezra.

In some versions there are apocryphal additions made to the book of Daniel, such as "The Prayer of Azarias," "The Song of the Three Children," "The Narrative of Bel and the Dragon," "The History of Susanna." These are properly classed among apocryphal books, and, by the authority of Jerome, and Eusebius, and many others of the fathers, as well as by the concurrent testimony of Protestant commentators, supported by the strongest internal evidence, are unworthy a place in the sacred canon.

DARIUS. This is the name of three Medo-Persian kings, mentioned in the Old Testament. The Hebrew name is **DARJAVESH**; but in inscriptions found at Persepolis, it appears **DARHUSH**, or **DARJEUSH**. 1. Darius, the Mede, Dan. ix. 1; xi. 1, &c., the son of Ahasuerus, or Astyages, and successor of Belshazzar. Dan. v. 30, 31. 2. Darius is mentioned in the book of Ezra, (chaps. iv.—vii.,) Haggai, and Zechariah, as the king who, in the second year of his reign, carried into effect those decrees of Cyrus, which granted the Jews the liberty to rebuild the temple, the fulfilment of which had been obstructed by the malicious representations which their enemies had made to the immediate successor of Cyrus. He was Darius Hystaspes. 3. The third was surnamed Codomannus: he was of the royal family of Persia, but remote from the crown. Bagoas, the eunuch, who had procured the deaths of two kings, placed him on the throne. His true name was Codoman, and he assumed that of Darius when he came to the throne. In consequence of a valorous action, he became governor of Armenia. It was soon after this that Bagoas placed him on the throne. Alexander the Great defeated him in three successive battles. After the third battle, Darius fled towards Media, in hopes of raising another army. At Ecbatana, the capital of Media, he

gathered together the remains of his forces and obtained some new levies. Alexander, having wintered at Babylon and Persepolis, took the field in search of Darius, who quitted Ecbatana, with an intention of retreating into Bactria; but, changing his intention, Darius stopped short, and determined to hazard a battle. While he was preparing for this conflict, he was seized by Bessus, governor of Bactria, and Nabarzanes, a grandee of Persia, loaded with chains, and carried to Bactria. If Alexander should pursue them, they intended to procure his favour by delivering Darius into his hands; if not, they resolved to kill him, and seize the crown. At length Alexander, who had set off in pursuit of them, overtook them, and the traitors, seeing themselves hard pressed, endeavoured to compel Darius to escape with them on horseback, but as he refused, they stabbed him, and left him dying in his chariot. Alexander came up with the chariot, but found Darius dead: he covered him with his mantle, wept over him, and sent his body to his mother, Sisymbria, that she might bury him in the tombs of the kings of Persia. In this death was the fulfilment of one of Daniel's remarkable prophecies. See Dan. viii.

DARKNESS. As light is the symbol of joy and safety, darkness, its opposite, is often used to express misery and adversity. Job xviii. 6; Psal. cvii. 10; Isai. viii. 22; ix. 1, &c. The "day of darkness," Joel ii. 2, alludes to the obscurity occasioned by the flight of locusts. Darkness of the sun, moon, and stars denotes deficiency in government. The sun turned into darkness, and the moon into blood, refer to great political convulsions, involving the dethronement and overthrow of kings, princes, and nobles. "Works of darkness," Eph. v. 11, are heathen mysteries, and are so called in consequence of the impurities which the initiated practised. "Children of light," "children of darkness," the righteous and the wicked. "Outer darkness," Matt. viii. 12, the darkness outside, contrasted with the cheerful light inside the house, especially when a convivial

party is assembled. In the East, after nightfall, the streets are unusually dark, there being no shops or lighted windows, and no lamps to dispel the gloom. Darkness is ignorance. Isai. ix. 2; lx. 2; Matt. vi. 23. It is the state of the dead. Job x. 21; xvii. 13. During the crucifixion of Christ, there was darkness over the whole land, from the sixth hour (noon), till the ninth hour (three o'clock). This darkness was miraculous. It could not result from an eclipse of the sun; for at the Pass-over the moon is full. An eclipse of the sun is occasioned by the intervention of the moon between the sun and the earth; but when the moon is full, it is on the opposite side of the earth from the sun.

DATHAN, belonging to a fountain. One of the rebels belonging to Reuben who joined Korah and Abiram in revolt against the authority of Moses and Aaron. Numb. xvi.

DAVID, beloved. The youngest son of Jesse, of the tribe of Judah, born B.C. 1085. His history commences in the sixteenth chapter of the first book of Samuel, is continued through the whole of that book, and also of the second book of Samuel, and closes in the second chapter of the first book of Kings. In the first book of Chronicles, from the eleventh chapter to the end, there is a condensed account. The following is a brief summary of the events of his history. He was the Lord's anointed, chosen by God to be king of Israel, in the room of Saul: he was, long before his proclamation, set apart and consecrated to that office by the venerable prophet Samuel. He was introduced to court as a man expert in music, remarkably valiant, prudent in behaviour, and of comely person. By his skill in music, he greatly relieved Saul under a fit of melancholy by which he was attacked, and was admitted as one of his guards. In a war with the Philistines, he accepted the challenge of the giant Goliath, and, being skilled in the use of the sling, slew him with a stone, cut off his head, and thus secured to Saul an easy victory over his enemies. The reputation resulting from this exploit

rendered him the object of a ceaseless jealousy on the part of Saul, who made two unsuccessful attempts to murder him. His modest and prudent behaviour, and his great courage and moderation, secured for him the strong affection of Jonathan, the king's eldest son, who loved him as his own soul, and who extorted from the king a promise that he would no more attempt to take away his life. A fresh victory gained by David over the Philistines only tended to revive the jealousies and resentment of Saul. David retired from court in order to provide for his own safety. In his banishment, there resorted to him about six hundred men, some of whom were discontented with the government of Saul, and others uneasy and embarrassed in their worldly circumstances. These he kept in excellent order, and never employed them in rebellion against the king, nor in a single instance to subvert his government. On the contrary, on three different occasions, he had Saul completely in his power, and could have taken away his life; but such was his generosity, and the high veneration in which he held the person of the monarch, that he would not put forth his hand to injure him. On one occasion, being highly provoked by a churlish farmer, who ill-treated and abused his messengers, in the warmth of the moment, he swore that he would destroy him and his house; but his anger was soothed by the address and prudence of a wife of whom Nabal was unworthy: her he dismissed in peace and honour to her family, and blessed her for the advice she had given, and because she had prevented him from avenging himself with his own hand. When compelled to retire into an enemy's country, he was faithful to the prince that protected him; and, at the same time, mindful of the interests of his own nation, he cut off many of those who had plundered and harassed his fellow-subjects. When urged by the king, into whose dominion he had retired, to join in a war against his own country, he prudently gave him such an answer as his situation required, neither promising the aid

demanded of him, nor tying up his hands from serving his own prince, and the army that fought under him. On the death of Saul, he put to death the Amalekite who came and made a merit of having killed him; but, by the immediate direction of God, who had promised him the succession, went to Hebron, where he was chosen king over the house of Judah; and, after about a seven years' contest, he was unanimously chosen king by all the tribes of Israel. His character as a monarch is remarkable for fidelity to God, and to the great purposes for which he was placed in his responsible position. He administered justice to the people with impartiality, and was remarkable for the wisdom of his decisions. He was endued with great personal courage, and yet was a prince of singular military prudence. He was engaged in frequent wars with his neighbours, in which he generally acted on the defensive, since he was compelled to resist their invasion of his dominions. Against them he never lost a battle; he never besieged a city without taking it, and was moderate in the use of victory. He enriched his people with the spoils he took in war, and provided large stores of everything deemed necessary for the erection of a magnificent temple, which he purposed to rear to the honour of Jehovah. After he had rescued Jerusalem out of the hands of his enemies, he made it the capital of his kingdom, and the place of his residence. Wishful to honour it with the presence of the ark of God, he brought it to Jerusalem in triumph; and, out of reverence, divesting himself of his royal robes, put on the priestly dress, and expressed his joy by joining the ministers of the tabernacle in dancing and music. His crimes, in the case of Uriah and Bathsheba, were heinous; but he submitted patiently to reproof, and humbly to the punishment appointed, deeply repented, and sought and found mercy from God, although the effects of his sins seem to have been sorely felt through life. In the rebellion of his son Absalom, during his flight, when cursed by Shimei, he thought of his sins and

would not allow his attendants to inflict the merited punishment. When restored to his throne, he pardoned the traitors. With a singular confidence he made the commander of the rebel forces general of his own army, in the place of Joab, whom he purposed to call to account for murder and other crimes: and when compelled to give up some of Saul's family to justice for the murder of the Gibeonites, he spared Mephibosheth, Micah, and his family, the male descendants of Saul and Jonathan, the only parties who could have any pretence to dispute the crown with him; thus showing his inviolable regard for his oaths, his tenderness for Saul, and the warmth of his gratitude and friendship for Jonathan. In the prospect of death, to demonstrate his love of justice, he charged Solomon to punish with death Joab, for the murder of two great men whom he assassinated under the show of peace and friendship. He had a devout reverence for God, and sincere piety; he always obeyed the direction of his prophets; worshipped him alone, to the exclusion of all idols; and made the wisest arrangements to perpetuate the worship of God through succeeding generations.

There is no attempt made by the sacred writers to conceal or to palliate his faults. He was sadly and sorely punished in the discords and profligacy of his family. His worst foes were of his own household. Tamar, Amnon, Absalom, are names associated with infamous crimes. A daughter disgraced and ruined, and the instrument of her ruin her brother; that incestuous brother murdered by his brother; that murderer a traitor against his own father, and perishing in battle fighting against him. Who can wonder that David, oppressed with sorrow, should sigh for a resting-place? "O that I had wings like a dove! for then would I fly away, and be at rest: I would haste me from the windy storm and tempest." The penitential Psalms of David furnish striking evidence of the depth and sincerity of his repentance. See Psal. li. When he is called "a man after God's own heart," we are not to

suppose that this involves an approval of every particular action of his life. It rather refers to his political course, and to his faithful and undeviating attachment to the service of the true God. We never find David departing so far from God as to serve idols. Who can contemplate David in any other light than as a saint of the most eminent character, when he peruses his Psalms? There he appears not only an eminent prophet of the Lord, but the guide of the devotion of the people of God so long as God has a church. They are inspired poems, and, therefore, it would be absurd to compare them with any human compositions; and they are just as much adapted to Christian praise and triumph as to Jewish devotion. These songs have softened, melted, subdued, and purified many hearts. They have filled many Christian temples, and have brought down on the church of Christ the blessings of providence, and the richer gifts of grace. They have been repeated for ages in various parts of the world; and, though first resounding amidst the fastnesses of the rocks and caves of Engedi, or the mountain-summits of Gilead, or the valleys of Baca, they are destined to swell the song of praise amidst the cliffs of the Andes and the isles of the sea, and to feed the devotions of God's saints for ever and ever.

David was a remarkable type of Christ, in his kingly character; and in his conquests he illustrated the spread of Christ's kingdom.

DAY. This is the earliest measure of time, and generally means twenty-four hours, or one revolution of the earth on its axis. See Gen. i. 5. It is to be observed that Moses places the evening first: "The *evening* and the morning were the first day." Hence the Hebrews had a compound word signifying "evening-morning." The Jewish day began, as it does still, with the evening. The Sabbath commences on Friday evening, at sunset, and ends with sunset on Saturday. We have indications of this primitive order in our words fortnight, and se'ennight, instead of fourteen days, and seven days. In

most civilised countries the day now commences at midnight. The advantage of this is apparent. We thus have our divisions of the day, the hours, of equal duration, day and night, at all times of the year; whereas, among the orientals, the hours, and all other divisions of the natural day and night, are of constantly varying duration, and the divisions of the day vary from those of the night, except at the equinoxes. The day was first divided into three parts: morning, noon, and evening. Psal. lv. 17. The night was also divided into three watches: the first or beginning of the watches, Lam. ii. 19; the middle watch, Judges vii. 19; the morning watch, Exod. xiv. 24. Subsequently the military discipline of the Jews introduced another watch. The second and third watches are mentioned Luke xii. 38; and the fourth, Matt. xiv. 25. The four are mentioned together by our Lord in Mark xiii. 35. The mention of the division of the day into hours occurs in Dan. iii. 6, 15; v. 5; and was common among the Jews after the captivity. The hours of principal note in the course of the day, were the third, the sixth, and the ninth; and these were the hours of prayer. Dan. vi. 10; Acts ii. 15; iii. 1; x. 9. In the Old Testament, the word *day* denotes a certain period. In the Old Testament, "that day" means the advent of Christ in the flesh. In the New Testament it means the coming of Christ to judgment. "The day of the Lord" is also a phrase signifying the judgment. 1 Thess. v. 2. "The Lord's day," the Christian Sabbath. 1 Cor. xvi. 2; Rev. i. 10. See SABBATH.

DEACON, a servant, from the Greek term *διάκονος*. In the Scriptures, and in ecclesiastical writings, the word signifies, *any one who ministers in God's service*. 1 Cor. iii. 5; Col. iv. 7. The name, as a title of office, was first given to "seven men of honest report, full of the Holy Ghost and wisdom," who were appointed to serve tables, in order that the apostles might give themselves continually to the word of God and prayer. They were set apart by prayer and the im-

position of hands. Acts vi. 1—6. The qualifications of deacons are mentioned 1 Tim. iii. 8—12. It is, however, thought that their duties were not exclusively secular, since Philip and Stephen preached. The order of DEACONESSSES also existed in the early church. Rom. xvi. 1. "I commend unto you Phebe our sister, which is a servant" (a deaconess) "of the church which is at Cenchrea." See 1 Tim. v. 5—10.

DEAD, DEATH. Death is the extinction or cessation of natural life. Among theologians, it is said to consist in the departure of the soul from the body. Cicero defines it in a similar manner, *discessus animi a corpore*. Many of the representations of death in Scripture are figurative, but beautiful. It is a departure; a going home. It is sleep. Psal. lxxvi. 5; John xi. 13, *et seq.* The soul is unclothed, 2 Cor. v. 3, 4: the body is regarded as the garment of the soul. "Putting off the tabernacle:" the body is but a tent in which the soul lodges through life. 2 Cor. v. 1; 2 Pet. i. 13, 14. One of the most common descriptions is, returning to the dust. Gen. iii. 19; Eccles. xii. 7. The Bible refers not only to the death of the body, but to that of the soul. The death of the soul is *spiritual* and *eternal*. In opposition to these kinds of death, Christ is spoken of as our life. He quickens the soul into spiritual life, when he regenerates by his life-giving spirit; and when he imparts pardon and holiness, he gives the pledge of life eternal. He will also quicken our mortal bodies, and change them by the mighty power by which he subdues all things to himself. Jesus Christ has thus virtually destroyed death, and delivered them "who through fear of death were all their lifetime subject to bondage." Heb. ii. 14, 15. As to temporal death, the Saviour does not exempt us from the actual infliction; but "to die is gain." "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." John xi. 25, 26. Here is the promise of immortality and eternal life to the

believer in Jesus: to the living believer, the assurance of triumph over death; to the believer sleeping in the dust of death, the assurance of the resurrection of the body.

DEAD, MOURNING FOR THE. The Israelites were expressly forbidden to imitate the superstitions practised by the heathen nations around them, in their expressions of grief for the dead. Yet they frequently cut themselves with knives and lancets, and scratched their faces to disfigure them. "Ye are the children of the Lord your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead." The ceremonies by which the Greeks expressed their sorrow, on the death of friends, were various and uncertain: it seems, however, to have been a custom among them to recede as much as possible from the practice of ordinary life, by which they wished to intimate that some extraordinary calamity had overtaken them. They abstained from banquets and entertainments, and banished from their houses all musical instruments, and whatever was calculated to excite pleasure, or had the appearance of mirth or gaiety. They divested themselves of all ornaments, and laid aside their jewels and gold, and whatever was costly in their apparel. They put on black, and the material of which the garments were made was generally cheap and coarse. They tore, cut off, and sometimes shaved, their hair; and it was not sufficient to deprive themselves of a small part merely. Sometimes they threw it on the dead body, as we learn from the funeral of Patroclus, when the Greeks, to show their affection and respect, covered his body with their hair. It was also cast into the fire and burnt with the dead body. They threw themselves on the ground, and rolled in the dust; and the more dirty the ground was, the better it served to show their sorrow. They covered their heads with ashes. When occasions required their attendance abroad, they muffled up their heads. Many illustrations of this practice occur in the tragedians. Haman, on the defeat of his plot against Mordecai, "hasted to his

house mourning, and having his head covered;" and the Jews are represented by Jeremiah as "being ashamed and confounded, and having their heads covered," in the time of famine. They went softly to express their faintness and loss of strength. Thus Ahab, king of Israel, being terrified with the judgment denounced against him, "fasted, and lay in sackcloth, and went softly." Hezekiah says, "I shall go softly all my years in the bitterness of my soul." 1 Kings xxi. 27; Isai. xxxviii. 15. They also beat their breasts, and tore their flesh, making furrows in their faces with their nails. These practices were more common with women than men. They also had the practice of drawling out their words, and with tears repeating the interjection, *ē, ē, ē*: hence funeral lamentations were called *ἐλεγμοί*, *elegies*.

Many portions of Scripture may refer to these practices. In Ezra ix. 3, we have a violent expression of sorrow exemplified. "And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished." God commanded the Israelites, "Put off thy ornaments from thee, that I may know what to do unto thee." Exod. xxxiii. 5, 6. "Strip you, and make you bare, and gird sackcloth upon your loins." Isai. xxxii. 11; Matt. xi. 21. Isaiah alludes to the practice of sitting on the ground, when referring to the disconsolate condition of the Jews, chap. iii. 26: "She being desolate shall sit upon the ground." It is remarkable, that on the Roman medals struck, by order of Titus, in commemoration of the conquest of Jerusalem, and the entire destruction of the Jewish polity, Judæa actually appears in the posture of a female sitting on the ground under a palm-tree, and giving way to inconsolable grief.

DEAD SEA. The sea into which the Jordan empties itself, and which occupies the former site of Sodom, Gomorrah, &c., "the cities of the plain," in the vale of Siddim. It is called "the Salt Sea," Gen. xiv. 3; "the Sea of the Plain," Deut. iii. 17; and, from its geographical position, "the

East Sea," Joel ii. 20. The Greeks called it ASPHALTITES, from the large quantity of *asphaltum* which it afforded. The Arabs call it BIRKET LUT, *the Sea of Lot*. The usual appellation now is the Dead Sea; for no living thing exists in its waters. An opinion formerly obtained, that, prior to the destruction of the cities of the plain, the site occupied by this sea was an extended and fertile plain, and that the Jordan flowed through it, and afterwards pursued its course, through the great valley of Arabah, to the eastern arm of the Red Sea. The opinion of Robinson, founded upon careful personal observations, is, that a lake, which received the Jordan, existed before the destruction of these cities, but that an encroachment of the waters southward then took place, overwhelming a beautiful and well-watered plain, which lay on the southern border of the lake, and on which Sodom, Gomorrah, Admah, and Zeboim were situated. There is a sort of promontory, or peninsula, towards the south, which forms a natural boundary of the lake in that direction, and marks the point at which the waters broke beyond into the southern plain. This interesting portion of Palestine has been visited by numerous travellers, who have largely described it. The sea is estimated at about forty geographical miles long, and an average of nine or ten wide. The length varies not less than two or three miles in different seasons of the year, according as the water extends more or less over the flats at the south. It lies embedded among high cliffs, those to the west rising one thousand five hundred feet above the level of the water, and those on the eastern side from two thousand to two thousand five hundred feet. The phenomena around it are correspondent with the character of its waters, and with the neighbouring region,—a naked, solitary desert. Nothing but sterility is observable on its shores, except in those parts where there are fountains or streams of fresh water. In these places there is a fertile soil and an abundant vegetation. The neighbourhood of Engedi is luxuriant,

The birds are, in some directions, numerous; and have, in contradiction of the old stories, been seen to fly across the sea uninjured by any exhalations. The coasts of the sea have been inhabited from time immemorial, and are yet so in a degree. Robinson and his associates were five days in the immediate neighbourhood, and nowhere perceived either noisome smell or noxious vapour arising from its waters. The evaporation, in consequence of the low position of the sea, and its exposure to the heats of summer, is very great, and may occasion mists, and affect the clearness of the atmosphere. The mountains are limestone, except Udsud, which is rock-salt. A black, shining stone, found at the northern extremity of the sea, will ignite, and when burning emits a bituminous smell. These black stones are collected, and used in Jerusalem for the manufacture of rosaries and other articles. Sulphur is found in various parts, pieces as large as a walnut, and even lumps as large as a man's foot, have been found. Nitre is also found in the neighbourhood. These circumstances, and also the warm fountains and hot sulphur-springs on the coast, indicate the volcanic nature of the whole region. Large masses of asphaltum, or bitumen, have been found floating on the surface; and from this circumstance it is called the Lake Asphaltites. These large masses are generally thrown up in connection with earthquakes; and the substance is doubtless produced at the bottom of the sea, where it coagulates, and rises to the surface; or it may adhere to the bottom till disturbed by earthquakes. The vale of Siddim was formerly filled with *slime-pits*, or sources of bitumen. The specific gravity of the water of this sea is much greater than that of any other water; which arises from the solution of various salts contained in it, chiefly magnesia and soda. Seven different analyses of the water have been made, which differ in the relative proportions of the salts held in solution, but generally agree as to the amount. According to the testimony of most travellers, ancient and

modern, there does not exist in the water any living thing. Robinson and Smith confirm this testimony. Shells have been found on the shore, which have led to the supposition that small mussels may exist in the sea. It is probable that they may have come from the Jordan. Seitzen says, he dismounted, and followed, for a time, the shore, to look for conchylea and sea-plants, but found neither. He found snails, but they were land-snails. And as there is a large intermixture of fresh water near the mouth of the Jordan, and where the various fountains empty themselves into the lake, living creatures may have been found in these localities, but not elsewhere. The testimony of travellers as to the buoyancy of the water, and its strongly saline character, is uniform. They have been able to lie on it, or swim easily. A recent traveller says, he could not swim, because his feet and legs were lifted high and dry out of the lake, and his stroke was baffled; and that when he came out, before he began to dress, in consequence of the rapid evaporation, his skin was thickly encrusted with sulphate of magnesia.

The Dead Sea has no outlet; and as it is computed that the Jordan discharges into it six millions of tons daily, it must be diminished, in proportion, by evaporation. In a basin surrounded by rocks, and exposed to the action of the sun in such a latitude, the evaporation must be very rapid. The deep depression of this sea below the level of the Mediterranean, is one of the most singular circumstances connected with it. Recent geographical surveys state the difference between the sea of Tiberias and the Dead Sea to be nine hundred and eighty-four feet. This gives the Jordan a fall of sixteen feet per mile between the two, a circumstance almost without parallel, except where there are numerous rapids and shallows. A recent survey, by Americans, has been made. The navigation of the Jordan was found to be most difficult and dangerous, from its frequent and fearful rapids. Tiberias and the Dead Sea are about sixty miles distant, but the Jordan has a course of

two hundred miles. Within this distance, the party plunged down no less than twenty-seven threatening rapids, besides many others less formidable. In entering the sea, the boats encountered a gale, and Lieutenant Lynch says, "It seemed as though the bows, so dense was the water, were encountering the sledgehammers of the Titans, instead of the opposing waves of an angry sea."

Several travellers have been attracted by a singular fruit which grows in the neighbourhood, called *apples of Sodom*. It is the *OSHER* of the Arabs, and is found in abundance in Upper Egypt and Nubia, also in Arabia Felix, but appears to be confined in Palestine to the borders of the Dead Sea. The trunk is seven or eight inches in diameter, and the height from ten to fifteen feet. Its bark is grey and cork-like, and its leaves are long and oval. When the leaves and flowers are broken off, a milky fluid is copiously discharged. Externally, the fruit resembles a large, smooth apple or orange, hanging in clusters of three or four together, and when ripe it is of a yellow colour. It is fair and delicious to the eye, and soft to the touch; but upon being pressed or struck, it explodes with a puff, like a puff-ball, leaving in the hand only the shreds of a thin rind and a few fibres. It is filled chiefly with air, and in the centre a small pod runs through it to the stem, and is connected by thin filaments with the rind. The pod contains a small quantity of fine silk, with seeds. The Arabs collect the silk, and twist it into matches for their guns, preferring it to the common match, because it requires no sulphur to render it combustible.

DEBIR, *a word, an oracle*. Judges i. 11. A place called also KIRJATH-SEPPER, *a city of books*; and KIRJATH-SANNAH, *a city of literature*. Judging from the names, it appears to have been some sacred place, or seat of learning, among the Canaanites, and a repository of their records. And though we cannot presume that books and writing were very common among them, yet they must have had some method of re-

cording events, and probably some sort of learning was cultivated in this place. This conjecture is strengthened by the fact that DEBIR, *an oracle*, is the word applied to the most sacred and separated part of the temple, the most holy place, in which the ark of the covenant rested, and in which from between the cherubim the shechinah shone forth, and the divine responses were given. It was a stronghold of the sons of Anak, and was conquered by Joshua, (chap. x. 38, 39,) and assigned to the tribe of Judah. It was afterwards recaptured by the Canaanites; and again subdued by the Israelites under Othniel. Josh. xv. 15—17. It afterwards became a city of the Levites. There are two other towns called Debir; one in the possessions of Gad, east of Jordan, and the other on the borders of Benjamin and Judah. Josh. xiii. 26; xv. 7.

DEBORAH, *a bee*. One of the most remarkable women that ever lived. She was the wife of Lapidoth, and a judge, a warrior, a patriot, a prophetess. She dwelt between Ramah and Bethel, under a palm-tree, and the Israelites came up to her for judgment. Leaders failed "in Israel, until that I Deborah arose, that I arose a mother in Israel." The people appear to have sunk into a state of utter despondency under the oppression of the Canaanites, and it was with the utmost difficulty that they could be aroused to make any effort to burst the fetters of their bondage. After the Israelites had enjoyed a repose of eighty years, they became so corrupted by ease and prosperity, that they were given up by God into the hand of Jabin, king of Canaan, who oppressed them grievously for twenty years: a part of his formidable armament was nine hundred war-chariots. Not a man of common spirit or energy, alive to the wrongs inflicted on his country, appears during this long oppression. The flame of public and patriotic spirit, dead in every man's cowardly heart, glows in a woman's breast; in her we see genius and talent raising her to public observation and everlasting renown, far eclipsing masculine valour and forti-

tude; we behold female spirit giving breath to the bloody trumpet of battle, and directing the movements of armies. She resolves that the encroachments of Jabin shall be repulsed, and she summons Barak, the son of Abinoam, from Kedesh, a city of Naphtali, and makes known to him the will of God, that he should undertake the command of the army, in order to deliver his country. It indicates, however, the depressed and disheartened state of public feeling, and, at the same time, the high estimation in which the talents of Deborah were held, that Barak refuses to undertake this important commission unless Deborah will accompany him. This wise and good woman consents at once to go and share with him the dangers and toils of war. They repaired together to Kedesh, in the immediate vicinity of Hazor, and collected ten thousand men, with whom they marched southward, and encamped on Mount Tabor. Sisera, the captain of Jabin's host, who was at the head of the Canaanitish confederacy, immediately collected an army, pursued them, and encamped in face of them, on the great plain of Esdraelon. The Israelites ascended the heights of Tabor, gave battle to the hosts of Sisera, and completely routed the Canaanites. "The stars in their courses fought against Sisera." Sisera himself escaped on foot to the tent of Heber the Kenite, by whose wife he was slain, (see Jael,) B.C. 1296. The song sung after this battle is generally supposed to be the composition of Deborah, and was probably indited by her to be sung on the return of the warriors from the pursuit. It is a remarkable piece of Hebrew poetry, full of the most splendid imagery. See Judges v.

There is *another* DEBORAH, the nurse of Rebekah, whom she accompanied to Canaan. She died near Bethel, and was buried under an oak, called, on that account, ALON-BACHUTH, *the oak of weeping*. Gen. xxxv. 8.

DEBT, DEBTOR. Among the Romans the law of debtor and creditor was exceedingly severe, as the debtor might be put to death; and, in many instances, the harsh execution

of the law led to serious disturbances. The Hebrew law was more merciful: it did authorise the taking of a debtor into slavery, but this was carefully guarded. See Lev. xxv. 39—41. The debtor paid his debt in labour. The law was even thus severe, because no Hebrew could fall into debt without great recklessness and dissipation. After the return from Babylon, many of the Israelites appear to have fallen into debt, and they were greatly oppressed by their creditors. Nehem. v. 3—5.

Sins are called debts; but it is necessary to be careful in the use of such figurative language, or we shall be led to false conceptions of the doctrine of Christ's atonement. Sins can never be debts in a literal and proper sense. We owe obedience to God; and our failure to render that obedience may be deemed an accumulation of unpaid debt. But it is a debt, of which, if once contracted, the payment is impossible. Sinless perfection for the future could not cancel it, any more than a man can discharge the bond for his past debts by punctual payments for time to come. It is impossible to pay up obedience which we have failed to render, as a debtor may pay up principal and interest of what he owes. We owe satisfaction for disobedience: that we can never render. "The wages of sin is death." There is a material difference between the cancelling of a debt on payment of it by a surety, and the forgiveness of sin on account of a propitiation. A debt of property may be paid by another; a debt of obedience never can. It is in its nature intransferable. The sinner can never cease to be guilty. A sinful creature may become sinless; but a guilty creature, though pardoned, cannot become innocent. The atonement of Christ is not to be regarded on the principles of commutative or commercial justice; for the payment of a debt strictly and properly cancels the claim, and leaves no room for the exercise of mercy. See "Watson's Works," vol. xi.; and Wardlaw "On the Atonement."

DECALOGUE, *ten words*. The name usually given by the Greek

fathers to the Ten Commandments, or law of the two tables given by God to Moses. These were written by God himself on two slabs, Exod. xxxi. 18; which, having been broken by Moses, were renewed by God. Exod. xxxii. 19; xxxiv. 1, &c. The division of the ten words has been variously considered. The general classification of those commandments which state our duty to God on one table, and those which state our duty to others on the second, is the most natural. Some have divided them into two *pentads*, five in each table; the first ending with Exod. xx. 12: "Honour thy father and mother," &c.; or the fifth command. They have followed Philo-Judæus. As, however, the commandments are not numerically divided in the Scripture, so that we can positively say which is the first, second, &c., the division of them has given occasion to much criticism. An abstract of the various opinions and arguments would be unsuitable for our pages. The division adopted by the church of England, and by the Protestant churches generally, is that which Josephus tells us was employed by the Jews of his time. He says: "The first commandment teaches us that there is but one God, and that we ought to worship him only; the second commands us not to make the image of any living creature, to worship it; the third, that we must not swear by God in a false manner; the fourth, that we must keep the seventh day, by resting from all kinds of work; the fifth, that we must honour our parents; the sixth, that we must abstain from murder; the seventh, that we must not commit adultery; the eighth, that we must not be guilty of theft; the ninth, that we must not bear false witness; the tenth, that we must not admit the desire of that which is another's."

DECAPOLIS, *ten cities*. This is usually described as a province, or canton, of Judæa, within the half-tribe of Manasseh, east of the Jordan. It is, however, clear that some of the cities included under the name were in Galilee; and therefore it seems better to confine the term to *ten cities*,

with their adjacent villages, without any exact specification of district or territory. Pliny gives the names of ten places, but intimates that with respect to some of them there is difference of opinion: Damascus, Philadelphia, Raphana, Scythopolis, Gadara, Hippos, Dion, Pella, Galasa, Canatha. For Damascus and Raphana, Cellarius substitutes Cæsarea Philippi and Gergesa. It is not only difficult to say which were the ten cities, but it is evident that afterwards the term was applied to more than *ten* towns. These towns were situated not far from the Sea of Galilee, and were inhabited principally by Greeks. The people of Gergesa kept swine, which was unlawful for a Jew; and when Christ permitted the devils to enter them, they ran into the sea (of Galilee). Matt. viii. 30—33.

DEDAN. The grandson of Cush, Gen. x. 7; and also the son of Jokshan, Abraham's son by Keturah, Gen. xxv. 3. Both were founders of tribes, frequently named in Scripture. The descendants of the Cushite are supposed to have settled in southern Arabia, near the Persian Gulf. The descendants of the Abrahamite Jokshan lived in the neighbourhood of Idumæa. Jer. xlix. 8. It is not clear, when the name occurs, which of the tribes is intended. It was probably the Cushite tribe which was employed in trade. The "travelling companies" of Dedan are mentioned by Isaiah, chap. xxi. 13. They are also named with the merchants of Tarshish by Ezekiel, chap. xxxviii. 13. There is an island called by the Arabs, Daden, in the Persian Gulf: this they most probably peopled, as well as the adjacent coast of Arabia, and were celebrated on account of their trade with the Phœnicians.

DEDICATION. A religious ceremony, whereby any person, any place, or any thing, was set apart to the service of God. A Nazarite was a person, the temple a building, the utensils of the temple were things, thus dedicated. They were sanctified or holy on account of such consecration, and were not to be turned to any common purpose. Exod. xl.; Numb. vii. It is important to remember,

that in many instances these consecrated persons, places, or things were designed to serve as patterns or shadows of better things. Heb. ix. 10.

DEDICATION, FEAST OF. This was instituted at the time that the Maccabees cleansed the temple from its pollutions under Antiochus Epiphanes, when they again dedicated the altar. 1 Mac. iv. 52, 59. This feast was celebrated not only at Jerusalem, but through the country, and thus differed from the three festivals, the Passover, Pentecost, and Tabernacles, which could only be celebrated at Jerusalem. This feast was held in the winter, in our December. We are told that Jesus was at Jerusalem, walking in Solomon's porch, at the time of the feast of the Dedication, and it was winter. John x. 22, 23. It was called "the feast of Lights," probably because there was a general illumination. The reason of this is assigned in Allen's "Judaism." After the sanctuary had been cleansed, when the priests came to light the lamp, which was to burn continually before the Lord, there was no more oil found than would burn for one night, all the rest being polluted, and it would take eight days' time before they could prepare a fresh supply, because, being defiled by the dead bodies of their enemies, they would require seven days of purification, and one day more would be employed in gathering olives and expressing the oil; but the Almighty wrought so great a miracle, that that small portion of oil did burn eight days and nights, till they had got a fresh supply. Wherefore, on the first night, they light one light in the synagogue; on the second night, two; on the third, three; adding one every night till the last night, when they light up eight. These lamps are to be lighted with oil of olive, in commemoration of the miracle; but where oil of olive cannot be procured, they light with wax. It requires no suspension of business; and beside the lighting of a few lamps, and a few additions to their daily prayers, the festival is spent in mirth.

DEFILEMENT. Many blemishes of person and conduct were considered

defilements under the law. Some were voluntary, others involuntary. Some were the result of transgression, and others were inevitable: they rendered the unclean persons subject for a time to civil and religious disabilities. Lev. xi. 24; Mark vii. 2. These ceremonial uncleannesses of the law are superseded as religious rites; though many of them claim attention as usages of health, decency, and civility. Under the Gospel, defilements are of the heart, the mind, the temper, the conduct.

DEGREES, PSALMS OF. A name given to fifteen Psalms, cxx.—cxxxiv. There are various opinions of the meaning of this term. The word means *ascent*. Some suppose the stairs or steps of the temple are referred to, and that they were sung on *fifteen steps*, leading from the court of Israel to the court of the women. Luther, followed by Tholuck, renders the title, *a song in the higher choir*, supposing the Psalms to have been sung from a *higher place*, or with an *elevated voice*. Gesenius and others think the reference is to the composition itself, by which the sense advances and proceeds from *clause to clause*. Psal. cxxi. is quoted in proof.

1. I will lift up my eyes to the hills,
From whence cometh my help.
2. My help cometh from the Lord,
The maker of heaven and earth.
3. He will not suffer thy foot to be
moved,
Thy keeper will not slumber;
4. Behold, he will neither slumber nor
sleep,
The keeper of Israel.
5. Jehovah is thy keeper,
Jehovah thy shade on thy right
hand.
7. Jehovah will keep thee from all
evil,
He will keep thy soul.
8. Jehovah will keep thy going out
and thy coming in,
From this time, even for evermore.

This explanation, while ingenious, is liable to the objection that the gradation is not apparent in all the songs, and therefore could hardly suggest the name. The true reason is, that they were a sort of pilgrim song, used

by the people, perhaps, when they came up from Babylon, and subsequently when they stately repaired to Jerusalem at their solemn festivals. Journeys to Jerusalem are spoken of as *ascents*, because of the elevated position of the metropolis. Indeed it is now common to speak of *going up* to the metropolis from most parts of the country.

DEIST. A name assumed about the middle of the sixteenth century by persons on the Continent, in order to avoid the imputation of atheism. It is the name of those who, assuming the sufficiency of reason and natural religion, reject divine revelation as unnecessary and superfluous. One class admit a supreme Being, but deny that he concerns himself with human affairs. A second class admit the being and providence of God with respect to the natural world, but maintain that there is no difference between moral good and evil, and that God takes no notice of our moral conduct. A third believe in the natural attributes of God, and his all-governing providence, yet deny the immortality of the soul or any future state. A fourth admit the existence of God, his providence, and the obligations of natural religion, but only so far as these things are discoverable by the light of nature, without divine revelation. An eloquent and complete exposure of infidel philosophy is contained in two sermons of Dr. Dwight, entitled, "The Nature and Danger of Infidel Philosophy."

DELILAH. A licentious woman of the valley of Sorek, in the tribe of Judah, near the borders of the Philistines, whom Samson loved, and who was the instrument of betraying him into the hands of his enemies. Judges xvi. 4.

DELUGE, or FLOOD. These terms are employed to signify that catastrophe by which all the inhabitants of the world, except Noah and his family, were destroyed. The date of this awful occurrence was about 1656 A.M. The whole history is found in Gen. vi., vii., viii. Men had become so corrupt, that God determined they should live no longer upon earth.

Noah was a man of singular piety. "Thee only have I found righteous before me in this generation." God commanded him to construct an ark for the saving of his house. It is probable that above one hundred years were spent in building this vessel; and thus every stroke of the hatchet, and every blow of the hammer, was a warning to the ungodly. In the six hundredth year of his life, after God had given him warning of the immediate approach of the deluge, he entered into the ark, with his sons, and his wife, and his sons' wives with him. It rained forty days and forty nights, the fountains of the great deep were broken up, and the windows of heaven were opened. All men and all creatures, except those for whose security provision had been made, perished in the water. During one hundred and fifty days the flood increased, silence and desolation prevailed over the earth, till at length the highest hills were submerged, and the waters covered them above fifteen cubits: "a shoreless ocean tumbled round the world." At length the waters began to abate; and in the seventh month, five months after the commencement of the flood, dry land appeared, and the ark grounded on the mountains of Armenia. In the tenth month, the tops of the mountains were seen. Forty days after, a raven was sent forth, and returned not. A dove was then sent, and returned; for the earth was yet covered with water. Again, the bird was sent out, and brought back an olive-leaf. The third time the dove was dismissed, and returned not. Noah concluded that the waters had disappeared. He opened the vessel, and gave liberty to the inmates. "And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry. And in the second month, on the seven-and-twentieth day of the month, was the earth dried." Gen. viii. 13, 14. Noah reared his altar to God, offered sacrifices, and God fixed his bow in the clouds, as a pledge that

no second flood should again cover the earth.

Of so general and fearful a calamity it is natural to suppose that memorials would be preserved in the records of pagan history. In the absence of such memorials, our faith in the divine record ought not at all to be shaken; but the existence of evidence collected from almost every part of the world, confirmatory of the reality of this event and of the truth of the scriptural history, is most conclusive and irresistible. Bryant, in his "Ancient Mythology," has, with great patience and profoundness of research, collected abundant and striking evidence, and has shown that the memory of the deluge seems to be incorporated with almost every part of Gentile mythology and worship. Noah, under a vast multitude of characters, is shown to be one of the first deities, to whom all the nations of the heathen world looked up as their founder; and to some circumstances in his history, and that of his sons and the first patriarchs, most, if not all, their ceremonies must be considered as distinctly referring. Bryant, and his successful disciple Faber, have found traces, neither vague nor obscure, of the history of Noah, not only in Deucalion, but in Atlas, Saturn, Dionusos, Inachus, Janus, Minos, Zeus, and others, among the Greeks; in Isis, Osiris, Sesostri, Typhon, &c., among the Egyptians; in Dagon, Agruerus, Sydyk, &c., among the Phœnicians; in Astarte, Derceto, among the Assyrians; in Buddha, Menu, Vishnoo, among the Hindoos; in Fohi, and a deity represented as sitting on the lotus in the midst of the waters, in China; in Budo and Iakusi among the Japanese. They discover allusions to the ark in many of the ancient mysteries, and traditions with respect to the dove and the rainbow. In addition, there are certain traditions concerning the flood still more direct and circumstantial, the coincidences of which with the narrative of the flood it would require no common degree of scepticism to deny. They are to be met with, not only among the Egyptians, Chaldeans, Greeks, Scythians, and Celts; but also

among the Peruvians, the Mexicans, and the South-Sea islanders. Sir W. Jones, speaking of one of the Chinese fables, says: "Although I cannot insist with confidence that the rainbow mentioned in it alludes to the Mosaic narrative of the flood, nor build any solid argument on the divine person, *Niwa*, of whose character, and even of whose sex, the historians of China speak doubtfully; I may, nevertheless, assure you, after full inquiry and consideration, that the Chinese believe the earth to have been covered with water, which, in works of undisputed authenticity, they describe as flowing abundantly, then subsiding, and separating the higher from the lower age of mankind." The Grecian account of the deluge, as preserved by Lucian, is still more remarkable. According to his account, the antediluvians had gradually become so hardened and profligate, as to be guilty of every species of injustice. They paid no regard to the obligations of an oath; were insolent, inhospitable, and unmerciful. For this reason they were visited with an awful calamity. Suddenly the earth poured forth a vast quantity of water, the rain descended in torrents, the rivers overflowed their banks, and the sea rose to a prodigious height, so that all things became sea, and all men were destroyed excepting Deucalion. He alone, for the sake of prudence and piety, was reserved to a second generation. In obedience to a divine nomination, he entered, with his sons and their wives, into a large ark, which had been built for their preservation; and immediately swine, and horses, and lions, and serpents, and all other animals which live on the earth, came to him by pairs, and were admitted by him into the ark, &c. Sir W. Jones has given the abridgment of an ancient Hindoo poem: the identity of the event which it describes with the deluge of Noah is too obvious to need illustration. Now the question is, how is this universal agreement of belief in the pagan world to be accounted for? These traditions of a deluge, in almost every country, afford a moral certainty of the fact: they could not have ori-

ginated by accident. Then it is admitted, that the present surface of the earth must have been submerged under water. In every region of Europe, and also in America, immense quantities of marine shells have been discovered, either dispersed or collected into heaps. Other facts prove that there has been a violent rupture of the earth, in which the fountains of the great deep being broken up, phenomena similar to those witnessed might be expected to follow.

The opinion that the flood was limited has, in latter years, been advocated by several geologists. They have assumed that its design was the destruction of the race of impious men, that the population of the world at that early period was not very large, that the flood reached wherever they existed, and that it had no commission to travel further. It is attempted to be proved, that in Scripture, universal terms are employed to represent a limited locality. Geological phenomena, ordinarily referred to the flood, are supposed not to be accounted for by such an event, but are confidently referred to a higher date. It would not consist with our design to plunge into this controverted subject. The reader wishful to know what is said on the side of those who limit the extent of the deluge, may consult Pye Smith's "Geology and Scripture," &c. The danger in such speculations lies in overlooking the *miraculous* character of the event, and in endeavouring to account for everything on natural principles.

The terms of the narrative, strictly taken, may be understood as representing the whole event, from beginning to end, as entirely of a miraculous nature. This mode of looking at the subject ends all the difficulties of the question. Mr. Lyell, after a recapitulation of the main points of evidence, as far as the physical causes are concerned, says: "If we believe the flood to have been a temporary suspension of the ordinary laws of the natural world, requiring a miraculous intervention of divine power, then it is evident that the credibility of such an event cannot be enhanced by any series of inundations, however

analogous, of which the geologist may imagine he has discovered the proofs. For my own part, I have always considered the flood, when its universality, in the strictest sense of the term, is insisted on, as a preternatural event, far beyond the reach of philosophical inquiry, whether as to the causes likely to produce it, or the effects likely to result from it."

The narrative is important in respect to the applications made of it in the New Testament. It is referred to as a warning of Christ's coming, Matt. xxiv. 38; as an assurance of judgment on sin, 2 Pet. ii. 5; and of God's long-suffering: while the ark is made a type of baptism and Christian salvation, 1 Pet. iii. 20. Noah is set forth as an example of faith. Heb. xi. 7.

DEMAS, *popular*. A disciple of Paul, at Thessalonica, who afterwards, discouraged by the hardships of the service, or allured by the love of the world, forsook him. Col. iv. 14; 2 Tim. iv. 10.

DEMETRIUS, *a votary of Ceres*. Two kings of this name are mentioned in the books of **MACCABEES**. 1. Demetrius Soter, king of Syria. 2. Demetrius Nicator, or Nicanor, son of the above. Two individuals of this name are mentioned in Scripture. 1. A silversmith, at Ephesus, who excited a tumult, because the craft of the work-people was endangered by the spread of Christianity. Acts xix. 24. They made "silver shrines for Diana,"—silver models of the temple, or of its *adytum*, or chapel. 2. A pious man, mentioned 3 John 12. Some have supposed that this is the same as the above, and that he had been converted to Christianity. But this is conjecture.

DEMONIACS. Human beings possessed with, and actuated by, some malignant spirit. The word **DEMON** is used by pagan writers in a good as well as a bad sense. Before we explain the demoniacal possessions recorded in the New Testament, it may be useful to give the views of the ancient pagan writers of the term demon. The word has been variously explained: some derive it from a Greek

words signifying *knowing*; others, from a word which means *to be terrified*; and others, from a word meaning *to distribute*, because demons were supposed to assign the lots or destinies of mankind. In the theology of pagans, demons held a middle place between gods and men, and were supposed to be employed as a sort of reporters between the two, carrying the prayers and supplications of the one, and bringing back the answers, in-junctions, and commands of the other.

We find this principle of Platonism widely diffused in the times of the apostles. The souls of good men, on their departure from the body, were called heroes, and admitted to the dignity of demons; those of bad men became evil demons. Some demons were held to be malignant by nature, and were supposed to be employed in hindering men in the pursuit of virtue. Bishop Newton says, this was the opinion of all the later philosophers; and Plutarch affirms it of the very ancient ones. In later times, Josephus uses the word demon always in a bad sense. In the New Testament, the word DEMONS means *fallen angels*. When our Lord was accused of casting out devils (demons) by Beelzebub, the prince of demons, he says, "How can Satan cast out Satan?" Doddridge maintains that Satan was considered as the prince of the demons who were cast out by Christ, and who are elsewhere represented as his angels.

In the New Testament we frequently meet with the term, "possessed with a devil;" that is, persons demonised, or those who had demons occupying them, residing in them, controlling the faculties of their minds, and governing the members of their bodies. There has been an ardent controversy on this subject between two classes of theologians. Socinian writers, and men of corresponding sentiments, have contended that the accounts in the New Testament of persons thus possessed may all be understood of phenomena of certain diseases, such as insanity, or epilepsy, or lunacy; and that the sacred writers only used the popular language, intending nothing more to be understood than that persons

were the subjects of ordinary disease. The arguments of those who vindicate this view are based upon a very lax and licentious exposition of Scripture language: allegorical and figurative interpretations of plain and simple language are adopted; and the word of God is subjected to a species of criticism which, if applied to other topics, would rob Christianity of its vitality and power.

The following statements show the absurdity of deviating from the literal and obvious meaning of those portions of the New Testament which narrate the cases of possession. The demoniacs expressed themselves in a way unusual for insane or epileptic persons; they possessed supernatural strength; they adjured Jesus not to torment them; they answered questions proposed to them in a rational manner; the demons are said to have *come out*, and to have *entered into swine*. See Matt. viii. 29; Mark i. 24; v. 4; Matt. viii. 32. No mental diseases are predicated of the dumb, or of the blind and dumb. Do such diseases ever produce blindness? Matt. ix. 32; xii. 22. The damsel at Philippi is said to have been possessed with a spirit of *divination*, which was the means of obtaining much gain to her masters, and which understood the commission of Paul. Acts xvi. 17. Could such power as this be ascribed to mere aberration of mind? The demoniacs themselves confess they were possessed by demons. The same is asserted of them by their relatives. The apostles and evangelists say that persons possessed with demons were brought unto Jesus. Jesus commanded them not to make him known as the Messiah. He rebuked them. The demons departed from the victims at his command. See Matt. xv. 22; iv. 24; Mark i. 32; Luke viii. 27; Mark i. 34; Matt. xvii. 18. The distinction between the diseased and the demoniacs is clearly stated Mark i. 32; Luke vi. 17, 18. The demoniacs knew Jesus to be the Son of God, and the Christ. Matt. viii. 29; Luke iv. 41. Jesus speaks to the demons, bids

them be silent, and depart, Matt. viii. 32; Mark i. 25; ix. 25. When Jesus was accused of casting out demons by Beelzebub, he said, "How can Satan cast out Satan?" Christ said, "This *kind*" (of demons) "goeth not out but by prayer and fasting." The evidence in support of *actual possessions* is certainly unanswerable by fair argument. When men begin to assure us that such cases involve a *mystery*, a *philosophical mystery*, we should begin to suspect that something is wrong. Though we cannot explain how one human spirit can act upon another, much less how a fallen spirit may influence a human soul, yet no one who admits that the Scripture was designed to be a revelation to man, can consistently take the objectionable ground of interpretation which denies the plain and consistent sense of various passages, and admits one which is recondite, and hidden from the very individuals to whom the truths of inspiration are addressed.

Campbell says, "When I find mention made of the number of demons in particular possessions, their actions so particularly distinguished from the actions of the man possessed, conversations held by the former in regard to the disposal of them after their expulsion, and accounts given how they were actually disposed of; when I find desires and passions ascribed particularly to them, and similitudes taken from the conduct which they usually observe, it is impossible for me to deny their existence."

DENARIUS. Translated a penny. It is from the Latin *DENI*, *ten*; and signifies *containing ten*. It took its name from the fact that one denarius was equal to ten asses. *Denarii* were first coined four or five years before the first Punic war, B.C. 269. There is a difference in weight between those coined during the commonwealth, and those coined under the emperors: the former were equal to eightpence halfpenny, and the latter to sevenpence halfpenny. It is supposed that the reduction of weight did not take place till the time of Nero. In that case the *denarius* mentioned in the Gospel would be equal to eightpence

halfpenny. From the parable of the labourers in the vineyard, we ascertain that a denarius was the wage of ■ day-labourer in Palestine. Matt. xx. 2, 9, 13. In the time of Christ the coin bore the image of the emperor, Mark xii. 16: before this, it had the symbols of the republic.

DERBE. A small town of Lycaonia, in Asia Minor. Paul and Barnabas fled to this place when they were expelled from Lystra. Acts xiv. 20. It was situated at the foot of the Taurus chain of mountains, and about eighteen miles east of Lystra.

DESERT. There is a difference between the meaning of the word desert as it occurs in Scripture, and the ordinary signification. The word generally rendered **DESERT** in Scripture, means a *grazing-tract*, uncultivated and destitute of wood, but fit for pasture. The "pastures of the wilderness" are named in Scripture. Psal. lxxv. 12; Joel i. 19. These deserts greatly varied with the seasons of the year. In summer they were burnt up with excessive drought; in spring and winter they were covered with pasturage. Whence it is that the Arabian tribes retreat into their deserts at the approach of autumnal rains, and when the drought commences they return to the lands of rivers and mountains, in search of the pastures which the deserts no longer afford. In the Bible, the different tracts mentioned as deserts are, Sin, Paran, Shur, Sinai, Kadesh, Judæa, &c. The Hebrew word *YESHIMON* is applied to the desert of Arabia Petræa, in which the Israelites sojourned under the guidance of Moses. Numb. xxi. 20; xxiii. 28. This was the most terrible of the deserts in which the Israelites dwelt: "A land of drought and of the shadow of death, ■ land that no man passed through, and where no man dwelt." Jer. ii. 6. "A waste howling wilderness." Deut. xxxii. 10.

DEUTERONOMY, *the second law*. From *δεύτερος*, *second*, and *νόμος*, *law*. So called, not because it is ■ second or new law, but the law repeated ■ second time. It was so denominated by the Alexandrian Jews,

and is a term which very adequately characterizes the general design and tenor of this the last book of the Pentateuch. It contains a series of the addresses which Moses delivered to the assembled Israelites, in the eleventh month of the fortieth year of their pilgrimage through the desert, when the second generation, many of them born in the wilderness, was about to cross the Jordan. As many of them were not born at the first promulgation of the law, it seemed to be important, before they were admitted to Canaan, and dispersed over the country, to give them a repetition and enforcement of the laws delivered to their fathers. This is done with some unessential variations, and the addition of many powerful motives to obedience, and urgent expostulations. It contains a recapitulation of the events which had befallen the Israelites since their departure from Egypt.

1. The first great branch of the book is an animated and succinct historical detail of the conduct of divine Providence towards them and their fathers during the last forty years, commencing with their departure from Horeb, and containing an account of their successive encampments and movements. A recapitulation of the events of their own lives, and of what had befallen their immediate predecessors, was calculated to awaken feelings suited to their present condition.

"Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no." Deut. viii. 2.

The dealings of God's providence were intended as a moral discipline, the effect of which was designed to be salutary and saving. One lesson could not fail to strike their minds. A complete generation of men had melted away before their eyes. Every encampment proved a grave; and every grave told of the sin of unbelief. There was a mixture of mercy and justice, of faithfulness and severity. The body of the Israelites was preserved, the single offenders had

died. The covenant with Abraham was not annulled, but the race of sinners was exterminated. The possession of Canaan was made sure, but the murmurers at Kadesh-barnea were not long permitted to escape the threatened destruction. Let us fear lest we fall after the same kind of unbelief.

2. There follows a recapitulation of all the laws, moral, ceremonial, political, and military, which had been previously announced in the name of God. One of these laws is urged by Moses with peculiar earnestness, as he knew its vital importance, and the propensity of his hearers to infringe it,—the law which prohibited and denounced idolatry: nothing can be more energetic than the language he employs to expose the guilt of this sin, as well as the awful judgments which will inevitably overtake the individuals who commit it themselves, or allure others into the abominable practice. See Deut. vi. 14, 15; xiii. 6—11; xvii. 2—7.

3. Moses establishes the importance of knowing the divine law; and in order to make it the subject of perpetual study and meditation, every one must be employed in the perusal of it. The young must learn it, the old must plead no exemption. The man of business and the traveller, the man of rank and station, and the monarch himself, all are placed under obligations from which they can plead no dispensation.

"These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." Deut. vi. 6—9.

See, also, the duty of the monarch who might hereafter be chosen to reign over the people of Israel. Deut. xvii. 18—20.

4. Motives, the most urgent, are suggested from their peculiar circumstances, to make the law of God the object of their veneration, and

the rule of their conduct. These are various. Love is the great source of all these commands, and the grand object is to engage them to love a God supremely excellent. Deut. x. 12—15. The observance of these laws has a natural tendency to procure and preserve public and private happiness, to ensure them a respectable position among the neighbouring nations, and to promote their tranquillity. Deut. iv. 5—8. These laws had been imposed upon them by a God who had bestowed upon them miracles of mercy and goodness, and who stood engaged to them and to their posterity as their covenant God. Deut. iv. 32—36. They were just and reasonable, plain and intelligible, carrying with them their own wisdom and utility. Deut. xxx. 11—14. 5. The song of Moses, and the peculiar blessings which he pronounced on the Israelites, similar in their style and signification to those pronounced by the dying patriarch Jacob, wind up the book: a book full of copious details, affectionate warnings, and tender expostulations of a father with his children. It was a dying legacy; the last words of the man of God: and when he had finished them, he ascended the mount, surveyed the goodly land in the length and breadth of it, and was gathered to his fathers. The account of the death of Moses is generally supposed to have been added by his successor.

DEVIL. The leader of the fallen angels, and the arch-foe of God and man. The name, like the French **DIABLE**, German **TEUFEL**, and Latin **DIABOLUS**, is a modified form of the Greek **διάβολος**, which, from **διαβάλλειν**, to *calumniate*, signifies *calumniator*, *false accuser*. The Hebrew word **SATAN**, an *adversary*, is equivalent to the **διάβολος** of the Greek. Both words have become naturalised in many languages. Thus, we say indifferently, "Satan," or "the devil," though the former has more the appearance of a proper name, as we use it without the article. It deserves notice that though the word "devils," in the plural, occurs frequently in our version, the original

word is not the plural of **διάβολος**, but is **δαίμονες**, or *δαίμόνια*. When used in the plural, **διάβολος** refers to *human beings*, and not to *fallen angels*. 1 Tim. iii. 11; 2 Tim. iii. 3; Titus ii. 3. There is, then, in strictness of language, one devil,—"The devil and his angels." His angels are of similar nature and character, but the epithet seems to belong particularly to the leader. This malignant being is spoken of under various names. "The prince of this world," John xii. 31. "The prince of the power of the air," Eph. ii. 2. "The god of this world," 2 Cor. iv. 4. "The dragon, that old serpent, the devil," Rev. xx. 2. "The wicked one," 1 John v. 19. "A roaring lion," 1 Pet. v. 8. "A murderer," "a liar," John viii. 44. "Beelzebub," Matt. xii. 24. "Belial," 2 Cor. vi. 15. "The accuser of the brethren," Rev. xii. 10.

The doctrine of the New Testament is this: That there is an order of intelligent beings, superior to the human race, usually designated angels, a name descriptive rather of office than of nature: that they are endowed with very elevated powers and capacities: that part of these, at a former period, prior to man's creation, swerved from their allegiance to God, on which account they lost their first estate: that of these, one of pre-eminent rank and dignity took the lead in the revolt: that under the name of Satan he continues to rule the rest, who are styled his angels: that, having established an infernal empire, he has ever been engaged in an implacable and malignant opposition to God: that, envious of the happiness of our first parents, under the disguise of a serpent, he tempted Eve to violate the divine prohibition, by eating the forbidden fruit; hence all mankind became guilty and depraved: and that this same evil spirit perpetually exerts himself in seducing men to sin. The statement of the existence, character, moral propensities, and agency of Satan is not isolated and confined to a few of the sacred writers. It extends through the whole of the sacred volume, from Genesis to Revelation: the writers

employ the same images, and the same appellations: there is throughout an identity of character exhibited, marked by the same cruelty, malignity, and fraud. He is every where described as the enemy of God and man; and in the closing book of the Bible is recognised by the same name as in the opening book—the *serpent*.

Men who have been disposed to refine upon revelation, and who have either altogether denied its inspiration, or have held views of inspiration which amount to a practical denial, have endeavoured to show that what the Bible says on this subject is merely figure; and that the devil is a personification, sometimes of moral evil, at other times of heathen magistrates, or Jewish priests and scribes. It is scarcely needful to point out the absurdity of this assumption. If applied to the interpretation of various portions of Scripture in which Satan is spoken of and described, it will be at once apparent. We have the same evidence of the personality of Satan that we have of that of the Holy Spirit. To both, volitions, purposes, and personal characteristics are applied; and we cannot conceive of any other mode which the Scriptures could have adopted to teach us this truth more clearly.

The nature of the devil is spiritual: we may hence conclude, that he possesses all the attributes by which that class is distinguished; such as intellect, including perception, memory, judgment; and also affections, desires, passions, volition, and ceaseless activity. Eph. vi. 12. He is essentially wicked; the leader of a host of rebels against God; proud, deceitful, malignant. His occupation from the beginning has been one unbroken course of seduction, accusation, tyranny, and cruelty. He is ceaselessly active, either personally or by means of his legions, in restraining men from holiness, and tempting them to sin; he keeps them constantly beneath his thralldom, and renders them the subjects of present misery, and at length succeeds in destroying them eternally. Matt. iv. 3; 1 Thess. iii. 5; Rev. xii. 10; John viii. 44.

His agents are the companions of his first revolt, "spiritual wickednesses," who continue subject to him in all his machinations to defeat the plans of God, and to ruin men. He has, by divine permission, an extensive influence over the elements of the material world, which he is sometimes permitted to employ for his malignant purposes. We have no evidence that he knows the thoughts of men; but he acquires a thorough acquaintance with their temper, dispositions, and inclinations, and avails himself of this knowledge in adapting his temptations, and seducing his victims. He converts men into tempters; seduced by his arts, in turn they become seducers, and endeavour to destroy others. Indeed, so malignant is he, that he never rests till he converts redeemed man into a fiend, into a devil. Eph. vi. 11, 12; Matt. iv. 1—11; 1 Cor. vii. 5. His success in this world has been almost unlimited. Millions have been prostrated under his power, and swept away into eternal perdition. "The whole world lieth in the wicked one." He is a doomed enemy. He is at present "reserved in everlasting chains and darkness unto the judgment of the great day;" and will then be visited with tribulation and anguish, which will be prolonged through eternity. Matt. xxv. 41.

One of the most painful proofs of the influence of Satan, is the existence of devil-worship. This has been practised throughout a great part of the heathen world. In modern times, devil-worship is seen systematised in Ceylon, Burmah, and many parts of the East Indies; and an order of devil-priests exists, setting up its rival altars against those of the Buddhist religion.

Mr. Ives, in his "Travels through Persia," gives the following curious account of devil-worship:—"These people" (the Sanjacks, a nation inhabiting the country about Mosul, the ancient Nineveh) "once professed Christianity, then Mahometanism, and last of all devilism. They say, it is true that the devil has, at present, quarrel with God; but the time will come when, the pride of his heart being subdued, he will make his sub-

mission to the Almighty; and, as the Deity cannot be implacable, the devil will receive a full pardon for all his transgressions, and both he, and all those who paid him attention during his disgrace, will be admitted into the blessed mansions. This is the foundation of their hope; and this chance for heaven they esteem to be a better one than that of trusting to their own merits, or the merits of the leader of any other religion whatsoever. The person of the devil they look on as sacred; and when they affirm anything solemnly, they do it by his name. All disrespectful expressions of him they would punish with death, did not the Turkish power prevent them. Whenever they speak of him, it is with the utmost respect; and they always put before his name a certain title corresponding to that of highness or lord." The worshippers of the devil mentioned by Ives were also found by Niebuhr, in the same country, in a village between Bagdad and Mosul, called Abd-el-asis, on the great Zab, a river which empties itself into the Tigris. "This village," he says, "is entirely inhabited by people who are called Isidians, and also Dauâsins. As the Turks allow the free exercise of religion only to those who possess sacred books, that is, the Mahometans, Christians, and Jews, the Isidians are obliged to keep the principles of their religion very secret. They, therefore, call themselves Mahometans, Christians, or Jews, according to the party of him who inquires what their religion is. Some accuse them of worshipping the devil under the name of Tschellebi; that is, Lord. Others say, that they show great reverence for the sun and fire, that they are unpolished heathens, and have horrid customs. I have also been assured that the Dauâsins do not worship the devil; but adore God alone, as the creator and benefactor of all mankind. They will not speak of Satan, nor even have his name mentioned. They say that it is just as improper for men to take a part in the dispute between God and a fallen angel, as for a peasant to ridicule and curse a servant of the pacha who has fallen into disgrace; that God did not re-

quire our assistance to punish Satan for his disobedience; it might happen that he might receive him into favour again; and then we must be ashamed before the judgment-seat of God, if we had, uncalled for, abused one of his angels: it was, therefore, the best not to trouble one's-self about the devil, but endeavour not to incur God's displeasure ourselves. When the Isidians go to Mosul, they are not detained by the magistrates, even if they are known. The vulgar, however, sometimes attempt to extort money from them. When they offer eggs or butter to them for sale, they endeavour first to get the articles into their hands, and then dispute about the price, or for this or other reasons to abuse Satan with all their might; on which the Dauâsin is often polite enough to leave everything behind, rather than hear the devil abused. But in the countries where they have the upper hand, nobody is allowed to curse him, unless he chooses to be beaten, or perhaps even to lose his life."

DEW. The dews in Palestine are generally copious. Gideon filled a basin with the dew that fell upon the fleece of wool. Judges vi. 38. Among other blessings which Isaac predicted as the lot of Jacob, was the dew of heaven. Gen. xxvii. 28. In warm countries where the evaporation is abundant, the night-dews supply the place of showers. Isai. xviii. 4. Dew is used in Scripture as an emblem of spiritual blessings. Deut. xxxii. 2; Hosea xiv. 5. "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon." The dew of Hermon is particularly mentioned as illustrative of spiritual blessings. Maundrell tells us, that the tents of his company, when pitched on Tabor and Hermon, "were as wet with dew as if it had rained on them all night." Savary says, "Egypt would be uninhabitable, did not the nocturnal dews restore life to vegetables. These dews are so copious, especially in summer, that the earth is deeply soaked with them, so that in the morning one would imagine that rain had fallen during the night. This is the reason

why the Scriptures promise the Israelites, who inhabited a clime something like that of Egypt, 'the dew of heaven,' as a signal favour.' The dew is quickly evaporated; and its disappearance, under the powerful beams of the sun, is employed as an apt emblem of short-lived piety: "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away." Hosea vi. 4. Since the laws of radiant heat have been investigated, the subject of dew has become well understood. It is formed during the night by a gradual deposition, on bodies rendered, by radiation, colder than the bodies around them, of part of the moisture which rises invisibly from the surface of water into the air during the heat of the day. In a clear night, the objects on the surface of the earth radiate heat to the sky through the air, which impedes not, while there is nothing nearer than the stars to return the radiation: they consequently soon become colder; and if the air around has its usual load of moisture, part of this will be deposited on them in the form of dew, exactly as the invisible moisture in the air of a room is deposited on a cold glass-bottle when brought into it from a colder place. The reason why the dew falls or is formed so much more copiously upon the soft spongy surface of leaves and flowers, where it is wanted, than on the hard surface of stone and sand, where it would be of no use, is the difference of their radiating powers. There is no state of the atmosphere in which artificial dew may not be made to form on a body, by sufficiently cooling it; and the degree of heat at which the dew begins to appear is called the *dew-point*. In cloudy nights, heat is radiated back from the clouds; and, the earth below being not so much cooled, the dew is scanty or deficient.

DIADEM. See CROWN.

DIAL. An instrument used by the Hebrews to measure time, or to determine the apparent progress of the sun, by the shade which it casts on the dial-plate. It is not fully known what

was the form of the Hebrew dial. It is not mentioned prior to the time of Ahaz. The generality of expositors suppose the dial of Ahaz was a staircase so disposed that the sun showed the hours upon it by the shadow. Others suppose it was a pillar erected in the middle of a level pavement, on which the hours were engraven. The lines thus marked are supposed to be the "degrees" named in Scripture. Grotius says, "It was a concave hemisphere, and in the midst was a globe, the shadow of which fell on the different lines engraven in the concavity of the hemisphere; these lines were twenty-eight in number." This description very nearly corresponds with the *scapha* or hemisphere of the Greeks, the invention, or rather introduction, of which is attributed to Berossus, the Chaldæan. It is not at all unlikely that Ahaz, who appears to have been fond of foreign objects of art, 2 Kings xvi. 10, obtained a sun-dial from Babylon; and it is to this, rather than to any steps which he had caused to be made, that reference is to be had in the present case. The miracle of the sun going back ten degrees on the dial of Ahaz is narrated 2 Kings xx., and also Isai. xxxviii. 1, *et seq.* Hezekiah was sick, nigh unto death: he prayed with great earnestness that his life might be prolonged. Isaiah was sent to him to say, that in three days, such should be the rapidity of his cure, he should be able to go again to the temple. The astonished king asked a sign from God, that a thing so incredible should be done. The prophet gave him his choice of two signs; namely, that the shadow of the sun on the dial of Ahaz should go forward or backward ten degrees. The king supposing that it would be a more wonderful interposition of God should the shadow go backward, preferred this; and, in answer to the prophet's prayer, the sun, or the shadow of it on the dial, was brought back ten degrees. The infidel objection to the event, derived from the motion of the sun being opposed to the well-known construction of the mundane system, is at once met by the facts, that there is no more inconsistency in speaking of the sun *going back*, than there is

in our speaking of his *rising* or *setting*; and that what is called the *sun* in one part of the verse, is called the *shadow* in another,—the cause being, by a very common figure, put for the effect. Nor is there any occasion to suppose that the earth was actually arrested in her progress round her axis, and turned so far back in a contrary direction as to produce the difference in degrees here specified; since all that was necessary to produce the effect was, to bend or cause a change in the direction of the rays of light, so as to make them retrograde on the dial. The production of a phenomenon, on a scale of such magnitude as that stated in the history, could not but be regarded as a remarkable interposition of divine power; and the foreknowledge of it on the part of the prophet must have been strictly miraculous.

DIAMOND. Exod. xxviii. 18; xxxix. 11. The hardest and most valuable of gems. Its rarity and extreme brilliancy are the reason of the high estimation in which it is held. It filled the sixth place in the high-priest's breastplate, and on it was engraved the name of Naphtali. The diamond is *carbon* in its purest form. It was first discovered in Asia; and is now found in the provinces of Golconda and Visapour, in Bengal, and in Borneo. It was found also in Brazil, about the year 1720, and the European market is now supplied chiefly from this source. The diamond has been found of nearly all colours: those which are colourless are most valuable; then those of a decided red, blue, or green tint. Black diamonds are extremely rare. Sir I. Newton was the first to suspect the diamond to be combustible, from its great refracting power. Lavoisier first proved it to contain carbon, by throwing the sun's-rays, concentrated by a powerful lens, upon a diamond contained in a vessel of oxygen gas. The diamond was consumed, oxygen disappeared, and carbonic acid was generated. It has since been demonstrated, by the researches of several chemists, that carbonic acid is the product of the combustion. It has been clearly proved that diamond and

carbon are the same substance, and that the difference in their physical character is solely dependent on a difference of aggregation. The value of diamonds is almost incredible. That in the sceptre of the emperor of Russia is estimated at £4,854,728 sterling. The Pitt diamond was sold some time ago for £100,000.

DIANA. A celebrated goddess of the heathen, known by various names. She was worshipped principally at Ephesus. Acts xix. She was one of the twelve superior deities, and was called by the names Hebe, Trivia, Hecate. In the heavens she was the moon, on earth she was Diana, in hell, Hecate; and from this circumstance is called Triformis. Some of her statues represent her with three heads,—that of a horse, a dog, and a boar. She is supposed to be the same as the Isis of the Egyptians, whose worship was introduced into Greece with that of Osiris, under the name of Apollo. She is generally known in the figures that represent her by the crescent on her head, by her hunting habit, and by the dogs that attend her. Her temple, at Ephesus, was one of the seven wonders of the world. It was four hundred and twenty-five feet long, and two hundred and twenty feet broad. The roof was supported by one hundred and twenty-seven columns, sixty feet high, which had been placed there by so many kings. Of these columns, thirty-six were carved in the most beautiful manner. This celebrated building was not totally completed till two hundred and twenty years after its foundation was laid. There was above the entrance a huge stone, which, according to Pliny, had been placed there by Diana herself. The riches of the temple were immense, and the goddess was worshipped with the most awful solemnity. This temple was burnt on the night that Alexander was born, and soon after it rose from its ruins with more splendour and magnificence. The earliest image of the goddess, which was said to have fallen from heaven, ("the image which fell down from Jupiter,") was rude, and, to judge from ancient coins, was little more than a head, with a shapeless

trunk, supported by a staff on each side. Some suppose the image was of ebony. Pliny says, it was of the wood of the vine. According to Xenophon, it was of gold. The image by which she is generally represented,



of which we give a cut, is something like a mummy-case. The attributes are, the turreted head, like that of Cybele; the nimbus behind, representing the moon; the zodiacal signs of the Bull, the Twins, and the Crab in her bosom; below them two garlands, one of flowers, the other of acorns; the numerous breasts; the lions, stags, and cows, in various parts; the bees and flowers on the sides. Her priests were called Megabyzi, and were eunuchs.

The shrines which were made by Demetrius and the silversmiths, Acts xix. 24—27, were either miniature models of the temple, or of the image, or perhaps of both. The general opinion is that they consisted of a front-view of the temple, with the image enshrined.

DIBON. Josh. xiii. 17. A town of Moab, on the northern bank of the Arnon, at the point where the Israelites crossed that river on their way to the Jordan, and where they made their first encampment after they had crossed it. It is called also **DIBON-GAD**, because it was rebuilt by the tribe of Gad. Numb. xxxii. 34; xxxiii.

45. The site has been recognised by several modern travellers, at a place called Diban. In Neh. xi. 25, there is mention of another Dibon, perhaps the same that is called Dimonah.

DIDRACHMA, a double drachma, equal to two Attic drachmæ, and rather more than the Jewish half-shekel. It was equal to about one shilling and fourpence of our money. By the law, every Jew was required to pay half a shekel to the temple; and this amount is represented by the didrachma in Matt. xvii. 24, where it is used of the tribute-money required of Christ. The piece of money which Peter took out of the mouth of the fish was a *stater*, of the value of a shekel; therefore, equal to the sum required for Peter and Christ.

DIDYMUS, a twin. A surname of the apostle Thomas, and intimating that he was a twin. John xi. 16.

DIKE. The heathen goddess of justice. The word occurs in a translated form in Acts xxviii. 4, rendered *vengeance*. She was said to be the daughter of Zeus and Themis. The punishment of murderers is particularly ascribed to her; and she is often to be considered the same as Nemesis.

DINAH. Daughter of Jacob and Leah. Gen. xxx. 21. When her father was on his return from Padan-aram, he halted at Shalem, a city of Shechem. She mingled with the young women of the neighbourhood, and fell a victim to the seductive arts of Shechem, son of Hamor, a prince of the country. He afterwards sought to marry her, to which her brothers only assented on the condition that all the males would submit to be circumcised. This was granted, and while the men were disabled by the effects of the operation, Simeon and Levi fell upon them and slew them. "Cursed be their wrath, for it was cruel." Among the nomade tribes of western Asia, any stain upon the honour of a sister, and especially of an only sister, is considered as an insupportable disgrace, and an inexpiable offence. Simeon and Levi were the full brothers of Dinah; and this accounts for their active vengeance.

DIONYSIUS, THE ARBOPAGITE. Acts xvii. 34. It is difficult to assign

a reason for the name "Areopagite," unless this individual was a member of the Areopagus, a judge of the court. He was converted during the short stay of Paul at Athens. Ecclesiastical history says he was made first bishop of Athens; and that, having laboured and suffered much, he was burnt to death as a martyr in that city, A.D. 95. The works attributed to him are certainly spurious. The first occasion on which they are referred to is A.D. 532; and they were probably the production of some individual in the previous century.

DIOTREPHES. *Jove-nourished.* 3 John 9. He seems to have been one of the false teachers condemned by St. John, in his third Epistle. He was probably a minister, and subsequently fell away, usurping unwarrantable authority, and refusing to submit to the directions of the apostle.

DISCERNING OF SPIRITS. 1 Cor. xii. 10. A miraculous gift of the Holy Ghost, by which certain eminent men in the apostolic age could look into the hearts and discern the secret workings of the minds of men. In the early age of the Christian church, when the canon of Scripture was not completed, and there were many deceivers, (2 John 7,) it was especially necessary. St. Peter knew what was passing in the mind of Ananias, and St. Paul in that of Elymas. The power seems to have been exercised chiefly on those who were admitted as teachers of others, and of whose designs it was important that the church of Christ should be fully aware.

DISCIPLE, a scholar. Matt. x. 24. In the New Testament it is applied principally to the followers of Christ: sometimes to those of John the Baptist, Matt. ix. 14; and of the Pharisees, Matt. xxii. 16. It is used in a special manner to point out the twelve, Matt. x. 1; xi. 1; xx. 17. A disciple of Christ may now be defined as one who believes his doctrine, rests upon his sacrifice, imbibes his spirit, and imitates his example.

DISEASES. In the early ages of the world diseases were few: they were greatly increased by departure

from simplicity of living, and by the introduction of corrupt and luxurious habits. Wherever they appear,—and sickness and suffering may now be seen in multiplied forms in the world, hurrying men to the grave,—they are the certain consequences of sin. The Scriptures habitually recognise the providence of God in the infliction of evil, and in its removal. "I was dumb, I opened not my mouth, because thou didst it." Psal. xxxix. 9—11.

Diseases are frequently alluded to in the Old Testament; but as they are not generally described, it is impossible to define them. Hezekiah suffered from a *boil*. The Hebrew word means *inflammation*. The same may be said of the boils, and blains, and diseases named Deut. xxviii.; such as pestilence, consumption, fever, botch, itch, &c. In many cases, epidemic diseases, such as plague or pestilence, were the immediate infliction of God. Exod. xii. 23, 29; 2 Kings xix. 35; Acts xii. 23. The plagues of Egypt were of this miraculous character. Satan has been in all ages a main instrument in the infliction of disease. See the case of Job. In the time of Christ the demons took possession of men, and while they exercised a dreadful influence over the mental powers, they exposed the wretched sufferers to some of the most awful bodily maladies. Possession was often accompanied with disease. Leprosy, palsy, and other diseases will be found noted in their appropriate places.

DISH. Various sorts of dishes are mentioned in Scripture, and we can only form an idea of their shape by referring to those of ancient Egypt. The potsherds found are some of them large enough to indicate the character of the dish, and they are in remarkable conformity with those in modern use. They were generally made of coarse earthenware, covered with a compact and strong glaze, with bright colours; mostly green, blue, or yellow.

DISPENSATION. By the divine dispensations are generally meant those methods or schemes which are devised and pursued by the wisdom and goodness of God, in order to manifest his perfections and will to mankind, for the

purpose of their instruction, discipline, reformation, and advancement in rectitude of temper and conduct, for the promotion of their happiness. These have varied in different ages of the world, and have been adapted by the wisdom and goodness of God to the circumstances of his intelligent and accountable creatures. Divines designate these various dispensations as the *Patriarchal*, the *Mosaic* or *Jewish*, and the *Christian*; the first commencing with Adam, and reaching to the giving of the law; the second from the giving of the law to the death of Christ; the third from the death of Christ to the end of the world. All these were adapted to the circumstances of the family of man at these several periods: all in regular succession were mutually connected and rendered preparatory to one another: all were subservient to the design of saving the world, and promoting the perfection and happiness of its rational and moral inhabitants.

DIVINATION. A term used to describe the various illusory arts anciently practised for the discovery of things secret or future. The human mind is always anxious to ascertain what is in the future, and devises various means to gratify its vain curiosity. Almost every department of nature has been appealed to, and has been supposed to furnish omens of human destiny either favourable or unfavourable. All the nations of antiquity were impressed with the popular belief, that the will of the gods was revealed to men by certain signs which were sent by them as marks of their favour to sincere worshippers. The argument of the Stoics was, If there are gods, they must care for men; and if they care for men, they must send them signs of their will. This so completely expressed the popular belief, that he who for a moment called it in question was deemed little better than an atheist. Hence augury, or divination, became a science, was reduced to a complete system, was governed by fixed rules, and handed down from generation to generation. In Greece, the oracles supplanted the birds, by which divi-

ation had been long practised; and the future was professedly learned from Apollo and other gods, and rarely from Zeus. In Rome, Jupiter was supposed to acquaint the augurs with the future, but through the birds, his messengers. The words *augurium* and *auspicium* came to signify, in course of time, the observation of various kinds of signs. These were, the observation of the heavens, including all kinds of thunder and lightning; birds, which were supposed to foretell, some by their song, others by their flight; the feeding of chickens (this was principally employed on projected military expeditions); quadrupeds, which were used principally in private augury. At the time of the publication of the law, divination was common in Egypt, but had not been brought to that state of perfection which it reached in after-years in Greece and Rome. Moses enjoins upon the Israelites abstinence from the practice of consulting diviners, fortune-tellers, interpreters of dreams: they were forbidden, under severe penalties, to adopt this practice, and were promised the spirit of prophecy as infinitely superior. He commanded those to be stoned who pretended to have a familiar spirit, or the spirit of divination. Deut. xviii. 9—15. The different systems are detailed in Cicero's treatise, "*De Divinatione*." Generally they were divided into the following branches: *aeromancy*, or divination by the air; *astrology*, by the heavens; *augury*, by birds, &c.; *arithmomancy*, by numbers; *capnomancy*, by the smoke of sacrifices; *cheiromancy*, by the lines on the palms of the hands; *geomancy*, by observing cracks or clefts in the earth; *haruspicy*, by inspecting the bowels of animals; *horoscopy*, marking the position of the heavens when a person is born; *hydromancy*, by water; and *pyromancy*, by fire. Those methods of which we have an account in Scripture are remarkable. We read of wizards, magicians, &c. The Hebrew term, signifying *wise men*, is supposed to refer to persons who were skilled in astrological science. *Wizards* and *witches* are from ■ word

signifying to reveal: they pretended to reveal secrets, or to find hidden treasure. *An observer of times* is supposed to have been one who foretold by the motion of the clouds, or eclipses, or conjunction of the stars. *An enchanter*,—from the word NACHASH, a serpent,—probably a serpent-charmer. *A charmer*, one who placed words and things in a certain arrangement, or muttered them as a kind of spell. *A consulter with familiar spirits*, one “possessed with the spirit of Ob:” these impostors assumed an inflated appearance, that it might be supposed they were filled with the spirit, and they then gave forth responses. The word OB, meaning a bottle, is employed because the impostor inflated his body so that it protruded like a skin-bottle. And as he gave forth his oracular sayings while in this condition, the LXX have translated by the significant term *ἐγγαστρίμυθοι*, ventriloquists. In Coptic OUEB signifies an Egyptian priest who occupies himself with divinations. In the West Indies and in Western Africa there is a species of witchcraft practised among the Negroes called *Obeah*, which operates powerfully on their fears, and often issues in death. This kind of divination was similar to the pythonism of the Greeks. See Acts xvi. 16. The girl of whom we read in this passage had πνεῦμα Πύθωνος, the spirit of Python. Python was, in Greek mythology, the name of a huge serpent, transferred to Apollo, who slew it; hence applied to those who pretended to evoke spirits, to soothsayers, &c.; and as ventriloquism was very convenient to such as practised these arts, it is often explained by Greek lexicographers by this word. *A necromancer* was one who, by frequenting tombs, and inspecting dead bodies, and more especially by the OB, like the witch of Endor, pretended to bring up the dead, and to reveal secrets. Deut. xviii. 10—12.

Divination by shooting arrows was very common. Many were shot, and the march of an army was prosecuted in the direction in which the greatest number fell. Or the arrows were marked with the names of devoted

cities, and that was first attacked the name of which was first drawn. Divination by rods was practised in this manner: the staff was placed upright, and then allowed to fall, and the decision of the course of an army, &c., was according as the staff fell. Divination by the cup was also common. This was, perhaps, by observing some magical ingredients put into it. It is a very old practice, and interesting to a reader of the Bible, because allusion is made to Joseph's cup, by which he was said to DIVINE. The word means to make experiment; and then the passage may be rendered, “Is not this the cup wherein my lord drinketh, and whereby he maketh trial of your honesty?” This is ingenious, and is designed to save Joseph from the impeachment of divination. There is an eastern tradition, that there was a cup, which had passed successively into the hands of different potentates, which possessed the strange property of representing in it the whole world, and all things that were doing in it. It is called the cup of Jemshud, a very ancient king of Persia. This cup, they say, filled with the elixir of immortality, was discovered while digging to lay the foundations of Persepolis. The Mohammedans still affect to have information by means of a cup. Now, though we cannot for a moment suspect Joseph of divination, yet, according to the superstition of the times, supernatural influence might be attributed to his cup; and there might be, on the part of Joseph, an affectation of divination by means of it, in order to keep his brethren in the dark a little longer. The point is one of considerable difficulty.

We do not presume to account for the modes in which the deceptions of this art were carried on. In the case of the magicians of Egypt, there was a singular imitation of the miracles of Moses: it can scarcely be assumed that these imitations were all the effect of legerdemain and jugglery. The difficulties to be met with in thus accounting for the singular phenomena are so great, that it seems more rational to admit that the magicians were aided by infernal spirits

in the performance of these wonderful feats. The denunciations of the Mosaic law against every species of this iniquity are very peremptory. See Exod. xxii. 18; Lev. xix. 26, 31; xx. 27; Deut. xviii. 10, 11.

DIVISION OF THE EARTH, or DISPERSION OF THE NATIONS.

Gen. ix. 20—27. The prophecy of Noah alludes to a divine decree for the orderly division of the earth among the three primitive families of his sons, because it notices the tents of Shem, and the enlargement of Japheth. This decree was evidently transmitted to the Israelites from the earliest times. See Deut. xxxii. 7—9. The knowledge of it may satisfactorily account for the terror with which the nations of Canaan were struck at the miraculous passage of the Red Sea by the Israelites, and the approach to their confines. Exod. xv. 14—16. St. Paul, addressing the Athenians, says: "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." For some time after the deluge, in violation of that divine decree, men dwelt as near to each other as possible. There is reason to suppose that some of Noah's descendants dispersed in an orderly manner to their respective settlements; but the sons of Cush, under the command of Nimrod, contemplated the establishment of universal dominion for themselves, and fixed upon the plains of Shinar, the great plain of the Euphrates, as the centre of their empire. From hence they were scattered by miracle, (see BABEL,) and dispersed over the earth. Divine Providence, by this means, made the people a check upon one another, power was weakened, and the oppressive designs of ambitious men were defeated.

The geography of the dispersion is recorded in Genesis, chap. x., from which it may be ascertained that the names of the first settlers have been retained among their descendants. JAPHETH is the ancestor of the European and some Asiatic nations. His eldest son, Gomer, was the father of the Gomerians: these, spreading from

the regions north of Armenia, extended westward through Europe: the name may be recognised in the Cimmerians of Asia; the Cimbri and Umbri in Gaul and Italy; the Cumbrri in Wales and Cumberland. Japheth is the Iapetus of the Greeks. The name HAM signifies *heat* or *hot*, and points out the climes which most of his posterity were to occupy. His son, Cush, is the father of the Ethiopians, settling first on the Arabian side of the Red Sea, then colonising the African side, and subsequently extending indefinitely to the west, so that Cushite is the appellative of a Negro. The several tribes falling under the general name of Egyptians, as well as the Canaanites, are descended from Ham. SHEM, and his posterity, are confined to Middle Asia. The Assyrians and Hindoos may be traced to them.

DIVORCE. The dissolution of the marriage contract. The ancient Hebrews paid a stipulated price for the privilege of marrying: on this account they presumed that they had a right to exercise an arbitrary power over their wives, and to renounce or divorce them whenever they pleased. This state of things Moses perceived was not equitable as respected the woman, and was very often injurious to both parties. Finding himself, however, unable to overrule feelings and practices of long standing, he annexed to the original institution of marriage an admonition to this effect, that it would be less criminal for a man to desert his father and mother, than, without adequate cause, to desert his wife. Gen. ii. 24; compare with Malachi ii. 11—16. He laid a restriction upon the husband, requiring him, in case he did repudiate his wife, to give her a bill of divorce. He also enacted, that the husband might receive back the repudiated wife, in case she had not, meanwhile, been married to another person; but if she had been so married, she could never afterwards become the wife of her first husband,—a law which the faith due to the second husband clearly required. Deut. xxiv. 1—4: compare Jer. iii. 1; and Matt. i. 19; xix. 8. About the time of Christ, two

Jewish schools had contended on this subject; the school of Hillel expounding the law with the utmost laxity; the school of Shammai more in accordance with the Mosaic enactment. The question was put to Christ; and he taught that Moses permitted divorce in cases not involving adultery, because of the hardness of the people's heart. Matt. v. 31, 32; xix. 1—9. Wives were not permitted to put away their husbands, since they were considered the property of their husbands. In later periods, however, of the Jewish state, the more powerful of the Jewish matrons appear to have imbibed the spirit of Roman ladies. Mark vi. 17—29; x. 12. In the bill of divorce which the husband was obliged to give his wife, he was required to set forth the date, place, and cause of repudiation, and a permission was given by it to marry whom she pleased. It was provided, nevertheless, that she might be restored to the relation at some future time, if she did not marry another man.

DOCETÆ. They were ancient heretics, so designated, because they maintained that Christ acted and suffered not in reality but in appearance. The Greek word *δοκεῖν*, from which the name Docetæ is derived, means *to appear*.

DOCTORS. They were teachers of the Jewish law, and men in great repute among the Jews. Luke ii. 46. They had studied the law of Moses in its various branches, and the numerous interpretations of later expositors: they were, therefore, constantly appealed to for their advice and opinion. They commonly belonged to the sect of the Pharisees. Luke v. 17. Nicodemus was of this class; and he addresses the Saviour in the same terms of compliment as he was accustomed to receive from his own pupils.

DODANIM. They were the descendants of the fourth son of Javan. Gen. x. 4. Bochart and some others suppose they peopled south-western Asia Minor, and the Greek Doris and Rhodes are supposed to exhibit traces of this origin. In the margin of the authorized version we have Rodanim. The

LXX also, in Gen. x. 4, and 1 Chron. i. 7, has *Ῥόδιοι*. The general opinion is, that they were the same as the Dedanim. See **DEDAN**.

DOEG. An Edomite, and chief overseer of Saul's flocks. At Nob he witnessed the assistance which Ahimelech afforded to David, by furnishing him with the sword of Goliath, and by supplying to him the show-bread. 1 Sam. xxi. 7. Of this he did not hesitate to furnish information to the king; who, finding that the chiefs censured him, and hesitated to lay their hands on a person so sacred as the high-priest, entrusted Doeg to slay him and the priests: a commission which he cruelly executed. 1 Sam. xxii. 18, *et seq.*

DOG. By the law of Moses, the dog was deemed an unclean animal, and was held in great contempt by the Jews. 1 Sam. xvii. 43; xxiv. 14; 2 Sam. ix. 8. In eastern countries the word at this day is employed to express great contempt, especially when used of a Christian. The Jews had in their cities dogs in considerable numbers, which were forced to seek their food where they could find it. The psalmist compares violent men to dogs, going about the city in the night and prowling for food, and clamorous if not satisfied. Psal. lix. 6, 14, 15. The uncleanness of the dog, and the contempt in which he was held, are intimated in various parts of the Bible. Solomon puts a living dog in contrast with a dead lion; to show that even the meanest living thing is better than the noblest that is dead. Isaiah shows the absurdity of a feigned repentance, and an insincere sacrifice, by saying, "He that sacrificeth a lamb" is "as if he cut off a dog's neck." Isai. lxvi. 3. The only useful occupation in which they were employed was the guarding the flock, Job xxx. 1; and even in this position they are spoken of contemptuously. Isai. lvi. 10, 11. As to the dogs which devoured Jezebel, and licked up Ahab's blood, they may have been of the wild races, a species of which is reported to have infested the banks of the Kishon, and the districts of Jezreel. There is a remarkable fact stated in Bruce's "Travels,"

which may illustrate the prediction respecting Jezebel's body. When at Gondar, he says: "The bodies of those killed by the sword were hewn in pieces, and scattered about the streets, being denied burial. I was miserable, and almost driven to despair, at seeing my hunting-dogs, twice let loose by the carelessness of my servants, bringing into the courtyard the heads and arms of slaughtered men, and which I could in no way prevent, but by the slaughter of the dogs themselves."

It was customary with people in the East to apply the names of animals to men who resembled them in temper or disposition. Hence the cunning of the fox is applied to Herod: "Go, tell that fox." "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they" (the swine) "trample them under their feet, and they" (the dogs) "turn again and rend you." By dogs were intended men of odious character and violent temper; by swine, the sensual and profligate; and the admonition conveyed is, that as it was a maxim with the priests not to give any part of the sacrifices to dogs, so it should be a maxim with the disciples not to impart the holy instruction with which they were favoured to those who were likely only to blaspheme, and to be excited by it to rage and persecution. The Syrophœnician woman was told, "It is not meet to take the children's bread and to cast it to dogs." The epithets "children" and "dogs" applied to the Jews and the Gentiles. See also Rev. xxii. 15. Judaizing teachers are thus designated, Phil. iii. 2. The dog was worshipped by the Egyptians. Juvenal, in his fifteenth "Satire," says, *Oppida tota canem venerantur*: "Whole cities venerate the dog." Herodotus remarks, when a dog dies, all the members of the family to which he belongs worship him; and that in every part of Egypt dogs are embalmed, and deposited in consecrated ground. Their god Anubis had a dog's head. The priests celebrated his festivals with great pomp. Cynopolis (the city of dogs) was not the only place where incense was burned on the altars of Anubis.

On solemnities, his image was accompanied with those of Isis and Osiris.

DOOR-KEEPER. This word occurs in Psal. lxxxiv. 10. The marginal reading seems to come nearer to the exact signification: "I would rather sit at the threshold." This did not imply the office of door-keeper. In eastern temples, that was often a post of respectability and estimation. The gods are represented as having door-keepers of dignity and power. The psalmist says, that he preferred the meanest position near the house of God, if so be he could mingle in its services, to an honoured position in any building where he should be debarred from association with the worshippers of God.

DOR. A town on the coast of the Mediterranean, about nine miles north of Casarea. It was one of the principal towns of the Canaanites, and belonged to Manasseh. Josh. xi. 2; xvii. 11. Buckingham describes a small place called Tortura, with about forty or fifty houses, and five hundred inhabitants. This is presumed to be the ancient Dor.

DOTHAN. The place where Joseph found his brethren, and where they sold him to Midianitish merchants. It was here also that the Syrians were smitten with blindness at the word of Elisha. Gen. xxxvii. 17; 2 Kings vi. 13. Dothan was situated on the caravan-track from Egypt to Syria, and is generally supposed to have been about twelve Roman miles north of Samaria.

DOVE. A bird often alluded to in the Scriptures, and deemed by the law of Moses clean. In the wild state, doves build principally in the holes or clefts of rocks; but they are easily domesticated. They were always held in high estimation, in consequence of their innocence, mildness, and gentleness; and are deemed in the Scriptures emblems of simplicity, innocence, and fidelity. Hosea vii. 11; Matt. x. 16. The dove was used in sacrifices. Among other animals, it was prepared by Abram, when God manifested his intention to bless him. Gen. xv. 9. When a child was born, the mother was required, within a certain time, to bring a lamb and a young pigeon,

or turtle-dove, as the offering; but if she was too poor, she brought two young pigeons. Lev. xii. 6—8. The mother of Jesus, being poor, availed herself of this provision. Luke ii. 24. It was to supply mothers with the means of making the customary offering that in the precincts of the temple were found dove-sellers. Jesus Christ drove them out, because the house of prayer was not a fit place for merchandise. In Morier's "Persian Travels," he says, "In the environs of the city, to the westward, near the Zainderood, are many pigeon-houses, erected at a distance from habitations, for the sole purpose of collecting pigeon's-dung for manure. They are large, round towers, rather broader at the bottom than the top, and crowned by conical spiracles, through which the pigeons descend. Their interior resembles a honeycomb, pierced with a thousand holes, each of which forms a snug retreat for a nest. More care appears to have been bestowed upon them outside, than upon the generality of the dwelling-houses; for they are painted and ornamented. The extraordinary flights of pigeons, which I have seen alight upon one of these buildings, afford a good illustration of a passage in Isaiah, chap. lx. 8: 'Who are these that fly as a cloud, and as the doves to their windows?' Their great numbers, and their compactness, literally look like a cloud at a distance, and obscure the sun in their passage."

DOVE'S-DUNG. The expression occurs in 2 Kings vi. 25: "And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's-dung for five pieces of silver." There are various ways of explaining this: one is, that such was the extremity of the famine, that in the last degree of suffering, dove's-dung was resorted to as food. This is the old exposition, and is confirmed by similar allusions in Josephus. In the famine in England, during the reign of Edward II, A.D. 1316, pigeon's-dung is mentioned as having been eaten by the poor. Harmer has suggested that it might have been a

valuable article, because it was used in quickening the growth of esculent plants, particularly melons; and he shows that the Persians live much on melons in the summer months, and use pigeon's-dung in raising them. Harris suggests that the poor might have been compelled to eat the intestines and crops of pigeons, after the more wealthy had eaten the birds. Bochart has, however, shown that the term pigeon's-dung is the name of vegetable substances. It is applied to two different plants: one, resembling moss; the other, a fleshy-leaved plant, which, when burnt, yields alkali in its ashes. He has, from this, been led to consider it identical with another plant, which occurs under the name of KALI, both in the Hebrew and Arabic languages, and which was one of the pulses used in ancient times for food. He says, "Large quantities of this grain are parched and dried, and stored in magazines at Cairo and Damascus. It is much used during journeys, and particularly by the great pilgrim-caravan to Mecca; and, if this conjecture be correct, it may be supposed to be the provision stored up in Samaria, and for which such an extravagant price was asked." The plant called the "Star of Bethlehem" has been by Lady Callcott deemed the dove's-dung of Scripture; and she says that it was generally known by the two vernacular names of *bird's-milk* and *pigeon's-dung*.

DOWRY. In eastern countries a husband paid a stipulated portion for his wife, a sort of nuptial present, always proportioned to the rank she sustained, and the rank and station of the family to which she belonged: this was the dowry. Gen. xxix. 18; xxxiv. 12; 1 Sam. xviii. 25; Hosea iii. 2.

DRACHMA. The principal silver coin among the Greeks. Like all other silver coins, it was originally the name of a weight; and the word continued to be used in the same sense, signifying the six-thousandth part of a talent. The Attic drachma was worth about ninepence threefarthings. After Alexander's time, there was a slight decrease in the weight of the drachma,

its worth being eightpence halfpenny; subsequently, sevenpence halfpenny. The value of the drachma in the New Testament was about eightpence. The woman's ten pieces of silver, Luke xv. 8, would be valued at six shillings and eightpence, nominal value: the real value of money in the time of Christ was far greater than at present. That the drachma of Alexandria was equal to two of Greece, is inferred from the fact, that the Septuagint makes the Jewish shekel equivalent to two drachmæ.

DRAGON. A word frequently occurring in the Old Testament. The Hebrew word is *TAN*; and occurs principally in the plural form, and in texts which present pictures of ruined cities and desolation in the wilderness. When associated with birds, *TANNIM* are supposed to mean a species of serpent, the boa-constrictor. In Isaiah (chap. xxvii. 1) we find the dragon associated with leviathan: "In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea." It is not improbable that only one monster is referred to in this verse, and the epithets describe the character. The word leviathan is compounded of *THAN* and *LAHAH*, to join or twist, and means a great fish, sea-monster, serpent: it is generally supposed to mean the crocodile. In other cases the dragon is a land-animal. It is used in Scripture in a figurative sense. Rev. xii. 3; xx. 2.

DRAUGHT. A cesspool, or receptacle for filth. In this sense it is generally used. See 2 Kings x. 27. When referred to fishes, it includes those caught by one drawing of the net. Luke v. 9. The word may also mean those stupefying potions which were given to malefactors, in order to render them less sensible of pain. According to the usual custom, the Jews gave our Saviour wine mingled with myrrh at his crucifixion.

DREAMS. Our mental states and operations during sleep. These have excited much interest among persons of all classes, in consequence of their

prevalence; and perhaps it would be difficult, if not impossible, to find a person who has not had more or less of this experience. That the soul should be at any time in a state of absolute inactivity, appears to militate against the doctrine of its immateriality. Many visionary causes of dreams have been assigned. Aristotle referred all dreams to sensations revived during sleep; Epicurus, to atoms; and Plato, to his favourite ideas. Among modern speculators, some have thought that the soul, liberated from the influence of the senses, takes a freer and bolder flight. In many cases, they are to be attributed to the agency of God. Medical writers have professed to discover a close connection between dreaming and delirium; and it is thought that a more careful observation of the resemblance, may tend to cast some light on the history of the human mind. In dreaming, as in madness, all the intellectual powers seem to be in some way or other exercised, although, owing to certain circumstances, they are perverted in their operation. It is not voluntary for a man to dream; for no man can dream when he pleases. Madness is involuntary, and, like dreaming, arises from peculiar circumstances, either permanent or temporary. As to delirium, the theory that it is altogether physical, resulting from a diseased or disordered organization, is very plausible; but, in reference to all inquiries as to the particular mode in which the mind affects the body, we are completely in the dark. If it could be proved, that during sleep the brain is compressed by an accumulation of blood, or acted upon by an increased stimulus, it would not shed one ray of light on the mysterious connection which subsists between mind and matter. All experience proves that our dreams are intimately connected with our waking thoughts; but they are not beyond the reach of the bodily sensations, of which we are susceptible even in the hours of sleep. As to the incoherency of dreams, it seems impossible fully to account for it. We may, however, assign some causes, which will furnish a partial explanation.

Our dreams are not, like our waking thoughts, subjected to the control and regulation of surrounding objects; and there is also a partial suspension of volition in dreaming: this will furnish a reason for our inability to recognise in our dreams any of our waking thoughts. Dreaming is indeed a sort of memory without recognition. The suspension of volition will also account for the rapidity with which we lose the recollection of our dreams. Even when we are newly awake, we find the whole scenery of our dreams gliding into nonentity. If the mind had possessed the least self-command, or if it had possessed memory sufficient to retain them for a moment before its view, the stupendous miracles which were apparently wrought in its presence would have excited the deepest interest, and could never possibly have been forgotten. The suspension of volition may throw some light on our belief in the reality of dreams.

From the earliest period God has been pleased to make use of dreams to reveal his purposes or requirements to individuals. Instances can be selected, in each of the three dispensations, in which this channel of communication between God and man was adopted. Gen. xx. 3: Abimelech was saved by a dream from the evil consequences of the act which he contemplated. Gen. xxviii. 12—19; xxxi. 10, 24: these texts adduce cases with which every reader of the Bible is familiar. In the Mosaic dispensation, God says, "If there be a prophet among you, I the Lord will make myself known to him in a vision, and will speak to him in a dream." Numb. xii. 6. See Deut. xiii. 1—5; Zech. x. 2; Jer. xxiii. 25. During the Christian dispensation, it is evident, from Joel ii. 28, compared with Acts ii. 17, that God continued in this way to admonish man, and to commune with him. See Matt. i. 20; ii. 13, 19. That such divine dreams should be imitated is natural: so we find dreams became the constant appendages of the heathen mythology. God expressly condemned to death all persons who pretended to have prophetic dreams, and to foretell in this way the future.

Deut. xiii. 1—3. But the people were not forbidden, when they thought they had a significant dream, to address the prophets of the Lord, or the high-priest in his ephod, to have it explained.

The interpretation of dreams was of course a divine endowment: in many cases they had reference to future events, which could only be known to the prescient God. Joseph and Daniel were both inspired to expound the intimations of God's mind, made known in the remarkable way of which we read, to heathen monarchs. We have now a guiding light in all difficulties, and are not necessitated to seek that kind of communication from heaven. Unto this let us give heed, as unto a light shining in a dark place.

DRESS. The dress of oriental nations has undergone very little alteration in the lapse of ages, so that observation of their modern costume may throw some light on the subject of the clothing of the Hebrews. The art of manufacturing cloth was known at a very early period. At first, men were clothed in the skins of animals. Thus were our first parents dressed. Spinning and needlework, at an early period, furnished cloth of a coarse kind, at least. See Exod. xxxv. 25; Judges v. 30. The stuffs were fabricated of various materials, but wool was generally used in making those of the finer kind; and the hair of various animals, of goats, camels, and horses, was employed for coarser materials, especially for sackcloth, which was a dress suited to mourning and distress. The reason why a clouded sky is represented, in the figurative language of Scripture, as covered with sackcloth, is the fact of dark sackcloth being the dress appropriate to mourning. In Egypt and Syria, fine linen, cotton, and byssus (probably fine linen from India), were worn. In Canaan, persons of distinction were dressed in the fine linen of Egypt. The beauty of the dress consisted in the fineness of the colour and stuffs; and the colour most in use among the Hebrews was white, not imparted by dyeing, but the natural colour of the wool. This was an em-

blem of joy: "Let thy garments be always white." Eccles. ix. 8. Blue was a favourite colour, and also sacred; for it was the prevailing colour in the hangings of the tabernacle, and in the priests' vestments. It prevailed also in Persia. The palace of Ahasuerus was furnished with curtains of this colour. And, from Ezekiel, we learn that the Assyrian noblemen were dressed in robes of blue: "She doted on the Assyrians, her neighbours, which were clothed with blue, captains and rulers, all of them desirable young men." The Jewish nobles and courtiers, on great occasions, appeared in scarlet robes, the dye for which was obtained from a shrub. The children of the wealthy were dressed in garments of various colours. The eastern garments were long and flowing, loosely cast about the body, consisting principally of a large piece of cloth. From the simplicity of their form, and their loose adaptation to the body, the same clothes might be worn, with equal ease and convenience, by different persons. The clothes of those Philistines, whom Samson slew at Askelon, required no alteration to fit his companions; nor the robe of Jonathan to fit his friend. No persons seem to have been employed answering to our tailors: every family made the articles of dress needed for the respective members. Sometimes the garment was made complete in the loom: of this kind was the garment which Christ wore, and for which the soldiers cast lots. The Israelites were not allowed to wear garments composed of linen and woollen. The prohibition did not extend to the wool of camels and goats, but only to that of sheep. It is the opinion of Maimonides, that this injunction was principally intended as a preservative from idolatry: the heathen priests of those times wore such garments in the hope of exerting some beneficial influence to promote a lucky conjunction of the planets or stars, and to bring down a blessing upon their sheep, or to further the growth of their flax. Josephus says, such dresses were forbidden because they were worn by the priesthood. Another direction

forbade the interchange of dresses between the sexes. One sex was not to wear the dress of the other. It is said to be an abomination to the Lord; which is a plain intimation that the law refers to some idolatrous custom. In the heathen worship, it was very common for the males to assist in women's clothes, and the females in the dress appropriate to the men. The distinction of the sexes by dress has, moreover, a beneficial influence in checking licentiousness. The outer garment of the Jews was probably originally similar to that now worn by the Arabs, a strip of cloth, linen, or cotton, bound round the loins, and reaching to the knees. The inner garment was at first a single piece of cloth, so slight that persons with no other were said to be naked. Isai. xx. 2—4; John xxi. 7. After this a strip of cloth was thrown over the shoulder, and covered the arm. It was sewed at the sides, and extended to the knees. A similar dress is now common among the Arabians. Next came sleeves; first to the elbows, then to the wrists. This garment would resemble a shirt, except at the neck. The sleeve was loose, and easily thrown off, and the arm was generally exposed when the individual was about to put forth any vigorous exertion. This custom will explain such scriptures as,—“To whom is the arm of the Lord revealed:” “He hath made bare his holy arm before all nations.” Isai. liii. 1; lii. 10. The allusions in Scripture to the capacious outer garment are very numerous. It was often employed as an apron. 2 Kings iv. 39; Luke vi. 38. This garment, something like an Indian's blanket, was a poor man's bed-clothing; and the law provided, that if this outer garment was pawned, the pledge was to be restored before night-fall, in order that the poor man might sleep in his own raiment. Exod. xxii. 26, 27; Deut. xxiv. 12, 13; Job xxii. 6. When the garments were long and flowing, as in the case of the robe, or mantle, they were confined round the loins with a girdle, which not only served to bind them to the body, but also to hold them when tucked up. This prevented them

from being an incumbrance in labour, and often gave a gracefulness of appearance. Hence to "gird up the loins" became a significant expression, to denote readiness for service, activity, and watchfulness; and to "loose the girdle," indicated to give way to indolence or repose. 2 Kings iv. 29; Job xxxviii. 3; Isai. v. 27; Jer. i. 17; Luke xii. 35; Acts xii. 8; 1 Pet. i. 13. This girdle was used to carry weapons, money, and other things usually carried in the pocket. The word rendered *purses*, Matt. x. 9, is in other places translated *girdles*.



The females were generally habited in a loose flowing outer garment, with a belt round the waist, and a veil over the head. The veil was considered a token of modesty in unmarried women. Gen. xxiv. 65. And after marriage it was deemed a mark of subjection. 1 Cor. xi. 3—10. In Isaiah (chap. iii. 16, *et seq.*) we have a most complete description of oriental female attire, principally that worn by ladies of fortune or rank. And as there seems to be a kind of immutability in eastern customs, the accounts of modern travellers, and especially the progress which has been made in the philology of the Hebrew and kindred dialects, have determined the meaning of the several terms there employed. The verses are thus rendered by Henderson: "Because the daughters of

Zion are haughty, and walk with outstretched neck, and ogling eyes, mincing always as they walk, and tinkling with their feet: the Lord will make bald the crown of the daughters of Zion, yea, Jehovah will expose their shame. In that day the Lord will remove the ornaments of the ankle-bands, the tasselled tresses and crescents; the ear-pendants, and the bracelets, and the small veils; the turbans, the stepping-chains, and the girdles; the smelling-bottles and the amulets; the finger-rings and the jewels of the nose; the dress-vestments, and the tunics; the cloaks, and the purses; the mirrors, and the linen shifts; the ribands, and the long veils. And instead of perfume shall be putridity; instead of a girdle, a rope; instead of braided hair, baldness; instead of the wide-flowing mantle, a wrapper of sackcloth; a brand instead of beauty." In Acts xix. 12, we have mention made of handkerchiefs and aprons. As far as can be ascertained, these were substantially the same as such articles in modern nations. In the Scriptures, drawers are only mentioned in the injunction respecting the high-priest's dress, Exod. xxviii. 42; which seems to show that they were not in common use. Drawers descending to the middle of the thigh were worn by the ancient Egyptians. The sandals (usually rendered *shoes* in the authorised version) were soles of wood, leather, or hide, bound on the foot by thongs: this thong was called a latchet. The shoe was thus easily slipped off, and afforded no protection against dust or dirt. This rendered it necessary that the feet should be often washed; and it was the first token of hospitality to supply water for this purpose. Luke vii. 44. To unloose these straps, and wash the feet, were menial offices. Mark i. 7; John xiii. 1—16. The ancient Jews do not appear to have worn any covering on the head, except when they were in mourning. To guard themselves from the wind or storm, or from the stroke of the sunbeam, they wrapped the head in the mantle. During the long captivity in Babylon, in conformity with the customs of their

conquerors, they began to wear turbans. Daniel informs us that his



three friends were cast into the fire with their "hats," or, as the term means, *turbans*. This custom, however, appears to have been adopted only by those attached to the court; for, many ages after, we find Antiochus Epiphanes introducing the habits and fashions of the Grecians among the Jews, and, as the history of the Maccabees relates, he brought the chief young men under his subjection, and made them wear a hat or turban. Bonnets are mentioned in Isai. iii. 20; and they were probably some kind of ornamental head-dress, perhaps a thin circlet of gold or silver. The apostles Paul and Peter condemn the wearing of braided hair, and consider it as inconsistent with the modesty and decorum of Christian women. See 1 Tim. ii. 9, 10; 1 Pet. iii. 3, 4. The reference is to the practices of the Grecian and Roman ladies, who lavished all their art on their long hair, disposing it in various forms, and embellishing it with various ornaments: it was often interwoven with golden decorations.

DRINK, STRONG. The strong drink mentioned Isai. v. 11; xxiv. 9, was probably the juice of the palm-tree. This is the opinion of Chrysostom and Theodoret, both Syrians,

and unexceptionable witnesses in what belongs to their own country. "This liquor," says Dr. Shaw, "which has a more luscious sweetness than honey, is of the consistence of a thin syrup, but quickly grows tart and ropy, acquiring an intoxicating quality, and giving, by distillation, an agreeable spirit, or *arak*, according to the general name for hot liquors, extracted by the alembic." **SHECHAR** is the Hebrew name, the *σάκχαρ* of the Greeks; **SACCHARUM**, in Latin; **SUGAR**, in English: indeed, the word is traceable in many of the eastern as well as the modern European languages. Some derive the Hebrew term from a root signifying to *burn*; others, from **SHACHAR**, to *satisfy* or *satiate*, since it is the well-known property of luscious preparations to cloy. The word is repeatedly used in Scripture to describe intoxication. Subsequently it came to signify any intoxicating drink, whether made from grain, dates, honeycomb, or boiled fruit.

DRINK-OFFERING. This was a small quantity of wine poured on the sacrifice, or meat-offering, that was to be burned. Exod. xxix. 40; Lev. xxiii. 18. It was of divine appointment, and probably intended as an acknowledgment that all the blessings of the earth are from God. Gen. xxxv. 14.



DROMEDARY. A species of camel, remarkable for its swiftness. Isai.

ix. 6. The difference between it and the ordinary camel is, that it has one protuberance on the back, and will travel much more rapidly. It is used to carry messengers where haste is required. The animal is governed by a bridle, which, being usually fastened to a ring fixed in the nose, serves to illustrate the turning back of Sennacherib, and also his swift retreat. See 2 Kings xix. 28.

DROUGHT. As the rains in the East fall periodically, during a great part of the year Judæa was exceedingly dry. The grass was withered, and the earth broken into clefts. The heavens seemed like brass, and the earth like iron, and vegetable life was only preserved by the copious dews. The allusions to the drought of summer are numerous in Scripture. Psal. xxxii. 4; cii. 4; Deut. xxviii. 23.

DRUSILLA. The youngest daughter of Herod Agrippa I. She is mentioned Acts xxiv. 24. She was greatly celebrated for her beauty, and betrothed to Epiphanes, prince of Commagene; but was afterwards married to Azizus, king of Emissa. She abandoned him, and lived with Felix, the Roman governor; and was present when Paul reasoned of righteousness, temperance, and judgment to come. The topics would be exceedingly appropriate to persons who were living in open sin.

DUKE. This is not a title of nobility when used in Scripture; but means a guide, chief, or ruler, according to its Latin derivation, *duco*, to lead. Gen. xxxvi. 15.

DULCIMER. A musical instrument, described by the rabbins as two pipes, connected with a leather skin. Others think it simply a flute or reed. And again, the word is supposed by others to mean *a strain* or *chorus*.

DUMAH. In Isaiah, chap. xxi. 11, 12, a prophecy is abruptly introduced respecting this place; and as Dumah occurs Gen. xxv. 14, and 1 Chron. i. 30, as the name of one of the descendants of Ishmael, in connection with Tema, and other Arabian names, it is probable that the place was the *Rocky Dumah*,—the

Syrian Dumah, situated on the confines of Arabia Petraea, and the Syrian desert. Several expositors, however, incline to the view that it is only a different spelling of Edom, or Idumæa.

DUNG. Among the Israelites, the dung of animals was used not only for manure, but, when dried, for fuel. In districts where wood is scarce, the inhabitants are very careful in collecting the dung of camels or asses: it is mixed with chopped straw, and dried. It is not unusual to see a whole village with portions of this material adhering to the walls of the cottages to dry; and towards the end of autumn, it is piled in conical heaps or stacks on the roof. It is employed in heating ovens, and for other similar purposes. The use of dung for manure is intimated Isai. xxv. 10.

DURA. The plain in Babylon where Nebuchadnezzar set up his golden image. Dan. iii. 1.

DUST. Josh. vii. 6. Dust or ashes put upon the head was a sign of mourning; sitting in the dust, a sign of affliction. Lam. iii. 29; Isai. xlvii. 1. Dust is also employed for the grave. Gen. iii. 19; Job vii. 21. It signifies *a multitude*, Gen. xiii. 16; *and a low and mean condition*, 1 Sam. ii. 8. We have two remarkable instances of casting dust recorded in Scripture, and they seem to illustrate a practice common in Asia: those who demanded justice against a criminal were accustomed to throw dust upon him, signifying that he deserved to be cast into the grave. That this is the true interpretation of the custom appears from an imprecation in use among the Turks and Persians,—“Be covered with earth;” “Earth be upon thy head.” Shimei cast dust upon David when he fled from Jerusalem. 2 Sam. xvi. 13. The Jews treated the apostle Paul in a similar manner when they had seized him in the temple: they cried out, “Away with such a fellow from the earth: for it is not fit that he should live. And as they cried out, and cast off their clothes, and threw dust into the air, the chief captain commanded him to be brought into the castle.” Acts xxii. 22—24. To shake off the dust of the feet

against another is a symbolical action, expressive of entire renunciation. Matt. x. 14; Mark vi. 11; Acts xiii. 51. The threatening of God, recorded Deut. xxviii. 24, "The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed," has reference to the fearful and devastating sand-storms, by which eastern travellers are sometimes overwhelmed: they are considered more fearful than a storm at sea. Buckingham says, "It is impossible to imagine desolation more complete: we could see neither sun, earth, nor sky; the plain at ten paces' distance was absolutely imperceptible: our beasts, like ourselves, were so covered as to render breathing very difficult; they hid their faces in the ground, and we could only uncover our own for a moment, to behold this chaos of midday darkness, and wait impatiently for its abatement. Alexander's journey to the temple of Jupiter Ammon, and the destruction of the Persian army of Cambyses, in the Libyan desert, rose to my recollection, with new impressions made by the horror of the scene before me; while Addison's admirable lines, which I also remembered with peculiar force on the occasion, seemed to possess as much truth as beauty:

'Lo! where our wide Numidian wastes extend,
Sudden the' impetuous hurricanes descend;
Which through the air in circling eddies play,
Tear up the sands, and sweep whole plains away.
The helpless traveller, with wild surprise,
Sees the dry desert all around him rise;
And, smother'd in the dusty whirlwind, dies.'

"The few hours we remained in this situation were passed in unbroken silence: every one was occupied with his own reflections, as if the reign of terror forbade communication. Its fury spent itself, like the storms of ocean, in sudden lulls and squalls; but it was not until the third or fourth interval that our fears were sufficiently conquered to address each other, nor shall I soon lose the recollection of

the impressive manner in which it was done. '*Allah kereem!*' exclaimed the poor Bedouin, although habit had familiarised him with these resistless blasts. '*Allah kereem!*' repeated the Egyptians, with terrified solemnity; and both my servant and myself, as if by instinct, joined in the general exclamation. The bold imagery of the eastern poets, describing the Deity as avenging in his anger, and terrible in his wrath, riding upon the wings of the wind, and breathing his fury in the storm, must have been inspired by scenes like these."

E

EAGLE. Exod. xix. 4; Lev. xi. 13.

A ferocious bird of prey, declared to be unclean by the Levitical law. It is noted for its swiftness of flight, its ferocity, the terror which it inspires into other birds, its loneliness, and its keenness of sight. Its swiftness of flight is alluded to in various passages of Scripture. Deut. xxviii. 49; 2 Sam. i. 23; Jer. iv. 13; xlviii. 40; Lam. iv. 19; Job ix. 26; Prov. xxiii. 5. Its daring soaring is referred to Obad. 4; Jer. xlix. 16. The eagle lives to a great age; and after moulting renews its vigour so surprisingly, as to be said to become young again. Psal. ciii. 5; Isai. xl. 31. The habits of the eagle, with respect to its young, are beautifully appropriated to the care and providence of God in bringing his people through the desert. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him." Deut. xxxii. 11, 12. The stirring up of the nest is to compel the eaglets to fly: the parent-bird gets into the nest, and endeavours to turn out her young ones, or pulls away one twig after another, till they are in danger of falling out; and in effect renders the nest so uncomfortable that they are compelled to get out on the neighbouring branches or crevices of rock. The fluttering over her young is to teach them by example to fly. She makes

many efforts to induce them to use their wings. The parent-bird

"Each fond endearment tries,
To tempt her new-fledged offspring to
the skies."

The *spreading abroad of her wings* is to assist and protect them. She often takes the timid and unwilling eaglets on her back, soars away with them, and, when they are quite out of the reach of mountain-summit or tree, lets them drop, and thus compels them to use their wings: she does not, however, leave them, but hovers round, and when they begin to be weary, with incredible agility she places her body under them, receives their weight, again soars away with them, and strengthens them for another flight, and thus will keep them in the air for hours. She also spreads abroad her wings in defence, so that the arrow of the archer must pierce her body before it can reach her young. How appropriate the imagery to the mode of God's dealings with the Israelites, and to his tender care of his own people at the present time! It is remarkable that Cyrus, compared in Isai. xlv. 11 to an eagle, ("a ravenous bird,") had an eagle for his ensign. Xenophon used the same word as the prophet, only with a Greek termination. Xenophon and other ancient historians inform us that the golden eagle, with extended wings, was the ensign of the Persian monarchs, long before it was adopted by the Romans; and it is very probable that the Persians borrowed the symbol from the ancient Assyrians, in whose banner it waved till imperial Babylon bowed before Cyrus. This is perhaps the reason why the sacred writers, in describing the victorious march of the Assyrian armies, allude so frequently to the expanded eagle. Hosea viii. 1; Jer. xlviii. 40; xlix. 22.

EAR. The word is used figuratively in Scripture. Uncircumcised ears are such as are inattentive to God's word. God is said to incline his ear; to open his ear. Psal. xxxiv. 15. "Make the ears of this people heavy," Isai. vi. 10, means, "Render their minds inattentive and disobedient." "Itching ears"

represent a mind so fond of new things as to be dissatisfied with ordinary truth. Psal. xl. 6: "Mine ears hast thou opened;" Heb., "Mine ears thou hast digged or bored." There is in this verse an allusion to the treatment of a slave, who refused the privilege of freedom in the sabbatical year. "If the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door-post; and his master shall bore his ear through with an awl; and he shall serve him for ever." Exod. xxi. 5, 6. The phrase, if such be the allusion, means, "I devote myself to thy absolute sway and perpetual service."

EARING. Gen. xlv. 6. A word radically the same as *harrow*, and means *ploughing*, not "collecting the ears of corn." It is to be traced in various languages. Heb., CHARASH. Arabic, CHARATH. Greek, ἀρόω. Latin, ARO. "Neither earing nor harvest" means, neither ploughing nor harvest. The word occurs in several passages. Deut. xxi. 4; 1 Sam. viii. 12; Isai. xxx. 24.

EARNEST. Something given as security for the performance of a promise: or part of a debt paid as an assurance of the payment of the remainder; part of the price paid beforehand to confirm a bargain between buyer and seller; part of a servant's wages paid at the time of hiring, to ratify the engagement on both sides. "That Holy Spirit of promise, which is the earnest of our inheritance." Eph. i. 13, 14. When a penitent trusts in Christ, after having heard the word of truth, he is *sealed* by the Holy Spirit; that is, he has an *impression* made upon his mind that he is a child of God; and he also receives the divine *resemblance*, or is regenerated, for both are included in sealing. This sealing is the *pledge* of heaven, and the *foretaste* of it,—the assurance that if faithful he shall have the inheritance, and also a portion of the inheritance; for grace and glory are only different in degree, not in nature. This is the meaning of the word *earnest*.

EAR-RINGS. Both ear-rings and nose-jewels are frequently mentioned in Scripture. "I put a jewel on thy forehead,"—on thy nose. The servant of Abraham gave an ornament of this kind to Rebecca: "I put the ear-ring on her face." The household of Jacob, when directed to go to Bethel, gave all their ear-rings which were in their ears, and he hid them under the oak which was by Shechem. Sir John Chardin says, "It is the custom in almost all the East for women to wear rings in their noses, in the left nostril, which is bored low down in the middle. These rings are of gold, and have commonly two pearls and one ruby between them placed in the ring. I never saw a girl, or young woman, in Arabia, or in all Persia, who did not wear a ring after this manner in her nostril." Some understand by nose-jewels, rings which women attached to their foreheads, and which were suffered to fall towards the nose. This does not, however, appear to be anything better than a conjecture. The testimony of various travellers is confirmatory of that quoted above. Some of the ear-rings had figures upon them, probably the symbols and names of gods, and were worn as charms. Silver ear-rings have been found at Thebes, either plain hoops, like the ear-rings of gold, or simple studs. The modern oriental ear-rings are commonly jewelled drops or pendants.

EARTH. The ordinary meaning of the word is, *land, ground, mould*. This is the translation of ADAMAH. The word ERETZ is more generally applied to the surface of the earth, and is opposed to "the heavens." The latter word means, *the inhabitants of the earth*, Gen. vi. 11; *heathen countries*, as distinguished from the land of Israel, 2 Kings xviii. 25. In the New Testament it appears to be applied to the land of Judæa. "The lower parts of the earth," Isai. xlv. 23, may signify the valleys, or, figuratively, the grave. Psal. lxxiii. 9; Eph. iv. 9.

EARTHQUAKE. It is generally admitted that earthquakes are intimately connected with volcanic agency, though the proximate cause is not

accurately ascertained. Geologists have laid down on their maps certain volcanic regions, where the manifestation of earthquake ordinarily takes place. Over these regions traces of volcanic agency can be found, such as gaseous vapour, or hot springs, or bituminous substances, or active volcanoes. Syria and Palestine exhibit numerous volcanic appearances, especially in the neighbourhood of the Dead Sea. The first recorded to have happened in Palestine, was in the reign of Ahab, when Elijah was directed to go forth and stand upon the mountain before Jehovah. 1 Kings xix. 11, 12. A terrible earthquake took place in the time of Uzziah, king of Judah. The fearfulness of this visitation may be learned from the fact, that Zechariah, chap. xiv. 5, thus speaks concerning it: "Ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah." And it appears from Amos, that the event had left so deep an impression on the minds of men, that it became a sort of epoch from which to date: he says, "Two years before the earthquake." The earthquake became an element in the poetical imagery of the prophets. See Psal. xviii. 7; Hab. iii. 6; Nah. i. 5; Isai. v. 25. The most remarkable earthquake mentioned in the New Testament is that which occurred at the time of the crucifixion of Christ. The supernatural darkness seems to have been an accompaniment of the earthquake. Matt. xxvii. 50, 51; Luke xxiii. 44, 45. Numerous instances are recorded in which obscuration has attended earthquakes: none is more remarkable than that connected with the destruction of the cities of Herculaneum and Pompeii, A.D. 79. A dense column of vapour was first seen rising vertically from Vesuvius, and then spreading itself out laterally, so that its upper portion resembled the head, and its lower the trunk, of a pine. This black cloud was pierced occasionally by flashes of fire as vivid as lightning, succeeded by darkness more profound than night, and ashes fell even at Misenum. An earthquake visited Judæa at the time of the battle of Actium, which, Josephus says, was such as had not happened

at any other time, and which brought great destruction upon the cattle in the country. About ten thousand men also perished in the fall of houses. The writers of the middle ages speak of earthquakes in Palestine, stating that they were both formidable and frequent. In recent times Jerusalem has been visited, and some of the buildings injured, by the shocks of earthquakes. In prophetic language an earthquake means, the dissolution of governments, and the overthrow of states.

EAST. In addition to its ordinary acceptation,—namely, that quarter of the heavens where the sun rises,—it was the name given by the ancient Hebrews to a certain territory, without any regard to its relation to the eastern part of the heavens, comprehending not only Arabia Deserta, and the lands of Moab and Ammon, which lay to the east of Palestine, but also Assyria, Armenia, Mesopotamia, Babylonia, and Chaldæa. Its geographical boundaries include Syria, the countries beyond the Tigris and Euphrates, the shores of the Indian ocean and the Arabian gulf. Numb. xxiii. 7; Judges vi. 3; vii. 12; viii. 10. The wise men, who came from the East to Jerusalem at the birth of the Saviour, belonged to this tract of country, and said, "We have seen his star in the East." To an ordinary reader this might convey the impression that they must have seen the star as they looked to the east; but the reverse was the case: the meaning is, that when they were in the East they saw the star; and it must have appeared to them in a westerly direction.

EAST SEA. The same as the **DEAD SEA**. Joel ii. 20.

EASTER. Easter is the time at which the Christian church commemorates the resurrection of Christ from the dead. The word occurs Acts xii. 4; in all other cases *πάσχα* is rendered *passover*, which is the proper meaning. The term *Easter* is derived from the Saxon goddess Eostre, whose festival was held in April; and the Saxon name thus became attached to the Christian festival of the resurrection.

EAT, EATING. See **ACCUBATION**
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and **BANQUET**. The ancient Hebrews would have considered themselves polluted by eating with people of another religion, or of a profession that was deemed odious. In Joseph's days they did not eat with the Egyptians, nor the Egyptians with them. Gen. xliii. 32. See also John iv. 9. That Christ should eat with publicans and sinners was a cause of offence to the Jews. Matt. ix. 11. The ancient Hebrews, at their meals, had each his separate table. Joseph entertained his brethren in Egypt, seated them separately, each at his particular table; and he himself sat down separately from the Egyptians, but he sent to his brethren portions of the provisions that were before him. Elkanah, Samuel's father, who had two wives, distributed their portions to each separately. In Homer we find a similar practice: each guest had his little table apart, and the master of the feast distributed meat to each. To eat a meal together in the East is considered as a pledge of mutual confidence and friendship: hence the force of the expression, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Psal. xli. 9. "Eating and drinking" are also metaphorical terms. Christ often speaks of himself as "the bread," "the living bread," "the bread of life." John vi. 35, 41, 51. In accordance with this figurative language, they who receive him in the exercise of a living faith are said to eat his flesh and drink his blood. John the Baptist "came neither eating nor drinking;" that is, he did not live as other men, but on locusts, wild honey, &c. Matt. iii. 4; Luke i. 15. It is explained, Luke vii. 33, as "neither eating bread nor drinking wine." On the other hand, the Son of Man came "eating and drinking" as other people do.

EBAL AND GERIZIM. Two mountains in Ephraim. In the valley betwixt them was the town of Shechem, now called Nablus. The valley which these mountains enclose is about two hundred or three hundred paces wide, and three miles long. Mount Ebal rises on the right hand,

and Mount Gerizim on the left, in travelling to Shechem from Jerusalem. These mountains have been visited lately by Dr. Olin, and he states that Gerizim is somewhat higher than Ebal. He ascended Gerizim by an ancient and excavated road in the side of the mountain with much labour: in the steeper parts of the ascent, it was formed into a regular flight of broad stone steps. This he supposes to have been the principal ascent to the ancient town and fortress, the ruins of which cover the top of the mountain, and also that which was travelled by the religious processions on their way from the valley of Shechem to the temple which the Samaritans built on this mountain, in rivalry of the orthodox temple at Jerusalem. The top of Gerizim was found to afford a commanding view of a considerable region, chiefly occupied with mountains of inferior elevation, but also embracing several fruitful valleys, especially those of Nablus and Wady Sahl, through which lies the road to Jerusalem. He saw a great number of villages along the north-eastern side upon high and apparently precipitous spurs of the mountain. He says, that the region which he overlooked from the top of Gerizim had the appearance of being the most populous as well as the most fruitful which he had seen in Palestine: cultivation is carried quite to the tops of the mountains, which are adorned with plantations of fruit-trees; while every level spot, and a vast number of small fields, supported by terraces, were sown with wheat. Dr. Olin saw the appearance of ruins on Mount Ebal. These mountains are celebrated in Jewish history. Moses commanded the Israelites, as soon as they had passed Jordan to go directly to Shechem, and divide the whole multitude into two bodies, each composed of six tribes, one company to be placed on Ebal, the other on Gerizim. The six tribes that were on Gerizim were to pronounce blessings on those that should faithfully observe the law of the Lord; and the six others on Mount Ebal to pronounce curses on those who should violate it. Deut. xi. 29; xxvii., xxviii.

EBED-MELECH, *the king's servant*. Jer. xxxviii. 7. An Ethiopian servant of Zedekiah, king of Judah, who was instrumental in saving the prophet Jeremiah from death by famine, and who for his kindness was promised deliverance when the city should fall into the hands of the enemy. Jer. xxxix. 15—18.

EBENEZER, *stone of help*. The name of the field where the Israelites were defeated by the Philistines, and the ark of the Lord taken. 1 Sam. iv. 1; v. 1. Subsequently it received another application. When the Israelites were worshipping God at Mizpeh, they received intelligence that the Philistines were approaching them with a formidable army. In this emergency they betook themselves to sacrifice and prayer, and God interposed for their rescue in a signal manner. 1 Sam. vii. 5—12. Samuel raised a monument near the field of battle, and called it **EBENEZER**, *the stone of help*, saying, "Hitherto the Lord hath helped us."

EBER. The progenitor of Abraham. See **HEBREWS**.

EBIONITES. A sect of ancient heretics, forming a modification of the Gnostics, who rose in the very first age of the church. Origen distinguishes two kinds of Ebionites: the one believed that Christ was born of a virgin, and the other that he was born after the manner of other men. The first kind joined to the Christian doctrine the ceremonies of the Jewish law. They rejected all the prophets, and held the names of David, Solomon, Isaiah, Jeremiah, and Ezekiel in abhorrence. They also rejected Paul's Epistles. They admitted the Pentateuch, and used a Hebrew Gospel of Matthew, otherwise called the Gospel of the Twelve Apostles; but they corrupted this in several places, and left out the genealogy of our Saviour. They adopted other books, under the titles of James, John, and other apostles. The name Ebionite is derived by some from a person called Ebion, and by others from the poverty of the sect; the Hebrew word **EBION** signifying *poverty*. They denied the divinity of Christ, as well as his miraculous conception.

EBONY. A well-known wood, used for musical instruments and ornaments. It is produced in India, and in some districts of Africa, and is capable of a high polish. Ezek. xxvii. 15.

ECBATANA. See **ACHMETHA**. The modern Hamadan, which numbers about thirty thousand inhabitants, is supposed to occupy the site, and the tombs of Mordecai and Esther are pointed out to the traveller. Some commentators suppose **ACHMETHA** to mean simply a *strong box*, or *press*, in which the records of the Persian court were deposited. Ezra vi. 2.

ECCLESIASTES. This is the name given by the Septuagint to the twenty-first book of the Old Testament, and is the translation of the Hebrew word **KOHELETH**, a *preacher*, one who addresses a public assembly on religious affairs. The name of Solomon is not prefixed; but it is quite clear, from internal evidence, that he was the author. "I, the preacher, was king over Israel in Jerusalem." Solomon is represented as a man of consummate wisdom. 1 Kings iii. 12: compare with this Eccles. i. 16. Compare also 1 Kings x. 21, 27, with Eccles. ii. 4—9; and 1 Kings xi. 3, 4, with Eccles. vii. 26, 28. From these and other coincidences there can be no doubt of the authorship. The design of the book is explicitly announced in chap. i. 2, and xii. 13; namely to demonstrate the vanity of all earthly objects, and to draw men off from the pursuit of them, as an *apparent* good, to the fear of God and communion with him, as the highest and only *permanent* good in this life; and to show that men must seek for happiness beyond the grave. It may, therefore, be considered as an inquiry into that most important and disputed question, What is the supreme good of man? What is ultimately good, and, in all its bearings and relations, conducive to the best interests of man? "What was that good for the sons of men, which they should do under the heaven all the days of their life?" Chap. ii. 3. Some have supposed that the book is a dialogue, in which a man of piety disputes with ■ libertine, who had adopted the

principles of the Sadducees. The reason for this supposition is, that it is thought there are passages which seem to contradict one another. Others, have conjectured that not two persons, but two voices or moods of the same person, are to be distinguished, whose conflict is, at the conclusion, terminated in the victory of the better part by faith. These opinions have originated in an imperfect understanding, which seemed to discover everywhere innumerable contradictions. A careful study of the book will prove that the author remains unchanged from beginning to end. In reference to the prevailing idea, it has been said, "There blows throughout a piercing chill against every earthly aim, and every vain endeavour; a contempt which changes into a bitter sneer against everything which, in the usual proceedings of men, is one-sided and perverse; an indefatigable penetration in the discovery of all human vanities and fooleries. In no earlier writing has all cause of pride and vain imagination so decidedly and so comprehensively been taken from man; and no book is pervaded with such an outcry of noble indignation against all that is vain in this world."

ECLECTICS. This is the name of some ancient philosophers, who, without attaching themselves to any particular sect, professed to select whatever was good and true from each. Potamon appears to have been the originator of the plan: he was weary of doubting of all things with the sceptics and Pyrrhonists. There sprung up in the Christian church, in the second century, a sect which blended the doctrines of the Eclectics with Christianity, and were called Ammonians, or New Platonists. They preferred Plato to all other philosophers, and regarded his opinions concerning God, the human soul, and things invisible, as conformable to the spirit and genius of the Christian religion.

ECLIPSE. Some sceptical persons have endeavoured to show that the darkness which occurred at the time of the crucifixion of Christ was an

eclipse of the sun. Matt. xxvii. 45. This could not possibly be the case, for two reasons. An eclipse of the sun is occasioned by the interposition of the moon between our earth and the sun, which produces a temporary darkness. This can only take place when it is *dark moon*; but at the time of the crucifixion of Christ the moon was full, and was, consequently, more distant from the sun than the earth. Further: the darkness, at the time referred to, lasted three hours: now, no total eclipse can last more than a few minutes, and the obscuration, by a partial eclipse, is not so remarkable as to merit the epithet darkness. The word is occasionally used symbolically. As the prosperity of kingdoms is represented by the splendour of the heavenly bodies, so their overthrow and destruction are described by the word *eclipse*.

EDEN, *pleasure*. The residence of our first parents, in their state of purity and blessedness. The word is also applied to denote any place remarkable for beauty and fertility. Amos i. 5. In consequence of places of this name having been discovered in various localities, theorists have selected them as the site of the garden of Eden: some in Syria, near Damascus; others on the eastern side of Mount Libanus; and others in Arabia Felix, where traces of the word Eden are found. Others have endeavoured to find this favoured spot on the Lower Euphrates, between the junction of that river with the Tigris and the gulf of Persia. This latter view is maintained by Bochart, Grotius, and Dr. Wells. Then, others have selected some part of Media, Armenia, and the northern parts of Mesopotamia. The attempt to establish the locality is attended with great difficulty. The flood must have made a remarkable difference in all these regions through which the Euphrates and Tigris flow; and doubtless now are found sandy deserts, where there were once the most fertile and luxuriant plains. It has been suggested, by some expositors, that God may have chosen to obliterate every vestige of this fair portion of his works, un-

fitted for anything but the residence of innocence, and to blot at once from the face of the earth, like the guilty cities of the plain, both the site and the memorial of man's transgression,—an awful event, which would add tenfold horror to the punishment. Let us be thankful that there is the heavenly Eden, the place above, where God will converse with his creatures, not by occasional manifestations, but where we shall be for ever with the Lord; where sin shall not enter, and where there is no sorrow, nor sighing, nor death.

EDIFICATION. The word signifies a *building up*. The apostles considered the church a *house*, a *building* of God, a *temple*, a *habitation*. Of this Jesus Christ is the chief cornerstone. Eph. ii. 19—22; 1 Cor. iii. 9, &c. They regarded believers as stones, lively stones, constituting this building. 1 Pet. ii. 5. The edification of the church is its increase, by the addition of converted and sanctified men. Applied to individual character and improvement, it signifies the informing, adorning, and comforting the mind; and a Christian is edified when he is strengthened, animated, and comforted in the ways of God. We are charged to edify one another: in order to this, there will be required exhortation, spiritual conversation, forbearance, fidelity, benevolence, charity, and consistency. To edify ourselves, we need prayer, self-examination, reading the Scriptures, meditation, faith, watchfulness, attendance upon the means of grace.

EDOM, *red*. Judges xi. 17. A district of Arabia; called by the Greeks and Romans, Idumæa. It was situated to the south of the Dead Sea, bordering on Moab. The name is taken from ESAU, or EDOM, the elder son of Isaac. It signifies *red*, and seems to have been suggested by his singular appearance at his birth; (see Gen. xxv. 25;) but was afterwards confirmed by his unworthy and “profane” conduct, in disposing of the birthright to his younger brother for a mess of *red* lentiles. Gen. xxv. 30. The exact extent of the territory cannot be stated with accuracy. The Roman and Greek writers sometimes include, under the

name Idumæa, the south of Palestine, because a portion of that country came into the possession of the Edomites of later times. It is generally described as the mountainous tract on the east side of the great valleys El-Ghor and El-Araba, extending between the Dead Sea and the Elanitic, or eastern, gulf of the Red Sea. It is not an improbable conjecture, that the Red Sea derived its name from its coniguity to Edom, *red*; or, if not, to a king Erythrus, (*red*;) who reigned in the adjacent country. Its name, however, is by others derived from the fact that the mountains on the eastern shores have often a red appearance. The prophetic blessing of Isaac assigned this country to the descendants of his son Esau, and he took possession of it in his father's lifetime. Gen. xxvii. 39, 40; xxxii. 3; Deut. ii. 5—12. This territory, prior to their taking possession of it, was called Mount Seir, a designation which it never entirely lost. The word SEIR means *hairy*, and is thus synonymous with Esau; but, when applied to a country, means *mountainous*. Part of the country still retains the name *Sherah*. It was originally peopled by the HORIM, (Gen. xiv. 6,) *cave-dwellers*. Bozrah was the capital of the eastern Edom, and Petra of southern Edom. The Edomites had a kingly form of government before the Jews: they were first governed by dukes, and then by kings. Gen. xxxvi. 29, &c. They continued independent till the time of David, who subdued them; and thus fulfilled the prophecy of Isaac, that Jacob should rule Esau. The Idumæans bore this subjection with great impatience; and at the end of Solomon's reign, Hadad, the Edomite, who had been carried into Egypt during his childhood, returned into his country, and succeeded in obtaining the appointment to the office of king. 1 Kings xi. 14—22. It is probable, however, that he reigned only in east Edom; for Edom south of Judæa continued subject to the kings of Judah till the reign of Jehoram, son of Jehoshaphat, against whom it rebelled. 2 Chron. xxv. 11, 12. These conquests were not permanent: Uz-

ziah took Elath on the Red Sea, which was retaken by Rezin, king of Syria. 2 Kings xiv. 22. See also, for other changes, Isai. xxi. 11—17; xxxiv. 6. Holofernes subdued it, as well as other nations round Judæa. Judith ii. 14, &c. When Nebuchadnezzar besieged Jerusalem, the Idumæans joined him, and encouraged him to destroy the place. This cruelty did not long go unpunished: five years after, Nebuchadnezzar humbled all the states around Judæa, and particularly Idumæa. They were completely subjected by John Hyrcanus, and obliged to receive circumcision and the law; and continued in subjection to the Jews till the destruction of Jerusalem by the Romans. Not long before the siege, twenty thousand of the Idumæans were called in to the defence of the city; but Josephus says that they, with others, gave themselves up to rapine and murder. This is the last account we have of them. Though the district is now principally desert, it was originally remarkable for its salubrious climate, for the richness of its soil, and for the almost impregnable fortresses it contained. It is mentioned by Virgil and Lucan, two Latin poets, especially for the excellence of its palm-trees. It is now a desolation, occupied principally by wandering Arabs. There is no region on the face of the globe which more fully attests the truth of prophecy than Idumæa. The predictions are remarkable for their precision of language, and for their literal fulfilment. See Isai. xxxiv. 5—15. This prediction shows that not only should the country, but the capital, (Petra,) become a perpetual desolation. Other prophecies are found in Jer. xlix. 13—18; Ezek. xxxv. 7; Mal. i. 3, 4. The notices of modern travellers bear ample testimony to the truth and faithfulness of God. Till about 1807, when Seetzen penetrated a certain way into this country, little had been heard or known of it since the Crusades. Burckhardt penetrated it, and passed through it in 1812. Since that time, it has been visited by almost all travellers in the Holy Land. Robinson was so impressed with the importance

of his visit to its ruined capital, that he says, "Had he accomplished nothing but his researches in these regions, his journey would have been worth all the labour and cost expended upon it." It has been visited by Legh, Bankes, Irby, Mangles, Laborde, Linant, Robinson, Olin. The first chapter of the second volume of Dr. Olin's "Travels" gives a very interesting account of his visit to the neighbourhood of Petra; and for the elucidation of the prophecies of Scripture bearing upon Edom, we refer the reader to Keith "On the Prophecies." Many have endeavoured to fix the scene of the book of Job in this country. See Mason Good on Job. For further information, we refer to the article PETRA.

EDOMITES. See EDM.

EDREI. One of the principal towns of the kingdom of Bashan, beyond the Jordan. It is now in ruins, and called Draa, situated about seventy-five miles north of Bozrah. It is surrounded by ruins, covering an extent of two miles in circumference. In the early Christian ages it was the seat of a bishop, and sent a member to the Council of Seleucia, A.D. 359, and also another to Chalcedon, in 451. The incidents of Scripture history respecting it, may be found Numb. xxi. 33—35; Deut. i. 4; iii. 1—3. There is another town of this name, in the tribe of Naphtali. Josh. xix. 37.

EGG. Deut. xxii. 6; Job xxxix. 14; Isai. x. 14. The egg was considered a desirable article of food in Judæa, and, when served up with honey, was considered a great delicacy. Luke xi. 12: "If a son ask an egg, will he offer him a scorpion?" It is said that the body of the scorpion, when it is coiled up, very nearly resembles an egg, especially the white species: hence the propriety of the allusion of Christ.

EGLON. 1. A king of Moab, to whom the Israelites were in subjection eighteen years. He was assisted by the Amalekites and Ammonites, and seized upon Jericho, where he resided, and which he appears to have made the seat of his government. He was assassinated by Ehud. Judges iii.

12—30. 2. A place belonging to Judah. Josh. x. 3; xv. 39.

EGYPT. The Hebrew name by which Egypt is generally designated is MIZRAIM. It is also called "the land of Ham," from whom was derived the native appellation of the country, CHEMI. The ordinary name is derived from the second son of Ham, called Mizraim: this properly denotes that part of the country to which the Israelites were contiguous, though it is occasionally appropriated to Egypt indiscriminately. The Arabs call it MIZR. Egypt is bounded on the east by Palestine, Idumæa, Arabia Petræa, and the Arabian Gulf; on the west by the moving sands of the Libyan desert, which seem to obliterate all traces of political or physical limits. The early establishment of political institutions, and a settled government, in this country, as well as its early advancement in intelligence, are to be traced principally to the nature of the country. The Nile, the great river of Egypt, would at first invite men to the cultivation of the soil; and history informs us that civilisation has generally commenced in the formation of agricultural associations on the banks of rivers. Egypt has been called "the gift of the Nile;" and this river is the most important feature in the geography and natural history of the country. Its annual inundations have had a wonderful influence over the customs, the religion, the science, and, indeed, the social existence, of the people. Had it not been for these inundations, it is very probable that Egypt would have shared the fate of the districts with which it is surrounded. The Nile enters Egypt below the cataracts, near Syene, and flows through a narrow valley, about nine miles in breadth, to Chemmis: there the valley begins to widen, and the river continues in an uninterrupted course to Cercasorus, about sixty miles from its mouth. At this point the stream divides, and encloses in its branches a triangular piece of country, called the Delta (Δ). The narrow valley, from Syene to Chemmis, is called Upper Egypt; the wider valley, Middle Egypt; and the Delta, Lower Egypt. The

Nile is never mentioned by name in our translation of the Old Testament. It is called the river of Egypt. Rain seldom falls in Lower Egypt, and it is almost unknown in the upper regions: the fertility of the country, therefore, depends altogether on the annual inundations, without which this fertile field would soon become a desert. These inundations are caused by the heavy rains which fall in the regions of Ethiopia periodically, the wet season being from May to September. The various branches of the Nile have their rise in the high lands, near the Equator. The three principal branches are: 1. The Bahr-el-Abiad, or White River, to the west, which is known to be the largest and longest. 2. The Bahr-el-Azrek, or Blue River, in the centre. 3. The Tacazzé, or Abara, which is the eastern branch. The Nile, from its confluence with the Tacazzé, down to its entrance into the Mediterranean, a distance of about twelve hundred geographical miles, receives no permanent streams, but in the rainy seasons it receives torrents from the mountains. The rich alluvial deposits which the Nile spreads over Nubia and Egypt, are mainly derived through the Blue River: owing to this annual deposit, the bed of the river, and the surface of the country, are being gradually raised. The water is usually blue, but it becomes of a deep brick-red during the time of its overflow. It is said to be exceedingly salubrious. The rise begins about the middle of June; it continues to increase during July; and early in August the river overflows its banks, and gives the valley of the Nile the appearance of an inland sea, in which the cities seem like islands. Towards the beginning of October the waters subside; but so gradually do they retire, that the river is not confined to its usual channel before the end of the month. The fertility of Egypt just reaches as far as the inundation extends, or can be carried by artificial means. From the earliest ages, canals have been dug to carry the water to the distant soil, and to retain a supply after the inundation has subsided. So great is the productiveness of the

soil, that two crops of pulse, or corn, have been obtained in one year. The cultivator has only to cast his bread (seed) on the water, when he finds the crop after many days. The principal trees of Egypt were the sycamore, the fig, the pomegranate, the peach, the locust-tree, the vine. Wine was used in great quantities by the nobles and wealthy merchants. Of esculent vegetables growing wild, the most remarkable were the lotus and the papyrus: the leaves of the latter, dried and prepared, were used for writing upon, and it is still used for mats and similar purposes. The cultivated vegetables were corn and pulse, of various kinds, flax, cotton, melons, cucumbers, onions, &c. So abundant was the produce of these herbs, that four thousand persons were found to subsist by the sale of vegetables in Alexandria, when it was taken by storm by the Saracens. The domestic animals were the same as in most civilised countries. The cat was held in particular honour, and was employed by the Egyptians in hunting and fowling, and especially in catching the water-birds. Dogs existed in several varieties. The animals of the mountain and desert were the wild ox, goat, and sheep, the antelope, the hare, and the ostrich: the most common beasts of prey were the leopard, wolf, hyæna, and jackal. From the countries south, the monarchs of Egypt, in its proudest days, received as presents, or tribute, elephants, giraffes, monkeys, and other rare animals. They obtained camels also from some other country. Among the amphibious animals were the crocodile and hippopotamus. Horses abounded, and war-chariots were used. In Upper Egypt gold-mines were wrought.

Upper Egypt contains far the most numerous and interesting monuments. Just beyond the cataracts are the islands of Philæ and Elephantinæ, both of which contain the most remarkable edifices of antiquity. They stand surrounded by palm-groves, amid the ruins of buildings erected by the Greeks, Romans, and Arabs, which have all yielded to the destroying hand of time. Below Syene, the

ancient frontier-town, are Ombos, Silsilis, and Eilethya; and, further down, the great city of Apollo, containing the most perfect of all the temples, except Thebes: this has been well designated "the mammoth of human works." In the days of Homer, Thebes, called also Diospolis, was regarded as the great wonder of the world, and continues to be so at the present day. The entire breadth of the valley on both sides of the river, an area of about nine miles, is covered with enormous temples, that seem more like mountains than human edifices, with colossal statues, sphinxes, and obelisks, whose magnitude ensures their duration. Where the habitations of the living end, the dwellings of the dead begin, and extend a considerable distance into the neighbouring mountains. On the western side of the river are the palace and temple now called Medinet Abu, the colossus of Memnon, the palace and tomb of Osymandias, and the temple of Gurnú. These are all covered with a profusion of sculptures, depicting scenes in Egyptian history. It has been calculated that the largest of the colossal statues, when complete, weighed more than eight hundred tons. On the east side are the stupendous ruins usually called Luxor and Karnac, covered with historical sculptures of great interest and beauty. In the Libyan chain, on the western bank of the river, are the catacombs,—stupendous caverns, excavated in the limestone rock, as sepulchres for the kings, the nobles, and the people, covered with sculptures and paintings, that illustrate the public transactions and the domestic habits of the ancient Egyptians. Below Thebes is Tentyris, the modern Dendera, celebrated for the zodiac sculptured on its mighty temple. The mountains in the vicinity of Memphis are filled with catacombs, similar to those in Upper Egypt. The most remarkable monuments of this district are the pyramids, which extend singly, or in groups, over the rocky Libyan hills, between Memphis and the Delta. The largest, called that of Cheops, covers little less than thirteen acres of ground, and is com-

posed of two hundred and two tiers of square blocks of limestone, varying in thickness. Each ascending series recedes about two feet from the exterior side of the one below it, the whole forming a succession of terraces. These are the steps by which the ascent of the pyramid is made. Many of the stones are broken along the sides, but the angles are nearly entire. There is a level area of about thirty feet square at the top, made, it is presumed, by displacing several layers of stones, which belonged to the structure in its entire state, and gave completeness to its form. This pyramid is supposed to have been built more than two thousand years before Christ; and it is now satisfactorily ascertained that all these stupendous edifices were erected to be mausoleums of the kings. It is calculated that the base of this pyramid of Cheops occupies an area about the size of Lincoln's-Inn Fields, and is about one hundred feet higher than the top of St. Paul's.

Local circumstances produced marked differences in the habits and manners of the Egyptians. In the mountainous districts, and in the fens of the Delta, the inhabitants led a pastoral life. Close to the Nile, they were fishermen. In the rich plains of the valley dwelt the civilised part of the nation, whose great advance in the social arts, and every branch of domestic life, has only recently been discovered. The difference in the manner of life led to the institution of castes, which they had in common with the Hindoos. The priests and warriors were the most honourable; next to them ranked the agriculturists, the merchants, the mariners, and the artisans. The lowest caste was that of shepherds. The country was at one time divided into *nomes*, which became separate states. Cyril defines a *nome*: "A city, its environs, and the villages that own its supremacy." There was a religious distinction in these nomes. Every city had its presiding deity, and the animals considered sacred in one were not so in another. These nomes were at length absorbed in the dominion of Thebes and Mem-

phis. Arabia, whose nomade hordes have been herdsmen and robbers from the earliest periods of history, was the parent of the invaders who most severely harassed the Egyptians. They were called the Hyksos, or shepherd-kings, who made themselves masters of Middle and Lower Egypt. After the expulsion of the Hyksos, Egypt became united under one king; and then the division of the people into castes, and the country into nomes, was permanently fixed. The priestly caste was divided into families, each devoted to a separate temple and a separate god. The priests were also judges, soothsayers, physicians, architects, and sculptors. The warrior-caste was divided into two classes, and certain nomes were assigned for their support. They were the earliest nation that organized a regular army, and thus laid the foundation of ancient warfare. They possessed war-chariots, generally made of wood; but in some instances the frame-work was of brass. Great attention was paid to the breeding of war-horses. From the earliest infancy, the children of the warrior-caste were trained to archery. Their arms were the spear, the dagger, the helmet, the sword, and shield. Pole-axes and maces were also used. The helmets were generally of quilted cotton, or padded linen, seldom of metal. Coats-of-mail were worn by the principal officers. The system of discipline and drill appears to have been complete. The soldiers were levied by a sort of conscription.

One general idea seems to pervade the entire system of their mythology; namely, the importance of agriculture to a state. Hence arises the influence of astronomy on the Egyptian theology, on account of its application to determining the times and seasons for agricultural operations; and hence the deification of the productive powers of nature. Astronomy, as in other nations, was intimately connected with astrology. The stars were consulted on every occasion. The belief in a future state influenced every portion of Egyptian life; but the nature of the creed is difficult to be explained. There appear to have

been two inconsistent creeds,—the transmigration of souls, which was probably imported from India, and confined to the priestly caste; and the belief that the soul will continue as long as the body endures,—whence the great care in the preparation of mummies, and the vast expense of hewing sepulchres in the solid rock. The latter was the popular opinion. “The wisdom of the Egyptians” was proverbial. It was long supposed that the hieroglyphical inscriptions on the monumental remains contained treasures no less boundless than hidden; but since a key to unlock these treasures has been, by the skill and ingenuity of learned men, discovered, some disappointment at the result has been experienced. The pictorial language of Egypt has been unravelled by Champollion, Young, Rosellini, Wilkinson, Gliddon, and other men of profound learning, and acuteness of mind. The plainer hieroglyphics are a figure of the object represented. Symbolic hieroglyphics are a contraction of this figurative form: thus, instead of drawing men in fight to represent a battle, two swords are drawn, crossing each other. Omnipotence is represented by an eye; eternity by a ring or circle. The phonetic hieroglyphics are more complex. They are written by a sort of alphabet, of one hundred and forty letters, of which many are synonymous. The powers of these letters are determined by the names of the kings in which they are found; but, as this cannot be done exactly, they are generally arranged under about twelve of our primary letters. The names of sovereigns are always written within a ring; those of any other person are distinguished by a sitting figure following them: besides these there is nothing to mark the difference between a letter and a pictorial symbol. In some words the meaning is expressed twice, once by a phonetic combination, and again by a pictorial symbol; in others, the more important part is symbolical, and the grammatical termination is spelled. Sometimes also there is an abbreviation. Thus the word *ox* would be expressed by the first letter of the

Coptic word for ox. The hieroglyphic writing was properly the monumental; the hieratic, which was used principally by the priests, was an abbreviation of the former; the demotic, or enchorial, was the hand in common use. The knowledge of hieroglyphics, as we at present possess it, is owing to the Rosetta stone, which is now in the British Museum. This stone was found by the French, near Fort St. Julien, which is situated near the mouth of the Rosetta branch of the Nile. It is supposed to have been sculptured about B.C. 195, and contains a decree in honour of Ptolemy V., written in three different characters. The uppermost is in hieroglyphics, much mutilated; the second is in enchorial; the third is in Greek, and purports to be a translation of the other two. The Greek was deciphered by Porson and Heyne.

✓ Egypt was colonised at an early period by the descendants of Noah. In consequence of famine, Abraham was driven into Egypt, B.C. 1920; and it is evident from the Scripture narrative, that the Egyptians were not only acquainted with agriculture, but had carried the arts and refinements of social life to a high degree of perfection: for there was a court, a monarch, princes, and servants. In the interval between the departure of Abraham from Egypt, and the sale of Joseph to Potiphar, the Hyksos, and other wandering tribes, had begun to make incursions into the valley of the Nile, and to ravage its fruitful fields. History, in its details respecting the invasion of the Hyksos, is very uncertain. Josephus supposes that they were the Israelites themselves; and this theory has had many supporters. Another school of historians, following Hales, supposes that the Hyksos obtained the sovereignty between the time of Abraham's departure, and the sale of Joseph to Potiphar; that before Joseph was made prime minister they had been expelled, after a war of many years' duration, and, proceeding northwards, settled in Palestine, and were the forefathers of the Philistines. The objection to this is, that the space of about two hundred years, the time

intervening between these two events, is scarcely sufficient for the purpose. A third class suppose that though the Hyksos had begun to annoy the Egyptians at an early period, they did not obtain the sovereignty till some time after Joseph's death; and that the Scriptures allude to this usurpation, in the expression, "There arose another king that knew not Joseph." Many circumstances contribute to prove that this is the event alluded to by profane historians. It is scarcely credible that a native line of princes could be ignorant of the benefits which Egypt and its monarchy had received from the wise administration of Joseph, although a foreign dynasty might well be ignorant of them, or unable to appreciate them. One of the tasks which this cruel despot imposed on the Israelites was the erection of "treasure-cities," that is, fortresses to secure the plunder which had been wrested from the native Egyptians; but when Joseph, under a native Pharaoh, had received all the money of Egypt in exchange for corn, we do not find that he was compelled to erect any fortresses for its security. After the fourth plague, that of flies, an important incident occurred, which is strong evidence that the persecutor of the Israelites belonged to a foreign dynasty. "Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land. And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God: lo, *shall we sacrifice the abomination of the Egyptians before their eyes*, and will they not stone us?" The proposal of Pharaoh is one which never could have been made by a native Egyptian; for it is clear from what follows, that the Israelites were about to sacrifice some of the animals deemed sacred by the Egyptians. The cow, revered as the emblem of Isis, and the ram, which typified Ammon, were objects of religious worship. A foreign conqueror might despise the objects of national superstition; but we can scarcely suppose that this would be the case with a native prince. It would swell this article to an unrea-

sonable length to enter into the history of Egypt. The readers of the Old Testament have become familiar with many leading facts, and we must refer them to writers who have professedly treated on these important subjects. The prophecies of the Scripture respecting this country have had a wonderful fulfilment. The knowledge of all its greatness and glory deterred not the Jewish prophets from saying that Egypt should become "a base kingdom," and never "exalt itself any more above the nations." Ezek. xxix. 8—15; xxx. 5, 7, 12, 13, 19; Jer. xlv. 1—10; xlv. 30; Isai. xix. 22—25. Very few countries have excited so intense an interest as Egypt, and the perusal of the works that have been published will amply repay the reader. We need scarcely specify Wilkinson, Osburn, Lane, Bunsen. See, also, Gliddon's "Destruction of the Monuments of Egypt."

EHUD. A judge of that part of Israel which he delivered from the dominion of the Moabites, by the assassination of their king, Eglon. These were the tribes beyond the Jordan, and the southern tribes on this side the river. Judges iii. 15—30.

EKRON, *barrenness.* The chief of the five Philistine states, and the most northerly. In the general distribution it was assigned to Judah, as being upon its border, but was afterwards given to Dan. Josh xv. 11, 45; xix. 43; Judges i. 18. It is chiefly remarkable from the ark having been sent home from thence, upon a new cart, drawn by two milch cows. 1 Sam. v. 10; vi. 1—8. The name of Accaron occurs in the history of the Crusades, and it has recently been recognised by Dr. Robinson as Akri. It is now a small Moslem village.

ELAH, *an oak, a terebinth.* 1. The valley in which the Israelites were encamped, when David fought Goliath. 1 Sam. xvii. 2, 19. It received its name from the number of terebinths which grew in it. Robinson differs from his predecessors as to the site. He fixes it about eleven miles south-west from Jerusalem. 2. The son and successor of Baasha, king of Israel. After a reign of two years, he

was assassinated, while intoxicated, by Zimri, one of his officers. He was the last of his line, and by his death the predictions of Jehu were accomplished. 1 Kings xvi. 6—14.

ELAM. 1. The eldest son of Shem, and the progenitor of the Elamites and Persians. Gen. x. 22. 2. A territory, which is generally supposed to have been part of Susiana, and called, by the Greeks and Romans, Elymais, now Khusistan. It was north of the Persian Gulf, and a part of the Persian empire. Chedorlaomer was one of the first of its kings. Gen. xiv. 1. Because the Elamites appear to have been the oldest inhabitants, not only of Susiana, but of Persia Proper, under the name of Elam the sacred writers comprehended the whole country of Persia. They were noted warriors, and were able to bring into the field a considerable number of bowmen. The Scriptures allude to the quiver and the bow of the Elamites. Isai. xxii. 6. This is confirmed by the opinion of Strabo, lib. xv., 3, 12. They appear to have formed the light infantry, as they are mentioned in distinction from the war-chariots and cavalry, also furnished by the Persians. See also Jer. xlix. 34, &c. Persons from this country were present on the day of Pentecost, in Jerusalem. They were probably Jews, descendants from the exiles who had been carried away in the Babylonish captivity, and who had settled there.

ELATH, ELOTH. A city of Idumæa, situated on the Elanitic Gulf, or eastern arm of the Red Sea. It is mentioned in connection with Ezion-geber, by Moses, Deut. ii. 8. The two places again occur together 1 Kings x. 26; 2 Chron. viii. 17. Elath was evidently the more ancient, and was of so much repute as to be used to indicate the position of other places. It was taken by David, who established an extensive trade there. 2 Sam. viii. 14. Solomon built ships there. 2 Chron. viii. 17, 18. The Israelites retained the possession of it one hundred and fifty years: then the Edomites, in the reign of Joram, recovered it, 2 Kings viii. 20; but it was restored to Judah by Uzziah. Chap.

xiv. 22. At a later period it fell under the power of the Romans, and was guarded by the tenth legion. It was also the residence of a Christian bishop. Bishops of Elath were at the Council of Chalcedon, A.D. 451, and at that of Constantinople, A.D. 536. In the time of its prosperity it was remarkable for its commercial enterprise, and continued to flourish under the auspices of Christianity. In the year 630 it fell under the power of Mohammed; and to the present time it has been under the curse and darkness of Islamism. The town of Akaba now occupies a site in the neighbourhood; and in consequence of its importance upon the route of the Egyptian Haj, and to the pilgrims from Cairo to Mecca, the rulers of Egypt have given it protection. Many modern travellers have visited Akaba, on their journey from Mount Sinai to Palestine.

ELDAD AND MEDAD. They were among the seventy elders of Israel appointed by Moses to assist in the government. Though not present at the door of the tabernacle, they were filled with the Spirit of God, equally with those who were in the assembly, and they began to prophesy in the camp. Joshua deemed this irregular, and requested the interposition of Moses to forbid them, when Moses made him an answer remarkably characteristic of that eminent man: "Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!" Numb. xi. 24—29.

ELDER. In ancient times older persons would naturally be selected to fill public offices, out of regard to their presumed wisdom and superiority or experience; so the term, originally designatory of age, became a title of office. In some cases, the term seems to express reverence and respect in general. Gen. i. 7. The *elders of Israel* were heads of the great families, who, before the settlement of the Hebrew commonwealth, had a government over the people: they were the lineal descendants of the patriarchs. Exod. xii. 21. When Moses was sent into Egypt, he assembled the elders, and made known his

commission to them. Exod. iii. 16; iv. 29. They were treated as the representatives of the nation. When God gave the law to Moses, he said, "Take Aaron, Nadab, and Abihu," his sons, "and the seventy elders of Israel, and worship ye afar off." Exod. xxiv. 1, 9, 10. They advanced no further than the foot of the mountain. On various occasions afterwards we meet with this number of elders. It is presumed that as there were twelve tribes, six were selected from each tribe, making the number seventy-two; or, that to the number of seventy, Moses and Aaron should be added, and that exclusive of them, there were four from the tribe of Levi. After Jethro's arrival in the camp, some alteration was made in the government, by the establishment of heads of thousands, hundreds, fifties, and tens, in order that justice might be administered promptly: the difficult cases only were referred to Moses. Exod. xviii. 24—26. Either this form did not continue long, or it was compatible with the government of the seventy; for at the murmuring of the people, at the "graves of lust," Moses appointed seventy elders of Israel, to whom God communicated part of the legislator's spirit; they began to prophesy, and ceased not afterwards. Some have regarded this as the establishment of the *Sanhedrim*. Lightfoot controverts this opinion, and thinks that this was not instituted till after the return from the Babylonish captivity. After the settlement in Canaan, there is repeated mention of the seventy. They appear to have administered the laws in the cities. Deut. xix. 12; xxi. 3, 6, 19. They are mentioned during the captivity. Ezra v. 5; vi. 14. They are still found in 1 Mac. vii. 33.

The word ELDER, as well as other Jewish terms, was introduced into the Christian church, and occurs repeatedly in the New Testament. The duties of the office are described. The elders preached the word and refuted gainsayers, Titus i. 9: they were sent for by sick persons to administer spiritual counsel, and pray.

James v. 14. They are sometimes associated with the apostles, and sometimes spoken of apart from them. Whether bishops and elders (presbyters) be designations of the same office, or are used to express two different orders, is a subject which has been long and warmly controverted by Episcopalians and Presbyterians. The argument used by the Presbyterians, drawn from the promiscuous use of the two terms in the New Testament, seems incontrovertible. When St. Paul sends for the elders, or presbyters, of the church at Ephesus, to meet him at Miletus, he says, "Take heed to yourselves, and to all the flock, over which the Holy Ghost hath made you *overseers*," or bishops. Here the elders are called bishops; and the duties assigned to them, to feed the flock, and to take heed to the flock, show that the office of elder is the same as that of pastor, referred to in Eph. iv. 11, 12. St. Paul directs Titus to ordain elders in every city, and immediately adds, "A bishop must be blameless." In the Epistle to the Philippians, the only two classes of ministers addressed are bishops and deacons; and, if elders are not classed with bishops, it is impossible to account for this omission. The apostles called themselves elders. 1 Pet. v. 1; 2 John 1. The elders were associated with the apostles in ordaining to the office of the Christian ministry. See 2 Tim. i. 6, compared with 1 Tim. iv. 14. That the elders had the power of government in the church is clear from Scripture: it was inherent in the office; "the elders that rule well" were to be counted worthy of double honour. A number of elders being ordained to one church gave rise to the *cætus presbyterorum*, in which assembly the affairs of the church were attended to, and measures taken for the promotion of the spread of the Gospel, by common counsel and united effort. This meeting would naturally lead to the appointment, either by seniority or election, of one to preside over the assembly for the sake of order; and to him was given the designation of *angel* and *bishop*, by way of distinction. The latter title came to be

exclusively used of the presiding elder, or president, because of that special oversight imposed upon him by his office, and which, as churches were raised up in the neighbourhood of large cities, would also naturally be extended over them. This individual, however, had only a distinction conferred upon him by his brethren. He was *primus inter pares*.

Our word PRIEST is the same as ELDER. Πρεσβύτερος is in Saxon *preoster*, then *preste*, and *priest*; French, *prestre*, *prêtre*; Spanish, *presbytero*. Lay-elders are appointed by the Presbyterian church, who are ecclesiastical officers, and, in conjunction with the ministers, compose the kirk-sessions. The number is generally proportioned to the extent of the parish. It is a matter of dispute whether there are any such officers as *lay-elders* mentioned in the Scripture. See Rom. xii.; 1 Tim. v. 17.

ELEALEH. A city originally belonging to the Amorites, and which was afterwards assigned to the Reubenites. Numb. xxxii. 3. It is named by Isaiah, chap. xv. 4, in connection with Heshbon, which was the ancient residence of the Amoritish kings. Numb. xxi. 26. Elealeh was only a few miles distant from it, and is now a small place, called by the Arabs "El-aal."

ELEAZAR, *God the helper*. A very common name in Scripture.

1. The third son of Aaron. Exod. vi. 23. He succeeded his father in the office of high-priest, and retained it upwards of twenty years. There always appears to have been a good understanding and mutual co-operation between Joshua and Eleazar. The book of Joshua closes with a notice of his death and burial. Phinehas, his son, succeeded him, and the office continued in this family through seven successions, and then passed into the line of Ithamar, in the person of Eli, who was both high-priest and judge.

2. The son of Abinadab, to whose care the ark was committed when it was sent back by the Philistines. 1 Sam. vii. 1.

3. The son of Dodo, one of David's heroes, who "fought till his hand was weary," in maintaining, with David and two others, a daring stand against the Philistines, after "the men of Israel had gone away." He was one of the bold men who forced his way through the Philistine army to gratify David's longing for a drink of the water of Bethlehem. 2 Sam. xxiii. 9, 10, 13. Other worthy persons of this name fought with the Maccabees in the resistance of tyranny.

ELECTION. A word occurring frequently in Scripture. In the Old as well as in the New Testament we find such expressions as, the elect; his elect; mine elect; his own elect; election of grace; calling and election; called, chosen, faithful, &c. It is possible to arrange all the cases of election which occur in the Bible in three classes. 1. The election of individuals to perform some particular service, which has no necessary connection with their salvation. Cyrus was God's chosen servant to promote the rebuilding of his temple. The apostles of our Lord were elected to their office: "Have I not chosen you twelve?" This was an act of sovereign choice, for which Christ gave no reason. He made no apologies to those disciples who were not chosen, and he never allowed any one who had the call to refer to anything meritorious in himself as the cause. He is Lord of his church. Great mischief has been done by confounding this election to office, which in its nature must be unconditional, with personal election to salvation, dependent upon faith and perseverance. St. Paul had an unconditional election to the same office from which Judas fell. He was a "chosen" vessel to be the apostle of the Gentiles. 2. The second kind of election is that of communities or bodies of people to eminent religious privileges, to accomplish, through their means, the merciful purposes of God in benefiting other nations. This is applicable to the Jews. "You only have I chosen of all the families of the earth." "The Lord thy God hath chosen thee to be a peculiar people unto himself, above all people that

are upon the face of the earth." This fact may in part account for the frequent and familiar use of the terms *elect*, *chosen*, and *peculiar*, in the New Testament, when the apostles are writing to the churches. This, however, does not explain fully the reason for the use of these terms. The abrogation of the *church-state* of the Jews, and the admission of Gentiles to an equality with Jews as the people of God, will account for the adoption of this phraseology. The reason of their peculiar existence, as a nation, ceased with the coming of Christ; for he was a light to lighten the Gentiles, as well as the glory of his people Israel. There was a new election of a new people of God, to be composed of Jews, not by virtue of their natural descent, but by faith in Christ; and of Gentiles of all nations, also believers, and placed on an equal ground with the believing Jews. See Rom. xi. 3. The third kind is personal election of individuals to be the children of God, and the heirs of eternal life. Our Lord says, "I have chosen you out of the world." St. Peter says, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Then election must take place in time, and must be subsequent to the administration of the means of salvation. Calling must precede election; and the "sprinkling of the blood of Christ," the application of the atonement, and the doctrine of the Spirit, must precede sanctification. Actual election cannot be eternal. If by election is meant the eternal *purpose of God* to choose men to salvation, as the result of their trust in Christ, we can see no objection to this. Mr. Wesley says, "I believe election means a divine appointment of some men to eternal happiness. But I believe this election to be conditional, as well as the reprobation opposite thereto. I believe the eternal decree concerning both is expressed in those words: 'He that believeth shall be saved, and he that believeth not shall be damned.' And this decree, without doubt, God will not change, and man

cannot resist. According to this, all true believers are in Scripture termed elect; as all who continue in unbelief are so long properly reprobates; that is, unapproved of God, and without discernment touching the things of the Spirit. Now, God, to whom all things are present at once, who sees all eternity at one view, 'callethe the things that are not as though they were;' the things that are not yet as though they were now subsisting. Thus he calls Abraham the 'father of many nations,' before even Isaac was born. And thus Christ is called 'the Lamb slain from the foundation of the world,' though he was not slain, in fact, till some thousand years after. In like manner, God calleth true believers, 'elect from the foundation of the world;' although they were not actually elect, or believers, till many ages after, in their several generations. Then only it was that they were actually elected, when they were made the 'sons of God by faith.' Then were they, in fact, 'chosen and taken out of the world;' 'elect through belief of the truth;' or, as St. Peter expresses it, 'elect according to the foreknowledge of God, through sanctification of the Spirit.'" Works, vol. x., p. 210.

ELECT LADY. 2 John 1. Bishop Middleton and others think that the term *elect* is the proper name of some eminent Christian lady, and should not have been translated; but should have remained thus, "The presbyter to the Lady Eclecta." Others have supposed that the term refers to the church in general, or to some particular church. But certainly there is no reason for supposing that St. John departs from his ordinary mode of address. He writes to an individual. Mr. Wesley says, "To the elect Kuria;" and assigns as the reason for not translating Kuria, that it was not customary to apply the title to any but the empress.

EL-ELOHE-ISRAEL, *God, the God of Israel*. The word **EL** radically means *strength*. It is a name of God, especially in poetry. In prose, it is more generally found with some adjunct. It enters into composition with a variety of words, such as Daniel, Penuel, Samuel, Othniel, El-

Bethel, &c. Jacob called the name of Shalem, where he rested soon after his wrestling with the angel, **EL-ELOHE-ISRAEL**. Gen. xxxiii. 18—20.

ELEMENTS. This word occurs in two senses in the New Testament. "The elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Pet. iii. 10. In other passages it is rendered, "rudiments," "first principles." See Gal. iv. 3, 9; Heb. v. 12; Col. ii. 8. It seems to have been believed anciently that all bodies consist of certain specific ingredients into which they may be resolved, although difference of opinion existed as to the number and nature of these primary constituents. The literal meaning of the word elements seems to be *aliments* from which things are made. It means, then, in St. Peter, *the constitution of this world*. In the other passages it is used in another sense. In Heb. v. 12, *rudiments*, the organized parts of which anything is framed, as the letters which form a word; and there is evidently a design in selecting the term: "When for the time ye ought to be *teachers*, ye have need that one teach you the first *principles*" (the letters of the alphabet). In Gal. iv. 3, the word means, that which is superficial and suited to the less informed; what was not designed to be permanent, but to give way to a complete knowledge of a further advanced period of study; the state of religious knowledge which subsisted both among Jews and Gentiles before Christ.

In Col. ii. 8, the rudiments of the world are so closely connected with philosophy and vain deceit, or an empty and deceitful philosophy, that they must be understood to include the dogmas of pagan philosophy, to which, no doubt, many of the Colossians, in their unconverted state, were attached. These included the worship of demons or angels as mediators, and abstinence from particular meats and drinks. Verses 18—23.

ELI, *raised up*. A high-priest of the Hebrews, and the first in the line of Ithamar, Aaron's youngest son. What occasioned the transfer from the line of Eleazar is not known: pro-

bably incapacity or minority on the part of the representative of the older line. It was a change in accordance with the express intimation of God's will. 1 Sam. ii. 27. He combined the office of judge with that of priest, and judged Israel forty years. 1 Sam. iv. 18. The only fault recorded concerning him was negligence in the discharge of his parental duties. He was either blind to the sins of his sons, or too indolent to punish them. Hophni and Phinehas made themselves vile, and he restrained them not. Their offences became so scandalous as to render the services of the tabernacle odious in the eyes of the people. God admonished him by Samuel, who disclosed the judgments which should come upon his house, 1 Sam. iii. 11—18, principally in consequence of his neglect of parental duties. The execution of the judgment was deferred a few years, but fell upon him at last with fearful severity. His sons carried the ark of God with them into battle with the Philistines, hoping by this means to secure the victory. The ark was taken, and his two sons slain. Eli, now ninety-eight years of age, hearing the intelligence, fell back and broke his neck. 1 Sam. iv. The capture of the ark seems to have been the calamity which was the immediate cause of his death. In the time of Solomon, Abiathar, who was of this line, was removed from office, and the line of Eleazar restored in the person of Zadok.

ELIAKIM. 1. An officer belonging to the court of Hezekiah, and one of those appointed to treat with the king of Assyria, who had laid siege to the city of Jerusalem. See 2 Kings xviii., xix. 2. The son and successor of Josiah, king of Judah: his name was changed to Jehoiakim. 2 Kings xxiii. 34. See **JEHOIAKIM**.

ELIAS. See **ELIJAH**.

ELIEZER, *help of the Lord*. The name is very common. It is the same as Eleazar, and was abbreviated to Lazar, hence Lazarus. 1. The person whom Abraham intended, before the birth of Isaac, to make his heir. Gen. xv. 2, 3. The common notion is, that he was Abraham's house-born slave, whom

he had adopted, and meanwhile his confidential servant, since he sent him into Mesopotamia to find a wife for Isaac. The difficulty is to reconcile this with his being "of Damascus." The general method of explaining this apparent discrepancy is by showing that "the steward of my house" explains "one born in my house is mine heir." The first phrase is literally "the son of possession of my house," that is, one who shall possess my house, my property, after my death: it is, therefore, the same in signification as the latter. It is then thus explained, "Behold, to me thou hast given no children: and not the son of my loins, but the son of my house," (that is, of my family, the son whom my house gives me, my heir-at-law,) "is mine heir." If this explanation be adopted, it relieves another difficulty as to Lot. Why should Abraham bestow his property on a servant in his house, when his nephew Lot had been, till a recent period, in the immediate neighbourhood? Indeed, some have been so pressed with the difficulty that they cut the knot, by assuming Lot and Eliezer to be the same person. 2. One of the sons of Moses born during the time that his father was an exile in the land of Midian. Exod. xviii. 4.

ELIHU, *God-Jehovah*. One of Job's friends, called the Buzite. Buz was the place of his nativity, and probably a city of Idumæa. Job xxxii. 2. He does not take part in the earlier discussions, but appears as a kind of arbitrator. He considers both parties wrong: Job for justifying himself, and the three friends for their unjustifiable censures of the venerable patriarch. They assumed that Job was a hypocrite; and that the sins in which he had been secretly indulging were now brought to light, and his sufferings were the judgments inflicted upon him as a punishment. Elihu shows that this assumption is rash and unfounded, and proceeds upon a limited view of God's providence. He does not hesitate to censure Job for many of his expressions, and puts him in mind of the infinite perfections of God, as a ground of confidence and submission. While

his language is firm and honest, it is often kind and sympathising. He appears to have had clear views of the method of salvation from sin; otherwise he could not have given utterance to the remarkable language, "If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness: then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom." Job xxxiii. 23, 24.

ELIJAH, *God-Jehovah*. An eminent prophet, a native of Tishbeh, a city of Gilead, beyond Jordan. In consequence of the silence of Scripture as to his birth and parentage, there have been many fanciful conjectures. Some have supposed that he was Phinehas, the grandson of Aaron; and others that he was a divine messenger who assumed the form of a man, to reform the wicked Ahab and his degenerate subjects. His designation, to correct the abuses of the times, and reform the wicked Jews, has by some been found in the word TISHBITE, which they have derived from the Hebrew SHUB, *to turn, to reform, or convert*. He first appears on the sacred page to predict a dreadful famine: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." 1 Kings xvii. 1. From the New Testament we learn these years were three and a half. Luke iv. 25; James v. 17. To what extent the famine reached we are not informed. We learn, however, that it did extend to Zarephath, a city of Zidon, in the country of Phœnicia, lying north-west of Canaan. When the famine began to spread desolation over the land, it is natural to suppose that Ahab and Jezebel would revenge on the prophet, as the supposed cause of their sufferings, the calamities they were enduring. Safe under the protection of the Almighty, he only follows the bidding of God, and escapes after God has said, "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded

the ravens to feed thee there." 1 Kings xvii. 3, 4. As to the precise locality of the prophet's retreat, there is nothing certainly known. The probability is, that it was not over the Jordan, that is, on the east, but on the westerly side. Dr. Robinson suggests it may be on the Wady Kelt, which is formed by the union of many mountain-streams west of Jericho. Others, however, place the retreat on the east of the river, a few miles below the ford of Bethshan. Many persons have been disposed to cavil at the means employed for the preservation of the servant of God. The word translated *ravens* is OREBIM, which signifies *merchants* in Ezek. xxvii. 27: some would thus interpret it here; others think it means *Arabians*, as in 2 Chron. xxi. 16; and others, the *inhabitants of Arabah*, a place near to Bethshan, Josh. xv. 6. There is *prima facie* evidence against all these conjectures. It is not likely that after Ahab had sent out parties to make a diligent search for Elijah, there would be any persons so reckless of their own safety as to harbour and feed a man whom the monarch deemed his bitterest enemy. Besides, it is probable, the feeling of enmity to Elijah would be entertained as well by the people as the monarch, if they deemed him the instrument of bringing on them the sufferings they were enduring. Admit the miraculous character of the event, and it is absurd to invent hypotheses to render it easy. It is unnecessary to show that these birds had means of acquiring flesh and bread, sufficient to meet the wants of this exiled man of God. The supposition that he retreated into the neighbourhood of the nests of ravens or rooks, and collected from their nests what he required, is kindred to that which converts ravens into Arabians: it only explains away the miraculous interposition of God. The language of inspiration is remarkably explicit: "I have commanded the ravens to feed thee." If it is asked, Where did these birds procure the food, and in sufficient quantities, to supply the wants of Elijah? our answer is, *We do not know*. But God is never at a loss to

effect his purposes. "The silver and the gold are his, and the cattle upon a thousand hills." We do not know how long Elijah remained here; but at length the brook dried up, and God said, "Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee." 1 Kings xvii. 9. Zarephath was situated on the north-west of Galilee, between Tyre and Zidon: consequently, a journey from Jericho or the neighbourhood would require Elijah to pass directly through the territories of Ahab; but he was safe. Having arrived at the gate, he found the widow gathering a few sticks to bake the last cake for herself and her son. He said to her, "Make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." The mother did as she was commanded, and the prediction was fully realised. Elijah found entertainment at the house of this widow, and during his abode with her the son sickened and died. This she seemed to charge upon the prophet. "Art thou come unto me to call my sin to remembrance, and to slay my son?" She might do this under the impression that the drought had been instrumentally caused by the prophet, and that their lives had been for awhile spared, only that a more fearful visitation might overwhelm them. Instead of expostulation and rebuke, the prophet restores the child to life. See 1 Kings xvii. 21—24. For the space of three years and a half, God had given Ahab and his people time to repent, but in vain. The prophet is now commissioned to return to active duty, and to make another effort to reclaim his sinful countrymen from destruction. Ahab is yet alive, and unreformed; Jezebel a wicked idolatress; and the priests and worshippers of Baal multiplied, and set upon their idols. Elijah first showed himself to Obadiah, who feared the Lord from his youth, and bade him tell Ahab, "Behold,

Elijah is here." Ahab came forth to meet him, and charged him with the blame of all the misery and wretchedness of the famine; to which the prophet boldly replied, that it was the fault of Ahab and his wicked house, that had sinned against God by their idolatries. The controversy to ascertain who was the troubler of Israel was decided in a most signal manner. The proposal was to summon the priests of Baal belonging to Jezebel's court, and those distributed through the land, and to slay two bullocks, and lay one on an altar for Baal, the other on an altar for Jehovah, and the God that should answer by fire, and consume the victims, should be acknowledged as Jehovah. The priests of Baal accept the challenge, the altar is reared, the sacrifice placed upon it; the blood flows; the incessant cry is uttered from morning to evening, "O Baal, hear us:" no fire fell, no god answered. Elijah rebukes their folly with the keenest irony and ridicule; and at last, it being evident that all their efforts to obtain the wished-for fire were useless, they give place to the man of God. His prayer is short; he has power with God: he reminds God of his covenant, of his truth: the fire came down, licked up the water, and consumed not only the bullock, but even the stones of the altar. The presence of God bows the stubborn hearts of the people to submission, and to acknowledgment of his authority, and they cry out, "The Lord, he is the God; the Lord, he is the God." The juggling priests are seized: their blood flows into the bed of the Kishon, which their idolatry had dried up. Meantime Ahab is bid to return home, for there would soon be an abundance of rain. Elijah prayed; James v. 18; a cloud is seen over the sea; it soon swells, and, driven by the wind, covers the heaven, and empties its refreshing and fertilising waters over the face of the country. Elijah hoped that such miraculous interpositions might soften the heart of even Jezebel; and, strengthened by God, accompanies Ahab to his palace on foot. But, alas! such indications of the power of God are lost upon a woman hardened in sin; and she plots to

take away the life of the man of God, because he had slain her prophets. And now the courage of this illustrious man seemed to falter: though he had opened and shut heaven; raised the dead; at Cherith and Zarephath had been favoured with the most signal proofs of the divinity of his commission; and had boldly and singly challenged the whole priesthood of Baal; had rebuked Ahab to his face, as the troubler of Israel; he quails before the vile and wicked Jezebel, flees into the wilderness, and longs for death. His altered state of mind arose, apparently, from the failure of his faith: he had anticipated great things as the result of these illustrious miracles; and when complete success did not crown this last effort to reclaim and reform Israel, he seemed to think there was no need to labour longer. He reached Beersheba, then fled into Arabia Petrea. Exhausted with fatigue, he threw himself down beneath a juniper-tree, and asked for death. An angel touched him, showed him a cake baked on the coals, and a cruse of water, and he ate and drank, and went in the strength of that meat forty days and forty nights, till he reached Horeb, the mount of God. Here he had visions of God: in the cave where he lodged, the voice of God was heard, saying, "What doest thou here, Elijah?" To which he replies that his zeal for the honour of God had provoked his countrymen against him; that the altars of God were demolished, the priests slain, and he only was left. God assured him he was mistaken: he had instruments in store to vindicate his quarrels. "I have reserved to myself seven thousand that have not bowed the knee to Baal." He is afterwards commanded to return to the wilderness of Damascus, to anoint Hazael king over Syria, and Jehu king over Israel, and to appoint Elisha his successor in the prophetic office. See 1 Kings xix.; 2 Kings viii. 7—15; ix. 1. Some time after this, Elijah appears before Ahab, to assure him that God would avenge the blood of Naboth, and that not only on himself, but his seventy sons should die, and

Jezebel should become meat for dogs. 2 Kings ix. 30, &c.; x. 7. Predictions which were literally fulfilled. We next hear of Elijah on the occasion of an impious act on the part of Ahaziah, the son and successor of Ahab. Having met with an accident, and fearing it might prove fatal, he sent to consult Baal-zebub, the idol-god of Ekron. The angel of the Lord tells Elijah to meet the messengers, and assure them that the king shall not recover. 2 Kings i. 3, 4. Suddenly reappearing before their master, he says, "Why are ye now turned back?" They answered, "There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the Lord, Is it not because there is not a God in Israel, that thou sendest to inquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die." Determined to punish Elijah for such an insult, he sent a captain and fifty men to bring him into his presence; but, lo! at Elijah's word, fire descends from heaven, and consumes the whole band. Another band is sent, and meets with similar punishment. A third is sent, the captain of which implored mercy at the hands of the prophet, and found it. The prophet accompanies him to Ahaziah: he repeats to the king what he had before said to his messengers, and Ahaziah accordingly dies. Elijah's last public efforts are expended on the schools of the prophets, at Bethel and Jericho. He made a circuit from Gilgal to Bethel, and from thence to Jericho. Understanding that God was about to translate him out of the world, and wishful to conceal the fact from Elisha, or to test his affection, he said, "Tarry thou here; for the Lord hath sent me to Bethel." His faithful friend refused to leave him. Fifty of the sons of the prophets followed at a distance. When they reached the Jordan, Elijah struck the waters, which were instantly divided, and they went over on dry ground. Elijah then asks what he shall do for Elisha. "I pray thee," said Elisha, "let me double

portion of thy spirit be upon me." Elijah answered, "Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." While engaged in discourse, angelic hosts, in the form of a fiery chariot, descended, and, in the sight of the fifty sons of the prophets and Elisha, Elijah is carried to heaven. At the wonderful sight, Elisha cries out, like a bereaved child, "My father, my father, the chariot of Israel, and the horsemen thereof." The mantle of the ascending saint fell upon his successor, and his prayer was answered: a double portion of his spirit accompanied it. The Old Testament closes with a promise that Elijah should appear again before the coming of the Messiah. Mal. iv. 5, 6. The Jews expected a literal accomplishment of these words; and when they saw the miracles of Christ, some said, "He is Elias." The fulfilment took place in John the Baptist, who came in the spirit of the previous reformer. "Elias," said Christ, "hath come already, and they have done to him what they listed." Elijah was present on the mount of transfiguration as the representative of the prophets, and Moses as the representative of the law, to do homage to Christ: they passed away with the voice of God, "This is my beloved Son, hear him;" for Jesus only was left.

Elijah was one of the most eminent and honoured of the Jewish prophets. His character is marked by a moral grandeur. He bursts upon our view without notice; he disappears by miracle. He wears the appearance of a supernatural messenger of heaven, who had one work to do, with which his mind is absorbed. His history is one of the most extraordinary on record, and is fraught with instruction.

ELIMELECH, *God the king*. A native of Bethlehem, husband of Naomi, and father of her two sons, Mahlon and Chilion. In the time of famine he withdrew to Moab, and died there. See Ruth i. 1-3.

ELIPHAZ, *God the strong*. 1. A son of Esau. Gen. xxxvi. 10. 2. One

of the friends of Job, who came to condole with him in his affliction. He was of Teman, in Idumæa; and as Eliphaz, the son of Esau, had a son called Teman, from whom the place took its name, there is reason to conclude that this Eliphaz was a descendant of the former. This view assumes that Job lived in the patriarchal age. He appears to have been the oldest of Job's friends: his language is more mild than that of the others. His share in the controversy occupies chapters iv., v., xv., xxii.

ELISABETH, *covenant God*. The wife of Zacharias, and mother of John the Baptist. Luke i. 5. She was a descendant of Aaron; and this remarkable and exalted character is given of her, and her husband, by the evangelist,—"They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." The name is the same as Elisheba. Elisheba was the wife of Aaron, and mother of the priestly family. Exod. vi. 23.

ELISHA, *God the saviour or deliverer*. The successor of Elijah: he was found in the act of ploughing by Elijah, who threw his mantle over him. This was a symbolical action, and indicated his being clothed with the Spirit. Under the divine influence he immediately left all, and consecrated himself to God's service. He was a native of Abel-meholah, a village in the tribe of Issachar, in Galilee. By reference to the article **ELIJAH**, it will be seen that he was with that eminent man when he was translated; that he caught his mantle and his spirit. When he returned from witnessing the ascension of Elijah, wishful that evidence should be imparted to others, as well as to himself, of the divinity of his commission, he struck the waters of Jordan, and they parted asunder and opened him a passage. The miracle so impressed the young men who had accompanied him, that they immediately recognised Elisha as their head and master. This divine authority was further confirmed by the miracle of sweetening the bitter waters. "Bring me a new cruse," said Elisha, "and put salt therein. And they

brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day, according to the saying of Elisha which he spake." 2 Kings ii. 20—22. He seems to have succeeded Elijah as the general superintendent of the schools of the prophets. As he was proceeding from Jericho to Bethel for the purpose of visiting them, some young people, probably idolaters, and instigated by idolatrous parents, mocked him, and poured ridicule on the miracle by which his predecessor had been removed. They were not only guilty of insult and rudeness, but of gross impiety and infidelity: they heaped dishonour on God, as well as upon his prophet. "Go up, thou bald head," said they. Instantly two she-bears issued from ■ neighbouring wood and destroyed them. The next notable miracle which he performed is recorded 2 Kings iii. 1—25. There we see that the very means by which a seasonable supply of water was provided to the armies of the kings of Israel, Judah, and Edom, proved the cause of the enemy's destruction. By the reflection of the light on the water miraculously provided, the Moabites thought it was blood, and that such ■ profusion of it could only have been occasioned by deadly strife among the allies: this induced them to run carelessly into the camp of the opposite party, by whom they were surprised, put to flight, and killed in great numbers. As Elisha returned, he was met by the widow of a prophet, who was involved in debt: her creditors threatened to take her two sons and sell them into bondage. See Lev. xxv. 39. Finding she had nothing but a pot of oil, the prophet directed her to borrow vessels of her neighbours, and pour the oil into them. Just as she poured, the oil multiplied till she had a sufficient quantity to pay her debts and save her children. 2 Kings iv. 1—7. As the prophet went frequently to Shunem, most probably to discharge his duty in the schools, he was

entertained by a matron at her house; a chamber was provided, and every accommodation afforded him. In return, Elisha promised her a son. The child was born and grew up, but, when out in the field with his father, was smitten with death. By the prayers of this holy man of God, he was restored to life. 2 Kings iv. 26—37. At Gilgal, during a famine, one of the sons of the prophets gathered wild gourds, which he put into the pot, and they were served up to Elisha and the other prophets. It was soon found that they were deadly poison. The death in the pot was counteracted by Elisha ordering a little meal to be sprinkled over the gourds. The next remarkable event in the history of Elisha is the healing of the leper Naaman, by bidding him wash in Jordan. 2 Kings v. See NAAMAN. We find the prophet soon after making iron to swim, and thus relieving one of the young students who had come with him to the Jordan, who was anxious to return the property he had borrowed. The king of Syria, being at war with the king of Israel, could not ascertain how all his designs were discovered by the enemy. He was told that Elisha revealed them to the king of Israel: he, therefore, sent troops to seize the prophet at Dothan; but Elisha struck them with blindness, and led them in that condition into Samaria. When they reached the city, he prayed that their eyes might be opened, and, after he had supplied them with something to eat and drink, sent them back to their master. Soon after this, Ben-hadad, king of Syria, having besieged Samaria, the famine became so extreme, that a certain woman devoured her own child. Jehoram, king of Israel, imputing these calamities to Elisha, sent a messenger to cut off his head. Elisha, who was informed of the design against his life, ordered the door to be shut. The messenger had scarcely arrived when the king himself followed, and made great complaints of the condition to which the town was reduced. Elisha answered, "To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of

barley for a shekel, in the gate of Samaria." Upon this, one of the king's officers said, "Behold, if the Lord would make windows in heaven, might this thing be?" The unbelief was punished; for the prophet answered, "Behold, thou shalt see it with thine eyes, but shalt not eat thereof;" and accordingly he was trodden to death by the crowd in the gate. At the end of seven years' famine, which the prophet had foretold, he went to Damascus, to execute the command which God had given to Elijah many years before, of declaring Hazael king of Syria. Benhadad being at that time indisposed, and hearing that Elisha was come into his territories, sent Hazael, one of his principal officers, to the prophet to consult him, and inquire of him whether it was possible for him to recover. The prophet told Hazael to tell his master, that the disease was not absolutely incurable; but God had made it known to him that it should terminate in death. 2 Kings viii. 7—15. The man of God then looked steadfastly upon Hazael, with grief depicted in his countenance, and tears flowing from his eyes, until Hazael asked the cause. The prophet told him of the many barbarous calamities which he would bring upon Israel when once advanced to power, as he soon would be by his elevation to be king of Syria. Hazael, though offended at the time at being deemed capable of such atrocities, did clearly fulfil these predictions. He murdered Benhadad, usurped the throne, and inflicted fearful miseries on the Israelites. For further particulars in Elisha's history, see 2 Kings ix., xiii. The last miracle wrought in connection with this illustrious man was this,—a dead body placed in his sepulchre, and in contact with his bones, was immediately quickened into life: symbolical of the living effect of the words of the prophets after they have been gathered to their rest. The prophets Elijah and Elisha are two of the most eminently holy and gifted men of whom we read. They greatly differ; one was more calm and tranquil than the other: their miracles differ, those of Elisha were characterized by mercy.

"There are diversities of operations, but the same Spirit worketh all in all."

The foregoing account is a bare outline of the incidents of the life of Elisha. The whole should be carefully read and studied. See 2 Kings ii. and following chapters. Many important and valuable reflections bearing upon the various particulars of his life may be seen in bishop Hall's "Contemplations."

ELISHAH. A son of Javan, Gen. x. 4, who appears to have given the name to the "Isles of Elishah," which exported fabrics of purple and scarlet to the markets of Tyre. Ezek. xxvii. 7. Supposing that the descendants of Javan peopled Greece, some have conjectured the name Elishah is to be met with in Elis, often applied to the whole of the Peloponnesus. Elishah and Hellas are also identified by some.

ELKOSH. The prophet Nahum is called an Elkoshite. Nahum i. 1. There was a village of this name in Galilee, in the time of Jerome; but the prophet was most probably born of Jewish exiles at Elkosh or Alkush, in Assyria, about thirty-four miles from Mosul, near Nineveh.

ELM. Hos. iv. 13. The Hebrew word ALAH, here rendered *elm*, is elsewhere translated *oak*.

ELOHIM. The usual appellation of the Deity in the original Scriptures of the Old Testament, which is constantly translated God. The etymology has been much contested, some making it a compound of EL and JAH, *the mighty Jah*: others deriving it from ALAH, *to enter into covenant by oath*, and thus signifying *the Being of sworn veracity*. The derivation generally adopted by Hebrew scholars is traced to a root now not occurring in the Hebrew, but found in the Arabic, meaning *to adore*: hence the object of adoration,—expressed by Schultens, *numen tremendum*. The word ELOHIM is plural, and is generally put in agreement with singular verbs, pronouns, and adjectives. A fair inference from this is, that the inspired writers intended to teach the trinity of persons in the unity of the Godhead. And this supposition is confirmed by what soon follows the use of it in the first verse of the Bible: "And God said, Let us make man

in *our* image, after *our* likeness." Gen. i. 26. The use of this plural form is not a little remarkable in the inspired books of a people who were separated from all other nations to bear a continual testimony against idolatry; a people whose whole system of religious, political, and domestic usages was calculated to be a perpetual preservative from polytheistic notions; and who were commanded to destroy everything that might recall the memory of idolatrous rites. Surely the language was not so poor that it could not furnish another term. The language was rich and copious, the names of Deity numerous and expressive, the singular form, **ELOAH**, of this very word existed, but the plural is used. The inference to a candid mind can only be, that this name **ELOHIM**, with its singular verbs, &c., is designed to teach the doctrine of the *tri-unity* of the Godhead.

ELOI, my God. One of the names of God is **EL**, which see. In Psal. xxii. 1, we read, "**ELI, ELI, My God, my God, why hast thou forsaken me?**" The exclamation of Christ is a quotation of these words, only uttered in the Syro-Chaldaic. Grotius assumes that this employment of **Ἐλωι**, by Mark, where Matthew uses **Ἥλι**, arises from the fact that the Gospel of Mark was used principally among churches of Jewish converts in the Babylonish dispersion, founded by St. Peter, who had a language partaking of the Chaldee.

ELON, oak, strong. A judge of Israel of the tribe of Zebulun. He was preceded by Ibzan, and followed by Abdon. He judged Israel ten years; but it is probable that, as the time of the administration of these three judges was twenty-five years, they were for a part of this time contemporary. Judges xii. 8—15.

ELUL. The sixth month of the Hebrew ecclesiastical year, and the twelfth of the civil year, which commenced with the new moon of September. Neh. vi. 15.

ELYMAS. The name is ordinarily derived from the Arabic **ALIMAN**, a wise man. In Acts xiii. 6—11, it is applied to a Jew, named Bar-jesus, who was smitten with blindness in

consequence of his opposition to Paul and Barnabas, and his attempts to dissuade Sergius Paulus from listening to the preaching of the word. Chrysostom thinks, that the clause "for a season" is designed to teach that the miracle was not more intended to punish the sorcerer than to convert the deputy.

EMBALM. The art of preserving the dead from putrefaction. It was much practised by the Egyptians, and adopted also by the Hebrews. Immediately upon the death of a person, a coffin was prepared, suited to the quality of the deceased. The upper part represented the person to be enclosed in it. A man of wealth or rank was distinguished by the figure on the cover of the coffin, and suitable decorations and embellishments were added. The price of the embalmers greatly varied, according to the circumstances of the deceased, and the character of their work. The highest sum paid was equivalent to £300. The process of embalming was as follows:—The dissector, with a sharp Egyptian stone, made an incision in the left side, and, for a while, secreted himself from the relatives, who held in detestation any who were considered to have disfigured the dead. The embalmer, who was a sacred officer, then drew out the brains through the nostrils with a hooked instrument; extracted the entrails through the aperture in the side, except the heart and kidneys, and washed them in palm-wine and other astringent drugs. The skull was then filled with similar drugs, and the body carefully washed and anointed repeatedly during thirty days, with oil of cedar, myrrh, cinnamon, and other spices, to prevent putrefaction. It was then put into salt for about forty days. So that when Moses says, that forty days were employed in embalming Jacob, he probably speaks of the forty days of his continuing in the salt of nitre; not including the thirty days engaged in the previous ceremonies; so that in the whole, they mourned for him seventy days in Egypt. Gen. l. 2, 3. When the body was taken out of the salt, it was washed, swathed with bandages dipped in myrrh, and closed

with gum. It was then returned to the relations, who enclosed it in a coffin, and either deposited it in a tomb, or kept it in their own houses. In subterraneous vaults in Egypt, mummies in great numbers have been found, many of which must have existed two or three thousand years.



The common people were embalmed by means of bitumen: with this the corpse and the bandages were besmeared. Sepulchres have been opened in which thousands of bodies, deposited in rows one upon another, have been found all preserved by means of bitumen. As to the circumstances of the burial of Christ, see BURIAL.

EMBROIDER. Exod. xxxv. 35. In the preparation of the tabernacle, God employed every variety of talent, and all kinds of offerings were presented to him. There must have been weaving-looms, spinning-wheels, instruments for cutting and polishing precious stones, anvils, hammers, furnaces, smelting-pots, with a great variety of tools of every description used in the construction and furnishing of this edifice. Among others who were skilled in the various arts were Aholiab and Ahisamach, who could *embroider* "in blue, and in purple, in scarlet, and in fine linen." Embroidery is the working in gold, silver, or silk thread, by the needle,

upon cloth, stuffs, or muslin, of various figures. The Israelites might have learned it in Egypt; though, in the account of the tabernacle, much of the skill of the artisans is ascribed to the teaching of God. "Cloth of wrought gold" was the production of the embroiderer. We read of "fine linen, and brodered work from Egypt." The gold-thread used on the occasion of making the tabernacle was probably first beaten out and then made into fine wire. The knowledge of the Israelites in the working of gold may be ascertained from the fact that the *golden calf* was dissolved by Moses, and mingled with water, which the idolaters were compelled to drink.

EMERALD. Exod. xxviii. 18; Ezek. xxvii. 16. The Septuagint renders it *ἄνθραξ*, *a burning coal*; a name which the ancients gave to several glowing red stones, resembling live coals. The general opinion is, that it was green, and to the brightness of the colour it owed its chief value. In Rev. xxi. 19, the word translated **EMERALD** is *σμάραγδος*, a name by which the ancients designated all gems of a pure green colour. Pliny says of it, "The sight of no colour is more pleasant than green; for we love to view green fields and green leaves; and are still more fond of looking at the emerald, because all other greens are dull in comparison with this. Besides, these stones seem larger at a distance by tinging the circumambient air. Their lustre is not changed by the sun, by the shade, nor by the light of lamps; but they have always a sensible moderate brilliancy." The Tyrians traded in these jewels, according to the testimony of Ezekiel.

EMERODS. The painful disease with which the Philistines were afflicted who dared to look into the ark. 1 Sam. v. 6, 12; vi. 17. There is a variety of opinion as to the nature of this disease. Some suppose the word *emerods* a corruption of *hemorrhoids*, and that, in addition to this, there was distressing dysentery. The opinion of Lichtenstein is, that the word rendered *mice*, (which were offered to avert the anger of the God of Israel,) means the venomous *sol-pugas*, a species of spider, but so large

as to resemble a mouse. These venomous creatures bite men, whenever they have opportunity; the bite causes swellings, which are called by the Hebrews *OPHALIM*, *emerods*. The cognate Arabic word means to *swell up with a tumour or hernia*.

EMIMS. The ancient inhabitants of the land of Canaan beyond Jordan, who were defeated by Chedorlaomer and his allies. Gen. xiv. 5. They were a warlike people, of gigantic stature, great and numerous, tall as the Anakims, and were accounted giants as well as they. Deut. ii. 10, 11.

EMMANUEL. See **IMMANUEL**.

EMMAUS. A village about seven and a half miles from Jerusalem, and principally noted as the scene of our Lord's interview with two of his disciples on the day of his resurrection. Luke xxiv. 13. El-Kubeibeh has been, by some geographers, connected with Emmaus; but it is too remote from Jerusalem, being nearly twenty miles distant, to answer the conditions of the sacred story.

EN, properly **AIN**, and means *a fountain*. It enters into the composition of many proper names of places.

ENCAMPMENTS. See **CAMP**.

ENCHANTMENTS. See **DIVINATION**.

ENDOR, *house-fountain*. A city of Galilee, assigned to Manasseh, where the witch resided whom Saul consulted a little before the battle of Gilboa. Josh. xvii. 11; 1 Sam. xxviii. 7. Bryant considers Endor to be derived from **EN-ADOR**, *the fountain of light, or oracle of the god Ador*; which oracle was probably founded by the Canaanites, and had never been totally suppressed. That such oracles existed in Canaan is clear. At these shrines, either as mock-oracles, contrived by a crafty and avaricious priesthood, to impose on the credulity and superstition of its followers; or, otherwise, as is most generally supposed, as the real instruments of infernal power, men having departed from the living God were permitted to be deluded. From Psal. lxxxiii. 9, 10, it appears that the defeat of Sisera, by the

troops of Barak, took place near to Endor.

ENGANNIM, *fountain of gardens*. The name was common to several towns, or places where water and gardens abounded. 1. A town in Judah, probably near Bethel. Josh. xv. 34. 2. A Levitical city in Issachar, Josh. xix. 21; xxi. 29: this is identified with the present Jenin, a town fifteen miles south of Mount Tabor, and described as a place of streams and gardens.

ENGEDI, *kid's fountain*. It is also called **HAZAZON-TAMAR**, or *city of palm-trees*, 2 Chron. xx. 2, probably from the great number of palm-trees growing in the neighbourhood. It was situated near the cities of the plain, on the border of the Dead Sea, about thirty miles south-east from Jerusalem. It is celebrated for its beautiful palm-trees, and its opobalsam, as well as its vines. The Scripture references to it are numerous. In the cave of Engedi David was secreted, when he had it in his power to slay Saul, but spared him. 1 Sam. xxiv. This cavern is said to be so capacious, that it is quite credible that six hundred men might be concealed in it, without being perceived by Saul when he entered. Similar caves are to be found in various parts of the Holy Land. Such were Adulam and Makkedah. Seetzen lays down the position of Engedi about half-way between the northern and southern extremity of the lake, on the western shore, much further to the south than previous topographers. Robinson gives an interesting account of his visit to 'Ain-jidy, the Engedi of the Scriptures. He says, "After a descent of forty-five minutes, we reached, at half-past three o'clock, the beautiful fountain, 'Ain-jidy, bursting forth at once a fine stream upon a sort of narrow terrace or shelf of the mountain, still more than four hundred feet above the level of the sea. The stream rushes down the steep descent of the mountain below, and its course is hidden by a luxuriant thicket of trees and shrubs belonging to a more southern climate." He says also, "I find no mention of Engedi in the historians of the Crusades; but Brocardus, about A.D. 1283, speaks of

the mountains of Engedi in such a way as to show that their character was then known. They were on the west side of the sea, lofty, and so precipitous as to threaten to fall down into the valley beneath; and were ascended by a pass. But the site of Engedi itself he seems to place above upon the mountains. Since that day no traveller appears to have visited this region until the present century. Succeeding writers copied Brocardus; and the imagination of the monks drew Engedi nearer and nearer to Bethlehem, until Quaresmius places it at six miles from Bethlehem, and seven from the Dead Sea, apparently on the way to Mâr Sâba. He speaks also of its vineyards as formerly connected with Bethlehem; and these are probably the same which Hasselquist regarded as the vineyards of Solomon at Engedi. The present name and site of 'Ain-jidy were first found out in 1806 by Seetzen, and are given on his map." Vol. ii., p. 209, &c.

WILDERNESS OF ENGEDI. 1 Sam. xxiv. 1. This was one of David's haunts, and doubtless was in the mountains bordering upon Engedi, and stretching westerly from the Dead Sea.

ENGINES OF WAR. The missiles used in war, with the exception of those hurled from the sling, were thrown either with the hand alone or by the aid of some elastic substances. Engines seem, however, to have been used at an early period. See 2 Chron. xxvi. 15; 2 Sam. xx. 15. The engines used by the Jews were similar to those used by western nations. A general name was *tormentum*, a word derived from *TORQUEO*, *to twist*; because the elasticity requisite to hurl the stone or other material was obtained by twisting hair, thongs, or vegetable fibres. The terms *balistæ* and *catapultæ* most frequently occur together in the accounts of sieges and military operations, because the two kinds of engines denoted by them were almost always used in conjunction. The *balista* was used to throw stones, the *catapulta* to hurl darts, especially the *falarica*, a kind of spear, four and a half feet long. The ram was used in destroying the lower parts

of the wall, the *balista* for overthrowing the battlements, and the *catapulta* to shoot any that appeared between them. Josephus gives some remarkable instances of the destructive power of the *balista*: it threw stones to the distance of a quarter of a mile. The various kinds of tormenta appear to have been invented a little before the time of Alexander the Great. When horse-hair and other materials failed, the women cut off their hair, and twisted it into ropes for engines. A very singular engine was used by the Greeks, called *HELEPOLIS*, *the taker of cities*. Its form was a square tower, each side about ninety cubits high, and forty-five wide. It rested on four wheels, each eight cubits high. It was divided into nine stories, the lower of which contained engines for throwing large stones; the middle range catapults, for throwing spears; and the highest, other machines for throwing smaller stones. It was manned with numerous soldiers. In subsequent ages we find the name of "*helepolis*" applied to moving towers, which carried battering-rams, as well as machines for throwing stones and darts. Towers of this description were used for destroying the walls of Jerusalem when it was taken by the Romans.

ENOCH, *dedicated*. 1. The son of Cain, in honour of whom the first city mentioned in Scripture is called Enoch. Gen. iv. 17. 2. The son of Jared, and father of Methuselah, Gen. v. 18, 21, born A.M. 622, and, to distinguish him from Enoch, the son of Cain, is called "the seventh from Adam." He was an illustrious instance of the power of godliness in a time of prevailing ungodliness; and while the generality were found walking after their own lusts, and boasting of the ungodly deeds which they committed, he humbly walked with God. The figurative expression by which his character and procedure are designated, does not refer merely to the upright and exemplary tenor of his life, and the attention which he paid to the outward duties of religion. He was reconciled to God, pardoned, sanctified, lived in the closest intimacy with God, and had the abiding inward

witness that God accepted him. "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." Enoch found the favour of God by a simple reliance on that one sacrifice which taketh away the sins of the world. His faith had respect to the promise of God; and thus did he, in opposition to the prevailing atheism and impiety, bear testimony not only to the first coming of the Saviour, but also to the second appearing of the Son of Man in the clouds of heaven. See Jude 14, 15. The prophecy of Enoch, recorded by Jude, and which he must have had either directly from God or by tradition, is a clear and awful description of the day of judgment, when the Messiah shall sit upon his throne to decide the final doom of mankind, according to the deeds done in the body. It is a certain intimation that the patriarchs were acquainted with the character of Christ. His character of judge is one part of his mediatorial office. It is one function of his kingship, and involves the knowledge of his prophetic and priestly character. Enoch's removal to heaven was miraculous. A change must have passed upon him equivalent to that which will invest these vile bodies with glory when Christ shall put forth that energy by which he subdues all things to himself. It was signally instructive to mankind. It taught the value and advantage of godliness; it disclosed immortality, and eternal life. There is an apocryphal Book of Enoch, from which it is said Jude quoted the passage alluded to above. It is an imitation, in many parts, of the style of the prophets. There is great doubt whether it was written at the time Jude composed his Epistle. Enoch was the first to enter heaven embodied; Elijah, in the Mosaic dispensation, followed; but Christ is the first-fruits of them that sleep. They had entered without dying. He was dead and buried, and took to heaven that same body which had lain in the grave.

ENON. See *ÆNON*.

ENOS. The son of Seth, and father of Cainan, born A.M. 235. Gen. iv. 26; v. 9. The sacred historian connects with his name a remarkable circumstance, illustrative of the times in which he lived: "Then began men to call upon the name of the Lord." The marginal reading is, "Then began men to call themselves by the name of the Lord." The meaning probably is, that in the time of Enos the true followers of God began to distinguish themselves, and to be distinguished by others, by the appellation of the *sons of God*. Those of the sons of Adam, among whom the worship of God was not observed, were distinguished by the name of the *children of men*. The opinion of the Jewish doctors is, that the Hebrew term means *began profanely to call*, or, that then profanation and idolatry began.

ENROGEL, *foot-fountain*. By the Targum rendered *fuller's fountain*, because the fullers trod their clothes there with their feet. It was near Jerusalem, on the boundary-line between the tribes of Judah and Benjamin. Josh. xv. 7; xviii. 16. It has been supposed to be the fountain of Siloam. Dr. Robinson, however, conjectures that it is rather what is now called, by the Frank Christians, "the well of Nehemiah," and, by the native inhabitants, "the well of Job." It is situated just below the junction of the valley of Hinnom with that of Jehoshaphat.

ENROLMENT. See CYRENIOUS.

EPAPHRAS. An eminent teacher in the church of Colosse, and denominated by St. Paul, "his dear fellow-servant," and "a faithful minister of Christ." Col. i. 7; iv. 12. He suffered imprisonment at Rome, and is generally supposed to have founded the church at Colosse.

EPAPHRODITUS, *handsome, agreeable*. A messenger from the church at Philippi to the apostle Paul, during his imprisonment at Rome. He was entrusted with the supplies which that generous people contributed for the apostle's support. Phil. ii. 25; iv. 18. On his return he was the bearer of the Epistle to the Philippians.

EPENETUS, *worthy of praise*. A Christian, resident at Rome, at the time when St. Paul wrote his Epistle to the church there. Rom. xvi. 5. He is called "the first-fruits of Achaia." Some MSS. read "Asia."

EPHAH. 1. A measure, both for things dry and liquid. In dry measure, it was equal to three pecks and three pints. In liquid measure, it was a bath, equal to seven gallons and four pints. 2. The son of Midian, and grandson of Abraham. Gen. xxv. 4. 3. A place or territory in Arabia, where the descendants of Ephah settled. Isai. lx. 6. It is there intimately connected with Midian.

EPHER. The second son of Midian, and brother of Ephah. Gen. xxv. 4. He dwelt beyond Jordan. 1 Kings iv. 10. There is a tradition mentioned by Jerome, that Epher made an incursion into Libya, conquered it, and called it "Africa."

EPHESIANS, EPISTLE TO THE. This Epistle is universally admitted to be from St. Paul, and, as it appears from various allusions, was written during his imprisonment at Rome. There is some disagreement as to the date, varying from A.D. 57 or 58, to 64. It has also been disputed whether it was written to the Ephesians. Some think it was meant for the Christians at Laodicea, and is the Epistle referred to by the apostle in Col. iv. 16; while others, following archbishop Usher, suppose it to have been a circular letter, intended for all the churches of Asia Minor. The evidence, however, that its inscription is genuine, is very clear, though it was, doubtless, intended for the benefit of all the churches of Asia. It is remarkable that, unlike the other Epistles of Paul, it contains no salutations: this has tended to confirm the conjecture that, although addressed to the Ephesians, it was designed to be a sort of circular Epistle. See Middleton. This has been pronounced the richest and noblest of all the Epistles. There is a singular fulness of matter, a depth of doctrine, a sublimity of metaphor, and a rapture of style, which render it a valuable treasure

to the Christian church. The apostle had no occasion in this Epistle to employ the language of rebuke, or to enter into any disputes or controversies with those to whom it was addressed. It is the overflowing of a heart full of love to God and Christ, as well as to those whom Christ loves. There is such a superabundant flow of thought and feeling, that it seems impossible to cast it into the ordinary divisions by which other Epistles and writings are marked. It almost spurns method. It seems to have been designed to confirm the Ephesian church in the true faith and practice of the Gospel, of which the apostle first shows the great end, that it was designed for all mankind, and that he was appointed the preacher of it to the Gentiles. Then, after expatiating on the love of God, the dignity of Christ, and the excellence of the Gospel, he warns his converts against the evil practices in which they had formerly lived, and which they had renounced; and while he guards them against errors, he establishes them in the great truths of the Gospel, fortifies their minds to contend for, and persevere in, the faith of Christ, and animates them in their Christian warfare. He then exhorts them to a zealous discharge of relative duties, and of others becoming their Christian profession.

EPHESUS. The capital of Ionia, in Asia Minor, a splendid and celebrated city. It was situated on the river Cayster, near the coast of the Icarian sea, and between Smyrna and Miletus. Under the Romans it was the capital of Pro-consular Asia, and bore the title, "the first and greatest metropolis of Asia." It owed much of its celebrity to the temple of Diana. This splendid edifice was seven times set on fire: one of the principal conflagrations happened on the day on which Socrates drank the hemlock, four hundred years before Christ; another, on the same night on which Alexander the Great was born;—this was the work of an incendiary, called Erostratus, who acknowledged that he had perpetrated this deed to acquire a name. It was, however, rebuilt and beautified, and

in the time of St. Paul retained much of its former grandeur; but so addicted were the inhabitants to idolatry and

magic, that it appeared as if the prince of darkness had fixed his seat there. See DIANA.



The apostle Paul came to this city, A.D. 55, being on his way to Jerusalem. Acts xviii. 19—21. During his short stay, he preached in a Jewish synagogue, and with so much success that he was desired to prolong his visit; but, as this was not practicable at that time, he engaged to return to them soon, which he did a few months after, and remained with them three years. Acts xix. 1; xx. 31. So signal was his success, that a numerous Christian church was collected, and many of the sorcerers, and other persons who had been addicted to necromancy and astrology, collected together their books and publicly burned them. How extensively they were in use may be gathered from the fact, that the price of them was fifty thousand pieces of silver. Ephesus was famed for its books, or *Ephesian letters*, which appear to have been a sort of magical formulæ, written on paper or parchment, and designed to be fixed on different parts of the body as amulets or charms. The growth and prevalence of the word were such that the craft of the principal artisans was in danger, and Paul was well nigh sacrificed to their rage. See DEMETRIUS.

Ephesus was one of the seven churches of Asia, to which special epistles were addressed in the Book of Revelation. After a commendation of

their first works, to which they were urged to return, they were accused of having left their first love, and threatened with the removal of the candlestick out of its place. Rev. ii. 1—5. The prophecy has been signally fulfilled. Its splendid temple, adorned with its one hundred and twenty-seven columns of Parian marble, each of a single shaft, and one of the seven wonders of the world, is no more. There are a few broken pillars and capitals; and the wreck of its magnificent theatre, of immense dimensions, may still be seen. A few corn-fields are scattered along the site of the ancient city; and towards the sea stretches out a pestilential marsh. The very sea has shrunk away from its solitary shores. The candlestick is removed; not a Christian dwells there. Dr. Chandler says, "The inhabitants are a few Greek peasants, living in extreme wretchedness, dependence, and insensibility; the representatives of an illustrious people, and inhabiting the wreck of their grandeur;—some the substructure of the glorious edifices which they raised; some beneath the vaults of the stadium, once the crowded scene of their diversions; and some in the abrupt precipice, in the sepulchres which received their ashes. Its streets are obscured, and overgrown. A herd of goats was

driven to it for shelter from the sun at noon, and a noisy flight of crows, from the quarries, seemed to insult its silence. We heard the partridge call in the area of the theatre and stadium. The glorious pomp of its heathen worship is no longer remembered; and Christianity, which has been here nursed by apostles, and fostered by General Councils, until it increased to fulness of stature, barely lingers on in an existence scarcely visible." Mr. Arundell visited the place in 1824, and confirms this account. He says, "The desolation was then complete: a Turk, whose shed we occupied, his Arab servant, and a single Greek, composed the entire population, some Turcomans excepted, whose black tents were pitched amidst the ruins. The Greek revolution, and the predatory excursions of the Samiotes, in great measure accounted for this desertion."

EPHOD. A garment of the priest, worn over the tunic and robe. It was a short cloak, covering the shoulders and breast, divided below the arm-pits into two parts, the anterior covering the breast and belly; the hinder the back. These were joined on the shoulders with clasps of gold, set with precious stones. On each stone were engraven six of the names of the children of Israel. It was furnished with a girde which bound it to the body. Exod. xxviii. 6—12. Samael wore an ephod, though he was only a Levite and a child. 1 Sam. ii. 18. And David, in the ceremony of removing the ark from the house of Obed-edom to Jerusalem, was girt with a linen ephod. 2 Sam. vi. 14. The ephod of Gideon is remarkable for having become the occasion of a new kind of idolatry to the Israelites. Judges viii. 27. Some are of opinion that this ephod was an idol; others, that it was only a trophy in memory of the signal victory obtained by Gideon, and that the Israelites paid a kind of divine worship to it. See also Judges xvii. 5; xviii. 17.

EPHEHATHA, *be opened*. The word which our Saviour pronounced when he cured a deaf and dumb man. Mark vii. 34. The word is Syro-

Chaldaic, and is derived from the Hebrew **PATHAK**, *to open*.

EPHRAIM, *fruitful*. 1. The younger son of Joseph, born to him in Egypt, but who received precedence over the elder brother from the blessing of the patriarch Jacob. Gen. xli. 52; xlviii. 17—19. That blessing was a formal adoption of Manasseh and Ephraim, as sons of Jacob, in the place of their father; the design of this act being to give Joseph, through his sons, a double portion in the inheritance of the tribes. Thus the descendants of Joseph formed two of the tribes, whereas every other of the sons of Jacob counted only as one. This arrangement makes thirteen tribes; but the number twelve is retained, either by excluding the tribe of Levi, which has no territory, when Ephraim and Manasseh are separately mentioned; or, by counting these two together as the tribe of Joseph, when Levi is included in the account. It is questionable whether, in consequence of their high descent, the posterity of Manasseh and Ephraim were identified with the inhabitants of Goshen, before the introduction of a new dynasty in Egypt, or, as the Scripture expresses this change, till another king arose that "knew not Joseph."

2. **TRIBE OF EPHRAIM.** One of the most fertile parts of Canaan, occupying the centre of the country, was assigned to this tribe in the general distribution. It extended from the Mediterranean sea on the west, to the Jordan on the east; on the north it was bounded by the half-tribe of Manasseh; and on the south by Benjamin and Dan. This included what, in a subsequent division, was called Samaria. Within its limits, the tabernacle and the ark were deposited, at Shiloh. This sacerdotal establishment would become a centre of attraction to the other tribes, and tend to increase its wealth and population. There are several indications of the haughty and domineering spirit of the Ephraimites, Josh. xvii. 14; Judges viii. 1—3; xii. 1, before the establishment of the regal government; but the enmity is seen much more clearly after the establishment

of the monarchy. The whole kingdom of Israel is occasionally called Ephraim, after the revolt of the ten tribes, and especially in reference to the rivalry that existed between Judah and Ephraim.

3. **EPHRAIM** is a city to which Jesus withdrew a little while before his passion, in consequence of the persecution which followed the miracle of raising Lazarus from the dead. John xi. 54. It is placed, by Eusebius, eight Roman miles north of Jerusalem. Perhaps it is the place mentioned 2 Chron. xiii. 19.

4. **EPHRAIM** is a group of mountains in central Palestine, south of the plain of Esdraelon, occupying the central part of the southernmost border of this tribe, and stretching southward into the tribe of Benjamin. The valleys amidst these mountain-ranges were very fertile, consisting of pastures well watered and covered with rich herbage.

5. **EPHRAIM, FOREST OF.** This was the place where Absalom lost his life, 2 Sam. xviii. 6—17, and was situated east of the Jordan. How it acquired this name is not known. Some conjecture that it arose from the slaughter of the Ephraimites in this neighbourhood in the time of Jephthah, Judges xii. 4—6; others assume that it was because the Ephraimites were accustomed to bring their flocks into the neighbourhood for the purpose of pasturage.

EPHRATAH. Psal. cxxii. 6. Another name for Ephraim. 1 Sam. i. 1. The Ephrathites of Bethlehem-Judah are mentioned Ruth i. 2. It is the same as Bethlehem. Gen. xxv. 16, 19. See **BETHLEHEM**.

EPHRATH. The second wife of Caleb, and mother of Hur. 1 Chron. ii. 19. It was probably from her that the city had its name where Christ was born.

EPHRON. A Hittite resident in Hebron, who sold to Abraham the cave and field of Machpelah for a family-grave. Gen. xxiii. 8—17.

EPICUREANS, helping. A sect of Grecian philosophers, who derived their name from Epicurus, their founder. He was born at Gargettus, in Attica, B.C. 344. He was a man

of literary distinction, and, after he had improved his mind by study, travel, and other means, he came to Athens, when in the thirty-sixth year of his age, and there fixed his residence. The city was at the time the resort of learned men of various sects of ancient philosophers. With their doctrines and principles Epicurus made himself acquainted; and, by comparing them together, and exercising his own independent judgment, he formed a system which he was anxious to promulgate in the capital of Greece. His grave and agreeable manner, and his virtuous conduct, soon drew together a large number of disciples and followers. His mansion was situated in a pleasant garden, where he chiefly continued to reside, and prosecute his labours, as a philosophical teacher, with little interruption till the period of his death, B.C. 271.

The principal points in Epicurus's physics were, that nothing can ever spring from nothing, nor can anything return to nothing. The universe always existed, and will always remain, for there is nothing into which it can be changed. There is nothing in nature but body and space. Body is that which possesses the properties of bulk, figure, resistance, and gravity; it is that which can touch and be touched. Space or vacuum, destitute of the properties of body, incapable of action or passion, is the region which is, or may be, occupied by body, and which affords it an opportunity of freely moving. The existence of bodies is attested by the senses. Besides these two, no third thing can be conceived. But the existence of qualities is not precluded, because they have no existence except in the bodies to which they belong. The universe, consisting of body and space, is infinite. Bodies are infinite in multitude; space is infinite in magnitude. The universe is immovable, because there is no place beyond it into which it can move. It is also eternal and immutable, since it is liable to neither increase nor decrease, to production nor decay. Nevertheless, the parts of the universe are in motion, and are

subject to change. All bodies consist of parts which are either simple principles, or may be resolved into such. These first principles or atoms are divisible by no force, and therefore must be immutable. The following may be regarded as a summary of his ethics :—

“The end of living, or the ultimate good, which is to be sought for its own sake, according to the universal opinion of mankind, is happiness ; which men generally fail of attaining, because they form wrong notions of the nature of happiness, or do not use proper means for attaining it. The happiness which belongs to man, is that state in which he enjoys as many of the good things, and suffers as few of the evils, incident to human nature, as possible ; passing his days in a smooth course of permanent tranquillity. Perfect happiness cannot possibly be possessed without the pleasure that attends freedom from pain, and the enjoyment of the good things of life. Pleasure is in its nature good, and ought to be pursued ; and pain is in its nature evil, and should be avoided. Besides, pleasure or pain is the measure of what is good or evil in every object of desire or aversion. However, pleasure ought not in every instance to be pursued, nor pain to be avoided ; but reason is to distinguish and compare the nature and degrees of each, that the result may be a wise choice of that which shall appear to be, upon the whole, good. That pleasure is the first good, appears from the inclination which every animal, from its first birth, discovers to pursue pleasure and avoid pain ; and is confirmed by the universal experience of mankind, who are incited to action by no other principle than the desire of avoiding pain or obtaining pleasure. Of pleasures there are two kinds ; one consisting in a state of rest, in which both body and mind are free from pain ; the other arising from an agreeable agitation of the senses, producing a correspondent emotion in the soul. Upon the former of these, the enjoyment of life chiefly depends. Happiness may, therefore, be said to consist in bodily ease, and mental tran-

quillity. It is the office of reason to confine the pursuits of pleasure within the limits of nature, so as to attain this happy state ; which neither resembles a rapid torrent, nor a standing pool, but is like a gentle stream that glides smoothly and silently along. This happy state can only be attained by a prudent care of the body, and a steady government of the mind. The diseases of the body are to be prevented by temperance, or cured by medicine, or endured tolerably by patience. Against the diseases of the mind, philosophy provides sufficient antidotes : the virtues are its instruments for this purpose ; the radical spring of which is prudence, or wisdom ; and this instructs men to free their understanding from the clouds of prejudice, to exercise temperance and fortitude in the government of themselves, and to practise justice towards all others. In a happy life, pleasure can never be separated from virtue.” The followers of Epicurus, however, degenerated into mere sensualists, — an effect which could only result from a system which denied a supreme God, and excluded from all concern with the affairs of men even those divine natures which it allowed to exist. This sect is mentioned Acts xvii. 18.

Modern writers have given very different views both of Epicurus and of his system. President Edwards calls him “that father of atheism and licentiousness.” Sir James Mackintosh says, “The moral character of Epicurus was excellent ; no man more enjoyed the pleasures, or better performed the duties, of friendship. The letter of his system was no more indulgent to vice than other systems.” Edwards is wrong, so far as the moral character of Epicurus is concerned. The difference in writers arises from this circumstance : some view the system in its original statement, and others as it has been subsequently corrupted into a scheme of mere animal pleasure and unrestrained sensuality. The system was a modification of atheism. Everything of providence, or of the superintendence of the divine Being over human affairs, being denied, there was, of course, no

higher principle brought into exercise than the mere consideration of present results. In this system, happiness means merely the enjoyment of present pleasure and the absence of present pain; and, instead of comprehending in the estimate of it the whole of our immortal being, it was confined to the brief period of man's earthly life. According to this system, there is nothing in virtue that renders it virtue, besides its experienced conduciveness to human happiness. Instead of virtue being something independently and in its own nature good, from which effects result in correspondence with its nature, its goodness is sought exclusively in the effects themselves; these alone being what constitutes any action virtuous or the contrary: so that we are furnished with the anomalous sentiment, that a steady course of virtue produces the greatest amount of happiness, as if the virtue were something possessing a specific character of its own, something in itself good, independently of the happiness produced by it; while yet, in the theory, its conduciveness to the production of happiness is that which alone constitutes it virtue.

All the systems of ancient philosophers are radically defective. They leave out the doctrine of man's fallen nature. They recognise not the first principle of all true morality. They know nothing of man's restoration to the image of God. Let us be thankful for the word of God, that certain light to our feet, and lamp to our paths.

EPISTLES. 2 Pet. iii. 16. A term applied to certain portions of the New Testament Scriptures. They are inspired letters of admonition and direction, addressed by the apostles, or first teachers of Christianity, to churches or individuals. They were not, however, designed for their exclusive benefit; but were intended to be the means of rebuke, instruction, guidance, and encouragement of all Christian churches and individuals to the end of time. It was natural for the apostles, after they had planted a church in any place, and had gone into other districts to preach Christ,

to feel deep anxiety for the welfare of their spiritual children left behind: they therefore thus address their converts by letter, and remind them of the doctrines and injunctions they had received, and expound more fully, and for the permanent benefit of the church of Christ, the evidences, doctrines, duties, and institutions of the Christian faith. The Epistles should be regarded as the more full and perfect development of Christian truth, as found in the Gospels and Acts of the Apostles. It has been the device of heretics to endeavour to separate what God has thus joined together. The Socinian cry has been, "Not Paul, but Jesus:" as though Paul could teach anything contrary to Jesus. The Epistles illustrate, apply, and enforce the truths taught in the parables and conversations of Christ, but teach many of those things which the disciples were not able, when Christ was alive, to receive, and the existence of which depended upon the death and ascension of Christ, as well as on the mission of the Holy Ghost. Some of the Epistles are addressed to churches, and others to individuals; while a third class have received the name "catholic,"—according to some, because they were a circular meant for several churches, or because they were intended for the whole of Christ's church, or on account of their contents being of catholic or general interest. The name is not of inspired origin, and therefore of no special importance. Of the Epistles, Paul wrote fourteen; James, one; Peter, two; John, three; and Jude, one. The separate Epistles are more particularly noticed under the name of the author, or of the churches or persons to whom they were addressed. The letters of Paul may be chronologically arranged into those written before his imprisonment at Rome, and those written during or after it. In our Bibles his Epistles are not arranged chronologically, but probably according to the stations of the communities to whom they were addressed; and conclude with the letters to the two bishops, and a private letter to Philemon. The difficulties of the Epistles were felt in early

times. St. Peter says, 2 Pet. iii. 16, in Paul's Epistles are *some things hard to be understood*. Let us not forget that there is a divine teaching. There is wisdom from above. The entrance of God's word giveth light. Let a man find his way to the mercy-seat, confess his ignorance, cry mightily for the Spirit's influences, and he will receive an understanding in God's word, much better than a large apparatus of grammars and lexi-

cons, or a critical knowledge of ancient languages, could impart. There are certain moral qualifications requisite to understand these hard things. "The meek will be guide in judgment." We furnish below a list of the Epistles, of the places where they were supposed to be written, and of the date of each, as far as the time has been ascertained. The arrangement is that of *Lardner*.

Epistle.	Place where written.	Year of our Lord.
1 Thessalonians,	Corinth,	52
2 Thessalonians,	Corinth,	52
Galatians,	Corinth or Ephesus,	{ near the end of 52
1 Corinthians,	Ephesus,	{ or beginning of 53
1 Timothy,	Macedonia,	{ the beginning of 53
Titus,	Macedonia, or near it,	56
2 Corinthians,	Macedonia,	before the end of 56
Romans,	Corinth,	about October, 57
Ephesians,	Rome,	about February, 58
2 Timothy,	Rome,	about April, 61
Philippians,	Rome,	about May, 61
Colossians,	Rome,	before the end of 62
Philemon,	Rome,	" " 62
Hebrews,	Rome, or Italy,	" " 62
		in spring of 63

The subjoined table contains the dates of the Catholic Epistles, and also the places where they were written:—

Epistle.	Place where written.	Year of our Lord.
James,	Judæa,	{ 61
1 Peter,	Babylon,	{ or beginning of 62
2 Peter,	Uncertain,	64
1 John,	Ephesus,	64
2 John,	Ephesus,	about 80
3 John,	Ephesus,	between 80 and 90
Jude,	Uncertain,	between 80 and 90
		64 or 65

The dates in some cases are uncertain, and also the places from which some Epistles were written. The Epistles of Peter are said to have been written at Rome, which begs the question as to whether Peter ever was at Rome. St. Peter says, "The church which is at *Babylon* saluteth you." And we have no right to assume that this name is used *mystically*.

ERASTUS. Rom. xvi. 23. The chamberlain of the city of Corinth, when St. Paul wrote his Epistle to the Romans. The office was that of city-treasurer or steward, an officer

of great dignity in ancient times. He followed Paul to Ephesus, and thence went to Macedonia, Acts xix. 22; and afterwards returned to Corinth, 2 Tim. iv. 20.

ERECH. A city in the plain of Shinar, the beginning of Nimrod's kingdom. Gen. x. 10. Bochart seeks the name in Aracca, or Aracha, of the old geographers, which was on the Tigris, on the borders of Babylonia and Susiana. This is supposed to be the same city which Herodotus calls *Arderikka*. Col. Taylor, however, finds the place in the ruins of

Irak, or Irka: these ruins are some miles east of the Euphrates, midway between the site of Babylon and its junction with the Tigris.

ESAIAS. *Isaiah*. Matt. iii. 3.

ESAR-HADDON. The son and successor of Sennacherib, in the kingdom of Assyria. He is called Sargon, or Saragon, *Isai*. xx. 1. He reigned twenty-nine years. He made war with the Philistines, and took Azoth, by Tartan, his general; he attacked Egypt, Cush, and Edom. *Isai*. xx.; xxxiv. He sent priests to the Cuthæans, whom Shalmaneser, king of Assyria, had planted in Samaria, instead of the Israelites. He took Jerusalem, and carried Manasseh to Babylon. He is the Sardanapalus of profane history.

ESAU. The meaning of the name is doubtful. It signifies either *covered with hair*, or *one who does*; an actor, or agent. He was the oldest son of Isaac and Rebekah. *Gen*. xxv. 24—26. His name, EDOM, (*red*,) was given him from the red pottage which he asked of Jacob. The sacred history seems to assign the reason for his name Esau: when Rebekah was delivered, the child that was born first was "red, all over like a hairy garment; and they called his name Esau." Jacob was his twin brother. The life of a hunter, to which Esau was devoted, is one of hardship and uncertainty. Having returned, on one occasion, unsuccessful from the chase, and exhausted for want of sustenance, he found his brother preparing a dish of pottage, and begged that he might share the meal. Jacob saw the circumstances of exigency in which Esau was placed, and asked no less a price for the meal than his birthright. Esau, urged by the cravings of hunger, profanely sold it, and confirmed the contract by the sanction of an oath. *Gen*. xxv. 29—34. At the age of forty, Esau married two wives, Judith and Bashemath; and greatly displeased his parents by these alliances, because he intermingled the blood of Abraham with that of Canaanite aliens. Jacob, on another occasion, by artifice, deprived his brother Esau of the paternal blessing; and the result was

a settled hatred and purpose on the part of Esau to take away his brother's life. This was prevented by the flight of Jacob. Many years after, on the return of Jacob from Padan-aram, these brothers were reconciled, and they seem ever afterwards to have lived on terms of affection. They met again at their father's funeral. Esau was ardent and impetuous, as well as generous and frank, in disposition. The system of theology which makes Esau a type of the reprobate, and Jacob a type of the elect, is well nigh exploded. As to the selling of the birthright, we may observe, that the conduct of Rebekah and Jacob was highly sinful and reprehensible, in endeavouring to bring about the purpose of God by unworthy means. The conduct of Esau was wanton and profane. He might surely have supplied his wants in a short time, without parting with a boon, the value of which he seemed scarcely to comprehend. The birthright was spiritual; and Esau therefore despised spiritual things. The church of God was to be established in the line of the first-born, and in that line the Messiah was to come. When the apostle says, "He found no place of repentance, though he sought it carefully with tears," we are to understand that Esau could not induce Isaac to repent or change his purpose, though he wept bitterly, and entreated him to do it.

ESDRAELON, PLAIN OF. This plain is in the tribe of Issachar, and extends east and west from Scythopolis to Mount Carmel. It is also called the Great Plain, the Valley of Jezreel, the Plain of Esdrela. It is the largest plain in the Holy Land, extending quite across the country, from Mount Carmel and the Mediterranean sea to the southern extremity of the Sea of Galilee, about thirty miles in length, and twenty in breadth. It is a fertile district, abounding in pasture; on which account it has been selected for the purpose of encampment by almost every army that has traversed Palestine. It was here Sisera encamped; and across this plain he was chased by Barak, from Mount Tabor to the river Kishon. Here Josiah,

king of Judah, fell, fighting against Necho, king of Egypt. 2 Kings xxiii. 29. Here the Midianites and the Amalekites, who were "like grasshoppers for multitude, and their camels without number, as the sand of the sea," encamped when they were defeated by Gideon. Judges vi. Modern travellers say, that before the verdure of spring and early summer has been parched up by the heat and drought of the summer and autumn, the view of the great plain is, from its fertility and beauty, very delightful. In June, yellow fields of grain, with patches of millet and cotton interspersed, chequer the landscape like a carpet. The plain itself is almost without villages; but there are several on the slopes of the enclosing hills, especially on the side of Mount Carmel.

ESHBAAL. 1 Chron. viii. 33. The fourth son of Saul, generally called ISHBOSHETH. The word BAAL, the name of an idol, was not pronounced by scrupulous Jews: they substituted BOSHETH, *confusion*. Instead of Mephibaal, they said Mephibosheth; instead of Ishbaal, Ishbosheth. 2 Sam. ii. 8.

ESHCOL. 1. One of Abraham's allies, who dwelt in the plain of Mamre, and accompanied him in the pursuit of Chedorlaomer, and the other kings who had pillaged Sodom and Gomorrah, and carried away Lot. Gen. xiv. 13, 24. 2. The name of a valley in which the Hebrew spies obtained the fine clusters of grapes, which they carried back, "borne on a staff, betwixt two men." The grapes were unusually large and heavy; but this mode of carrying them seems to have been adopted, not because of the impossibility of their being carried by one person, but to prevent them being bruised in the journey. It may be presumed that the valley took its name from the chief above referred to, and therefore is situated in the neighbourhood of Hebron. The valley through which lies the commencement of the journey from Hebron to Jerusalem is that of Eshcol, and abounds with vineyards and oliveyards.

ESHTAOL. A town situated in

the valley of Judah, though afterwards in the possession of Dan. Judges xiii. 25; xvi. 31. Probably situated south-east of Askelon.

ESHTEMOA. Josh. xxi. 14. A town assigned to the house of Aaron, and situated in the southern part of Judah.

ESPOUSE. This was the ceremony of betrothing, or coming under obligation for the purpose of marriage; and was a mutual agreement between the parties, which usually preceded the marriage some time. The espousals frequently took place years before the parties were married. See BETROTH.

ESSENES, called also ESSÆI. The derivation of the name is uncertain. Philo derives it from ἅγιος, *holy*. Some have found its origin in the Chaldee word for "to heal;" supporting their opinion by the fact that the Essenes were a class of men who professed to heal both the body and the mind. Others give the preference to a Syriac origin, signifying "pious." The Essenes were a Jewish religious sect, never numerous, and but little known; directly opposite to the Pharisees, with respect to reliance upon tradition and their scrupulous regard to the ceremonial law, but pretending, like them, to great sanctity of manners. They existed in the time of our Saviour, and, though not mentioned in the New Testament, are supposed to be alluded to by St. Paul in his Epistles to the Ephesians and Colossians, and in his first Epistle to Timothy. They believed in the providence of God, in the immortality of the soul, and in future rewards and punishments; but they gave a mystical interpretation to Scripture. The following particulars constituted their mode of life. They admitted only grave or aged men into their society; had a community of goods and provisions; practised celibacy; lived an austere life, enduring much fatigue, and using coarse food and clothing; they exercised no art or trade by which mankind could be injured, or vice cherished; attended to stated periods for prayer, in a prescribed form; observed the Sabbath somewhat superstitiously; were eminently zealous

in piety, beneficence, and hospitality; loved solitude and silence; required of their disciples a probation of four years; punished delinquents with severity; avoided lawsuits, contentions, and disputations, and, therefore, were not troublesome to our Lord. Their simple manner of life lengthened their days. Some writers, who favour Popery, have transformed them into monks. A long account of this sect may be found in Josephus. Pliny seems to have been greatly impressed with them. He says: "They dwell along the Dead Sea, avoiding such proximity to its waters as would be hurtful. They are a solitary people, and more wonderful than any other, as they are without females, emancipated from sexual intercourse, having no money, dwellers amid palm-groves. Their community is daily renewed by new comers, —persons who are weary of life, and who flee to their retreats from its stormy waves. Thus a people, among whom a birth is never known, remains (incredible as it may appear) unimpaired through successive ages: so prolific to them is the weariness of life which is felt by others." The Therapeutæ were a distinct branch of the Essenes. The Essenes were Jews who spoke Aramean; the Therapeutæ were Greek Jews. The former lived in Palestine, the latter in Egypt. The Therapeutæ were more rigid than the Essenes, since the latter, although they made it a practice to keep away from large cities, lived, nevertheless, in towns and villages, and practised agriculture and the arts, with the exception of those arts which were made more directly subservient to the cause of war. The Therapeutæ, on the contrary, fled from all inhabited places, dwelt in fields, deserts, and gardens, and gave themselves up to contemplation. They both held their property in common; and those things which they stood in need of for the support and the comforts of life, were distributed to them from the common stock. The candidates for admission among the Essenes gave their property to the society; but those who were destined for membership with

the Therapeutæ left theirs to their friends.

ESTHER, or HADASSAH. The former is the Persian name, the latter the Jewish. The Hebrew name means *a myrtle*. Gesenius quotes from the Targum on Esther these words: "She is called Esther from the star Venus, which in Greek is ASTER." He then points to the Persian word SATARAH, *star*, as that of which Esther is a Syro-Arabian modification. Her name seems to mean *the star of good fortune*. It was the custom of eastern monarchs to change the names of individuals when they were first elevated to important stations, or attracted public notice. The names of Daniel and his companions were changed. So also was Joseph's, when he was elevated to the second place in Egypt. Esther was a Jewish damsel, of the tribe of Benjamin, born during the exile, and whose family did not avail itself of the permission to return to Palestine, under the edict of Cyrus. Her father's name was Abihail, but she was brought up by her cousin Mordecai. Her history is one of the most remarkable, and impressively teaches the great doctrine of providential agency, showing how God brings about the deliverance and prosperity of his people by the most unlikely means, making even the wrath of man to praise him. The following is a brief summary of her history. Ahasuerus, the reigning monarch, divorced his queen Vashti, because of her becoming spirit in refusing to submit to an indignity, which a compliance with his commands, while at a drunken revel, involved. By his officers search was made through the empire for the most beautiful maiden, as her successor. A selection of young women, of surpassing beauty, was made, who were placed in the royal harem, in order that the final choice might be with the king himself. That choice fell upon Esther, who was advanced to an elevated station. She was, by the king himself, decked with the royal diadem. The nuptials were celebrated by a magnificent feast, the bestowment of splendid gifts, a general amnesty to prisoners, and a relaxation

of tribute to his subjects. Her Jewish origin was not at that time known. The reason for keeping it secret seems to have been that, if it had been known, it might have created dissatisfaction and jealousy among the Persian nobles and subjects. When she avowed her origin to the king, she seemed to be included in the doom of extirpation, which a royal edict had pronounced against all the Jews in the empire. This circumstance enabled her to turn the royal indignation against Haman, the Agagite, at this time the prime-minister, and a great favourite with the king. An edict, to extirpate the whole race, had been obtained from the king, in consequence of the resentment of Haman against Mordecai. The latter disclosed the whole plan to the queen, who had been for some time, perhaps in consequence of the secluded lives which eastern women are compelled to live, ignorant of the edict. He engaged her to use her influence in behalf of his countrymen. Having spent three days in humiliation and prayer before God, while her friends were similarly engaged, she arrayed herself in more than customary grandeur, and ventured to appear in the presence of Ahasuerus. At the first interview she said nothing of her grief. She merely requested the presence of the king and of Haman at a banquet she had prepared for them. At the banquet she still refrained from presenting her petition, only requesting their presence at a banquet the next day. The king and Haman consented. During that night the thoughts of both were engrossed about the same person, Mordecai. The king was endeavouring to devise some means of honouring him, in consequence of the discovery of a plot by which his life had been saved. Haman was scheming his destruction; and, maddened with rage, already, by anticipation, saw his carcass affixed to the gibbet he had prepared for him. On the morrow, when Haman thought to have obtained the king's consent to the death of Mordecai, he was compelled to lead the captive Jew through the city, and to proclaim

before him, "Thus shall it be done to the man whom the king delighteth to honour." Esther now ventured to tell the king the extent of the threatened destruction, and to announce the guilty author. She succeeded. The royal indignation was turned against Haman. He was hanged on the very gallows he had prepared for Mordecai; his estate was given to the queen, and his office and honours bestowed on Mordecai, of whose relationship to Esther the king was now, for the first time, informed. Esther requested that the edict might be cancelled. Counter letters were issued, as the decree could not be revoked, authorising the Jews to defend themselves, and to resent any attack upon their lives or their property. Thus the evil was counteracted, if not entirely prevented; and the Jews "had light and gladness, and joy and honour." In Shushan alone, five hundred of their enemies were slain, among whom were the ten sons of Haman. At the request of Esther, the same privilege was given on the succeeding day to the Jews in Shushan, the palace. On that day three hundred fell under the hand of the Jews. In the provinces, in which the liberty of the Jews to defend themselves was confined to one day, seventy-five thousand of their foes fell. The feast of PURIM was instituted to commemorate this deliverance, so called because of the *PUR*, *lot*, by which Haman determined the period for the perpetration of his diabolical purpose. The objections against the book of Esther, in consequence of the follies, wickedness, and cruelties recorded in it, have been ably met by various expositors. They are not recorded with approbation, but simply as facts. The history is rich in moral lessons. It speaks to the young, and teaches the importance of the duties which they owe to parents and guardians, and holds out an example worthy of imitation. It is full of encouragement to parents, and shows how amply they may be repaid for all their care and anxiety, by the affection and kindness of their children. It teaches all to feel a deep interest in the cause and church of

Christ, and to labour for its preservation and prosperity.

ESTHER, Book of. This is the seventeenth in the order of the books of the Old Testament, and is generally supposed to embrace a period of upwards of twenty years. The feast of PURIM, of the institution of which this book gives account, is still observed by the Jews; and it is their opinion that whatever becomes of the other parts of their Scriptures, this will always be preserved. For the contents of the book, we refer to the last article,—**ESTHER**. The Jews call it **MEGILLAH**, since it forms by itself a distinct roll. Some ascribe the authorship to Ezra, others to a priest called Jehoiachin, but the majority of scholars refer it to Mordecai. Its whole air and tone show it to have been written in Persia. The historical and other difficulties of the book have embarrassed critics: not the least of these is the solution of the question, Who is Ahasuerus? There has been no Persian monarch from Astyages, who began to reign B.C. 594, to Darius Ochus, who died B.C. 404, who has not been supposed to be the husband of Esther. Those who have obtained the greatest number of suffrages are Darius Hystaspes, Xerxes, and Artaxerxes Longimanus. The strength of argument and evidence, so far as we have been able to collect it, is in favour of Xerxes. The points of moral resemblance in the character of Xerxes, as detailed in Grecian history, and that of Ahasuerus in the book of Esther, are singularly coincident. The man who pretended to scourge the sea, and bind it in fetters; who beheaded his engineers, because the force of the waves in the Hellespont broke the bridge of boats which they had constructed; who so ruthlessly slew the eldest son of Pythius, because his father besought him to leave him one support of his declining days; who dishonoured the remains of the valiant Leonidas, and who beguiled the shame of his defeat by such a course of sensuality, that he publicly offered a reward to the inventor of a new pleasure; is just the man to practise the deeds recorded in the book of Esther: namely, to di-

vorce his queen, because she would not expose herself to the gaze of drunken revellers; to devote a whole people to indiscriminate massacre, and, by way of preventing that evil, to restore to them the right of self-defence, and thus to sanction their slaughtering thousands of his other subjects. In addition to this kind of evidence, there is also a remarkable coincidence of date between the two histories. In the third year of his reign, Ahasuerus gave a grand feast to his nobles, which lasted one hundred and eighty days; Xerxes, in the third year of his reign, assembled his officers, to deliberate respecting the invasion of Greece: each historian evidently adverting to that aspect of the event which had interest for him. Ahasuerus married Esther at Shushan, in the seventh year of his reign: in the same year of his reign, Xerxes returned to Susa, with the mortification of his defeat, and sought to forget himself in pleasure,—not an unlikely occasion for supplying his harem. And, lastly, the tribute imposed on the land, and the isles of the sea, accords with the state of his revenue, impoverished by his mad attempt to invade Greece. There are many apocryphal additions to the book of Esther, some of which are found in the Septuagint. Jerome compares these additions to the themes of schoolboys.

ETAM. A city in the tribe of Judah, which was decorated by Solomon with gardens and streams of water, and fortified by Rehoboam. 1 Chron. iv. 3, 32; 2 Chron. xi. 6. Josephus says, it was fifty stadia from Jerusalem, and that Solomon was accustomed to drive out to this place in his chariot. The rock Etam, to which Samson withdrew, was near this town. Judges xv. 8, 11. Some travellers find it in a place called Urtas, about a mile and a half from Bethlehem.

ETERNITY. A term applicable to the existence of God, and embracing not only the future but the past. Being self-existent, he must be eternal. There are only two modes in which any creature can be said to exist: these are *contingency* and *neces-*

sity. Where the non-existence of a being is possible, that is, where we can, without a contradiction, suppose it not to exist, that being exists contingently, or contingency is the mode of its existence. But if there is any being who demonstrably *must exist*, and whose non-existence is, therefore, inconceivable and impossible, that being exists *necessarily*. The ideas of self-existence and eternity are inseparable. If something must of necessity be eternal, independent, and without any cause of its being, it must necessarily be self-existent. To be self-existent is to exist by an absolute necessity in the nature of the thing itself. Now this necessity, being absolute, and not depending upon anything external, must be always unalterably the same; nothing being alterable but what is capable of being affected by something without itself. That Being, therefore, that has no other cause of his existence, but the absolute necessity of his own nature, must of necessity have existed from all eternity, and must of necessity exist to everlasting. The eternity of God is often referred to in Scripture. Deut. xxxiii. 27; Isai. lvii. 15. The word *eternal* in Hebrew is occasionally employed in a loose sense, and not in its strict and grammatical meaning. It is applied to the Jewish priesthood, to the hills and mountains, and to the earth. No one, however, is in danger of misunderstanding such a use of the term. The words *eternal*, *everlasting*, *eternity*, are employed to point out the duration of the future existence of man, either in happiness or misery. Matt. xix. 16; 2 Cor. iv. 17; Jude 7. They denote that the state will be endless. The argument which would prove that they are to be used in a restricted sense, with regard to punishment, must equally apply to reward. In Matt. xxv. 46, we read: "And these shall go away into *everlasting* punishment: but the righteous into life *eternal*." The words indicative of the duration of both the punishment and the life, though different in our version, are precisely the same in the Greek.

ETHAM. The third station of the

Israelites in their journey to the promised land. It is said to have been at the edge of the wilderness, and was probably situated at the extreme point of the western gulf of the Red Sea. Numb. xxxiii. 6.

ETHAN. One of four renowned men, so remarkable for wisdom, that it is mentioned, to the credit of Solomon, that his wisdom excelled theirs. 1 Kings iv. 31. The eighty-ninth Psalm was written by Ethan, the Ezrahite, whom some suppose to have been this person: others, however, think he was a Levite, and one of the masters of the temple-music. 1 Chron. vi. 44; xv. 17—19.

ETHANIM. 1 Kings viii. 2. One of the Hebrew months. The word means *the month of streaming rivers*, probably because they were filled during this time by the autumnal rains. It is the same as TISRI, and the seventh month of the ecclesiastical, and the first of the civil, year. It corresponds with our September—October. It was in this month that the temple was dedicated.

ETHIOPIA. The word means *sun-burnt, as to the face*. See CUSH. It is sometimes used by the Greeks and Latins in all the latitude of its etymological signification, and thus denotes countries the inhabitants of which are sable or sun-burnt. In the Scripture it is more restricted, and seems chiefly to designate the tract of country famous in antiquity as *the kingdom of Ethiopia*, lying south of Egypt, above Syene, and embracing the principal part of Nubia and Abyssinia. Isaiah speaks of it as a country which "the rivers have spoiled," chap. xviii. 2; which some have interpreted of the inundations of Abyssinia. Gesenius, however, gives another rendering of the Hebrew word, much more accordant with the meaning of the prophet in the context, which evidently requires an idea to be expressed favourable to the people spoken of. He says, "A country which the rivers have *divided* or *intersected*." It is well known that, in addition to the large rivers which almost encompass it,—namely, the Astaboras, the Astapus, and the

the Tacazzé, the Mareb, and the Bahr-el-Abiad,—it is intersected by a number of minor streams, by which its fertility is greatly promoted. Isai. xviii. 1. The northern part was called by the Hebrews Seba, after the eldest son of Cush; and by the Romans Meroë. The inhabitants are said to have been men of great stature. Isai. xlv. 14. Herodotus describes them as “of the *highest stature*, the most beautiful and long-lived of men.” See Book iii., 114. Another writer describes them as “twelve feet long.” It is the opinion of Heeren that Egypt may have been originally peopled from Ethiopia, and owes much of its civilisation, its science and art, as well as its commerce, to that country. It was the centre of the carrying trade between India and Arabia, on the one hand, and between the interior of Africa and Egypt on the other. He says, “In proportion as we ascend into the primeval ages, the closer seems the connection between Egypt and Ethiopia. The Hebrew poets seldom mention the former without the latter: the inhabitants of both are drawn as commercial nations. When Isaiah celebrates the victories of Cyrus, their submission is spoken of as his most magnificent reward. Isai. xlv. 14. When Jeremiah extols the great victory of Nebuchadnezzar over Pharaoh-necho, near Carchemish, the Ethiopians are allied to the Egyptians. Jer. xlv. 9. When Ezekiel threatens the downfall of Egypt, he unites with it the distant Ethiopia. Ezek. xxx. 4. Every page, indeed, of Egyptian history exhibits proofs of the close intimacy in which they stood. The primitive states of Egypt derived their origin from these remote regions. Thebes and Meroë, in common, founded a colony in Libya; Ethiopian conquerors more than once invaded Egypt; Egyptian kings, in return, forced their way into Ethiopia; the same worship, the same manners and customs, the same mode of writing, are found in both countries; and under Psammetichus, the noble and numerous party of malcontents retired into Ethiopia.” Queen Candace, who is mentioned

Acts viii. 27, was the reigning monarch of Meroë. Her steward, or treasurer, was baptized by Philip. It is not unlikely that at that time a form of Judaism may have been professed in that country, as we learn from the prophets that Jews were scattered through Cush. Ebed-melech, who was a eunuch of Zedekiah’s household, and showed kindness to Jeremiah, was of Ethiopia. Jer. xxxviii. 7.

EUCCHARIST. The sacrament of the Lord’s supper. The word means *giving of thanks*; and this name was appropriated to this sacramental ordinance because of the hymns and psalms which accompanied it. See **LORD’S SUPPER**.

EUNICE. The mother of Timothy, a Jewess, but married to a Greek. She was a believer in Christ, and was preceded in a career of piety by her mother Lois, who either waited in faith for the consolation of Israel, or lived in the time of the Saviour. 2 Tim. i. 5; Acts xvi. 1. The name is classical: it means *good victory*, and is that of one of the Nereids.

EUNUCH, bed-keeper. The word means one who had the charge of beds and lodging-apartments. But as only persons who were deprived of their virility were, from ancient times, employed in oriental harems, the word eunuch acquired the sense of *castratus*. The admission of such persons into the recesses of the domestic establishment gave them peculiar advantages of access to the royal ear, and often enabled them to exercise an important influence in political matters, and to rise to posts of great power and trust in eastern courts. Hence the word **SARIS** was, in process of time, applied to any officer. The word which describes Joseph’s master in Egypt is **SARIS**; which is used also to describe a real eunuch. In Matt. xix. 12, the word is used to designate persons continent from natural infirmity, that is, “so born from their mother’s womb;” and also persons emasculated, that is, “eunuchs of men.” “Eunuchs for the kingdom of heaven’s sake” are not those who practise celibacy, under the idea of obtaining

higher merit; but those who, for the advancement of the Gospel, voluntarily live single, in order to give themselves up uninterruptedly to establish and extend it. It may include such persons as the apostle Paul describes, who, in times of persecution, choose rather to remain unmarried than to expose families to the sufferings necessarily connected with a profession of Christ, or to leave them friendless by their own martyrdom. The Papists pretend, from this scripture, that our Lord discourages marriage, and represents celibacy as a state of higher honour than marriage. The fact is, he enjoins it only in such a case of necessity as might arise out of the promotion of the kingdom of heaven in the world. In only a few instances, and in peculiar times, could such a case arise in which public usefulness would be more promoted by celibacy.

EUODIAS. A female member of the church at Philippi, who was at variance with another female called Syntyche. They seem to have been women of great excellence and usefulness. St. Paul says, they laboured much with him in the Gospel. Phil. iv. 2, 3. Their differences would greatly militate against their personal holiness and comfort, as well as their success; and they are, therefore, entreated to be of one mind.

EUPHRATES. This river has its source in the mountains of Armenia, and, running in a south and south-easterly direction, and uniting with the Tigris below Babylon, flows into the Persian Gulf. As far as Bir, it is impetuous in its course; after this it flows more or less gently through the plains of Mesopotamia. Like the Nile, it has its annual inundations, in consequence of the melting of the snows in the mountains of Armenia, during which it often covers a great part of the adjacent country. To prevent as much as possible the injury committed by these inundations, and to divert the water so as profitably to irrigate the fields, numerous canals were dug, and embankments raised. The river rises in March and continues to increase till the end of May. It is called in Scripture

“the great river,” or “the river.” See Gen. xv. 18; Psal. lxxii. 8. Isaiah uses it as an emblem of the Assyrian power; and nothing could more fitly represent the incursion of a large and powerful army, than the inundation of a river, which breaks through every barrier that is thrown in its way, and sweeps all before it. Isai. viii. 7. This river, like the Nile, is, in consequence of its associations, an object of more than ordinary interest. It is connected with the earliest times, and with some of the most signal events in the history of the world. It is still navigable as it was in ancient times. Herodotus tells us that boats, floated by inflated skins, brought the produce of Armenia to Babylon. See Parliamentary “Report of Steam-Navigation to India, 1834.” In Gen. ii. 14, this river is called **PHERATH**, which means *fertility*. Some suppose that the Hebrew pronoun **HU**, which immediately precedes it, has been read by the translators as a part of the word, and thus we have the name **EU-PHRATES**. The Persians are in the habit, according to Reland, of prefixing the word **AW** or **AB**, signifying *water*, before the names of rivers. The Euphrates then may be **AW** and **PHRAT**.

EUROCLYDON. Acts xxvii. 14. It is derived from *Εὔρος*, *east wind*, and *κλύδων*, *a wave*. It was a tempestuous wind which prevailed in the Mediterranean, and blew a sort of hurricane from N.E. and S.E. Much skilful criticism has been employed by expositors on the word **EUROCLYDON**. They have sought from MSS., or from conjecture, a change of reading, in consequence of the *seeming incongruity* of this compound term. But all their conjectures have failed to disturb the reading. It is a very significant term, *the wave-stirring easter*; or, as Bloomfield renders it literally, *the east-souser*; a designation which may be confirmed by several passages from the Latin and Greek classics. The preceding term explains it, *a tempestuous wind*, *τυφώνικος*, like the *Typhon*; a name, even in the present day, given to a fearful wind in the Levant: this word seems to be cognate

with *τύπτω*, and is *the striker*. Virgil, in his description of the storm which Juno raised in this sea, in order to prevent the escape of Æneas, says, "*Una EURUSQUE NOTUSQUE RUUNT.*"

EUTYCHIANS. The Eutychian heresy was taught in the fifth century by Eutyches, abbot of Constantinople, who, in the council of Ephesus, disputed against Nestorius. The error of Nestorius was that the two natures in Christ constituted two persons. Eutyches by endeavouring to confute this error, fell into another; for whilst he denied the existence of two persons in Christ, he confounded the natures, saying that the human nature was swallowed up in the divine. Hence it followed that our Lord had nothing of humanity but the appearance. He taught that the flesh was turned into the divinity the moment of the incarnation, and used to explain his meaning by the simile of a drop of vinegar falling into the ocean, which is immediately absorbed in the water. The Athanasian Creed steers between the errors of Nestorius and Eutyches. "The Catholic faith is this, That we worship one God in Trinity, and Trinity in Unity; neither confounding the persons, nor dividing the substance." And respecting the nature of Christ, "Who although he be God and man, yet he is not two, but one Christ; one altogether, not by confusion of substance, but by unity of person."

EUTYCHUS. A young man of Troas, who fell from the open window of the third story of a house, while Paul was preaching, and was taken up dead. Acts xx. 5—12. St. Paul restored him to life by miracle. The supposition that he was only in a swoon, and that no miracle was wrought, receives no countenance from the sacred text. The expression of Paul, "His life is in him," was not made till he had, in imitation of the example of the prophet Elijah, "fallen upon him and embraced him." The miracle was wrought before St. Paul said, "Trouble not yourselves." Besides, we have no more right to infer from the words, "His life is in him," that the young man was not really

dead, than we have to conclude that the girl was not dead respecting whom Christ said, "She is not dead, but sleepeth."

EVANGELISTS. The word is compounded of two Greek terms, which signify *publishers of good tidings*. Two of the four Gospels were written by apostles, Matthew and John; and two by companions of the apostles, Mark and Luke; the former having been the companion of Peter, and the latter of Paul. In reference to this fact, some Greek MSS. have arranged the Gospels according to the rank of these authors, Matthew, John, Luke, and Mark. The arrangement of our version is, however, that approved. Matthew wrote principally for Jews, and his Gospel was first published in Palestine. Mark wrote for Gentile converts, as appears from his adding explanations to names of persons and things which were familiar to the Jews. He wrote at Rome, and probably for the use of Latin converts. Luke inscribes his Gospel to a Greek; and, from his long connection with the churches of Greece and Asia Minor, he wrote in that part of the world, and specially for their use. John wrote some time after the rest; and his chief object appears to be to supply many of the longer discourses of Christ, and to record those sayings and describe those miracles which were pre-eminent proofs of the divinity of Christ. We find evangelists designated as a particular class of teachers. Eph. iv. 11. Some suppose that, without being attached to any particular church, they preached the Gospel wherever they were called. 2 Tim. iv. 5. Philip was one of this class: after his flight from Jerusalem he seems to have resided chiefly in Cæsarea, and to have preached the Gospel wherever he found occasion, without discharging the duties of a settled pastor. Evangelists seem to have acted as the delegates of the apostles, and probably were invested by them with authority to regulate the affairs of churches, to repress disorders, and to ordain ministers over them. Their authority appears to have been derived from the apostles,

and their office to have expired at their death. The term certainly does not describe a permanent order of ministers, because the apostles left no directions to them to ordain successors.

EVE. The name of the first woman. Gen. iii. 20. She was called *KHAVVAH*, a word that signifies *life*; because she was to be the mother of all that *live*. Man till the creation of woman was an imperfect being. The genus *homo* consists of man and woman. The woman is not without the man, nor the man without the woman. Both are necessary to the idea of *man*. They are not two, but one. Soon after the expulsion of our first parents from Paradise, Eve gave birth to a son, and supposed she had gained possession of the promised seed. She afterwards bore Abel and some daughters, and then Seth. The Scriptures name only three sons, but teach us that they had many more children: "Adam lived, after he had begotten Seth, eight hundred years, and begat sons and daughters." Gen. v. 4.

EVENING. See **DAY**.

EVIL. Evil is generally divided into natural and moral. Natural evil is that which destroys or disturbs in any way the perfection of natural beings; such as blindness, diseases, death, &c. Moral evil is the disagreement between the actions of a moral agent, and the rule of those actions, whatever it may be. When applied to the revealed will of God as the law, that disagreement is *sin*. Applied to a rule of mere fitness, it is a *fault*. Many attempts have been made to trace out the origin of evil; but it is certain that the first sin is to be resolved entirely into an act of the free will of the sinning creature, be it angel or man.

"Left to his own free will, his will though free,
Yet mutable."

Any attempt to throw the sinning power beyond the will itself into the attendant circumstances or temptations, as though they formed necessitating motives, must inevitably carry us back to the divine mind,

and relieve the sinning creature from all responsibility and guilt. The only hypothesis which can satisfactorily explain the origin of evil, is this:

"No decree of God
Concurring to necessitate his fall,
Or touch with slightest moment of impulse
His free will, to her own inclining left,
In even scale."

Some hypotheses which resolve evil into imperfection, and assert that imperfection implies liability to sin, are contrary to fact. There is no contradiction between liberty and impeccability. God is free, and yet cannot be tempted of evil. A free moral agent may be placed in circumstances in which sinning is impossible. Revelation gives this promise to the faithful in another state, a consummation not to be effected by the destruction of liberty, but by the improvement of our moral condition. As to the condition of our first parents, to be in a state of trial involved the moral as well as natural freedom to choose evil; and the question may therefore be thus put, Was it consistent with God's goodness to endow man with this liberty, or, in other words, to place him in a state of trial on earth, before his admission into that state from which the possibility of evil is for ever excluded? Now without revelation, what are all the speculations of men on such a subject? By Scripture we learn, that to permit man's voluntary fall was not inconsistent with the divine goodness; and there we stop. As to the mode, it is involved in obscurity, and we must be content to confess our ignorance.

EVIL-MERODACH. 2 Kings xxv. 27. The son and successor of Nebuchadnezzar, king of Babylon. He governed the kingdom during his father's indisposition, and, as some historians say, was imprisoned after his father's restoration. It is said that during this imprisonment he contracted a friendship with Jehoiachin, king of Judah, who had been carried to Babylon by Nebuchadnezzar. This may be a fiction: it is, however, a fact that soon after he came to the throne he delivered the king of Judah out

prison, after a confinement of thirty-seven years, conferred upon him many favours, and placed him above all other kings that were at the court of Babylon. 2 Kings xxv. 27; Jer. lii. 31. He fell a victim to a conspiracy headed by his sister's husband, Neriglissar, who succeeded to the throne. The duration of his reign is variously stated by chronologers, some extending it to twenty-four years, and some reducing it to two.

EXCOMMUNICATION. All societies have a natural right to exclude from their body such as violate the laws: excommunication is, therefore, that act by which persons guilty of any notorious crime or offence are separated from the communion of the church. The Jews expelled from the synagogue such as had committed any grievous crime. John ix. 22; xii. 42; xvi. 2. Godwyn, in his "Moses and Aaron," distinguishes three kinds or degrees of excommunication among the Jews. The first he finds intimated in John ix. 22; the second in 1 Cor. v. 5; and the third in 1 Cor. xvi. 22. It has been made an engine for the gratification of private malice and revenge, and has been perverted to purposes the most unjustifiable and even diabolical; but this does not prove that it is unnecessary, in the exercise of impartiality, as well as prudence, to cut off incorrigible members from the church. In St. Paul's time, excommunication was effected by excluding the offender from the Lord's table. In exact proportion to the degree in which the papal system has gained influence, the list of offences which have subjected offenders to excommunication has been enlarged, and the severity of its inflictions, with their penal effects, has increased in a similar ratio. The slightest injury or insult sustained by an ecclesiastic was deemed a sufficient reason for the promulgation of an anathema. Whole families, and even provinces, were prevented from engaging in any religious services, and cursed with the most tremendous denunciations of divine wrath. Subjects have been released from all allegiance to their sovereigns by papal bulls. Let not Protestants forget that Pius V., in 1570, *damned*

and excommunicated Elizabeth, queen of England; and there is everything in the system of Popery to encourage and sanction Pius IX., should he treat our good queen Victoria in a similar manner.

EXILE. See CAPTIVITY.

EXODUS, *going out*. From ἐξ, *out*, and ὁδός, *a way*. The name of the second book of Moses, and so called because it narrates the departure of the Israelites from Egypt. It comprehends a history of about one hundred and forty-five years, from A.M. 2369 to A.M. 2514. The book is quoted by David, Daniel, and other sacred writers, as the work of Moses. It has been calculated that twenty-five passages are quoted from it in various parts of the New Testament, and reference is made to nineteen more. In the preceding book of Genesis, Moses, having described the creation of the world, the dispersion of the nations, the call of Abraham, and the origin of the church, now proceeds, in the book of Exodus, to describe the state and condition of the church, as united in one body politic, the head of which was Jehovah; on which account the government of the Jews, from the time of Moses till the institution of royalty, has been called a *theocracy*. The various parts of the book may be thus presented. 1. The oppression of the Israelites, under the change of dynasty which sprung up after the death of Joseph: this is thus intimated, "Another king rose up who knew not Joseph." Chap. i. The reference undoubtedly is to the invasion of Egypt by the Hyksos. See EGYPT. 2. The youth, education, patriotism, and flight of Moses. Chap. ii.—vi. 3. The commission of Moses, the perversity of Pharaoh, and the infliction of the ten plagues in succession. Chap. vii.—xi. 4. The institution of the Passover, the sudden departure of the Israelites, the passage of the Red Sea, and the thanksgiving of Moses and the people on the opposite shores, after the destruction of Pharaoh and his host. Chap. xii.—xv. 5. The narration of various miracles wrought in behalf of the people during their journeyings towards Sinai. Chap. xv.—xvii. 6. The promulga-

tion of the law on Mount Sinai. This includes the preparation of the people by Moses, and the promulgation, first of the moral law, then of the judicial law, and subsequently of the ceremonial law, including the instructions for the erection of the tabernacle and the completion of that house of God. Chap. xix. *ad fin.*

The scope of the book is not only to preserve the memorial of the departure of the Israelites from Egypt; but to present to view the church of God in her *afflictions and triumphs*; to point out the providential care of God over her, and the judgments inflicted on her enemies. It clearly points out the accomplishment of the divine promises and prophecies delivered to Abraham; that his posterity would be numerous; (compare Gen. xv. 5; xvii. 4—6; xvi. 27, with Numb. i. 1—3, 46;) that they should be afflicted in a land not their own, whence they should depart in the fourth generation with great substance. Gen. xv. 13—16, compared with Exod. xii. 40, 41. The exodus in many particulars clearly adumbrates the state of Christ's church in the wilderness of this world, until her arrival in the heavenly Canaan. See 1 Cor. x. 1, *et seq.*, and also the Epistle to the Hebrews; in which the apostle Paul has clearly shown that many things which happened to them were ensamples. The book brings before us many and singular types of Christ. *Moses*, Deut. xviii. 15. *Aaron*, Heb. iv. 14—16; v. 4, 5. *The Paschal Lamb*, Exod. xii. 46; John xix. 36; 1 Cor. v. 7, 8. *The manna*, Exod. xvi. 15; 1 Cor. x. 3. *The rock in Horeb*, Exod. xvii. 6; 1 Cor. x. 4. *The mercy-seat*, Exod. xxxvii. 6; Rom. iii. 25; Heb. iv. 16. *The tabernacle*, Exod. xl. 1; John i. 14. The Greek word *ἐσκήνωσε*, employed by St. John, contains a plain reference to the tabernacle.

The ten plagues with which the Egyptians were afflicted, with all the attendant circumstances, are carefully considered by Bryant in his treatise on the subject. The reader is referred to the work. There is one particular connected with the departure of this people, concerning which

there has been controversy among travellers, who have examined the locality, and divines who have examined the inspired narrative,—the precise part of the sea which was crossed by the Israelites, and where the army of Pharaoh was drowned. From a careful perusal of the sacred narrative, the following facts may be ascertained. The Israelites journeyed in a south-easterly direction from the land of Goshen to the Red Sea; the place where they crossed was at a spot enclosed by mountains, on the desert side, and fronted by deep and impassable waters: the sacred writer designs, from first to last, to attribute their deliverance to the miraculous interposition of God. Had the Israelites reached a part of the sea which was fordable, Pharaoh's pursuit and reasoning were absurd. He felt sure they were entangled, and would become an easy prey: there were mountains behind them, and the deep sea was before them. Now, nothing less than a divine interposition could rescue them. The ordinary reader would scarcely suspect that scepticism could strip this narrative of the miraculous, and land this body of about two millions of people on the other side of the arm of the sea, without any divine interposition. Yet such has been the attempt. Rationalistic interpreters have invented hypotheses, and have laboured to account for the event by natural causes. It seems clear that the only alternative is, either to admit a miracle, or to reject the narrative: there is no middle course. We therefore find that, even so early as Josephus, some writers declared the whole account to be fabulous. Others, however, *have endeavoured* to explain the division of the sea by mere natural causes, saying it was the effect of the strong easterly wind which blew all the night; that this wind brought about the result by *cutting the waters diagonally*, and thus producing dry ground. There has been a dispute, conducted by Christian travellers, with regard to the precise locality where the Israelites crossed; some seeking to reduce the miracle to the smallest possible dimensions, and fixing the

place a very short distance from Suez, where the water is exceedingly shallow, and almost fordable when the tide is out, and where the distance across is only two or three miles; others, as we think, following closely the account of Scripture, and fixing the point of transit several miles south of Suez, and where the sea is twelve or fourteen miles across. It would be impossible in our limited space to furnish even an abstract of the arguments which have been alleged, on the one side, by Dr. Robinson, in his "Researches," and, on the other, by Dr. Olin, in his "Travels:" but we confess that after a careful perusal of the argument, and a close inspection of maps, with the inspired record, where it would furnish help, as our guide, we are convinced that the ground of Dr. Robinson is quite untenable, and that his view seriously detracts from the miraculous character of the event. We adduce some of Dr. Olin's remarks condensed. The reader is requested to consult his "Travels," (chap. xix.,) especially the latter paragraphs. He shows that at Etham, on the border of the wilderness which stretches along the eastern shore of the arm of the sea, which runs above Suez, the Israelites were to turn southward. They marched, in that direction, into an exposed situation, hemmed in completely by the sea, the desert, and Mount Attaka. Admitting that the sea, near Suez, may have been formerly wider and deeper than it is now, he shows that it must have been difficult, if not impossible, for the army of Israel, encumbered with infants, and aged people, as well as with flocks, to pass over (near Suez) in the face of their enemies. He then proves that the peculiarities of that place would have disguised the miracle, or impaired its effect. The passage, made miraculously, was kept open all the night. The Egyptians followed the Israelites *into the midst of the sea*, where they were engulfed. The whole night was consumed in the passage. It is hardly credible that so much time could have been consumed in crossing near Suez: to ac-

complish this, one or two hours would have been sufficient. Nor is it conceivable that so large an army as that of the Egyptians should have been at once within the banks of so narrow a channel. The more advanced troops would have reached the opposite shore before the rear had entered the sea; and yet we know that all Pharaoh's chariots and horsemen followed into the *midst* of the sea, and, together with all the host that came in after them, were covered with the returning waves. He shows that the gulf, at Ras-attaka, is ten or twelve miles across. The valley extends into a considerable plain, bounded by lofty precipitous mountains on the right and left, and by the sea in front, and is sufficiently ample to accommodate the vast number of human beings who composed the two armies. He then remarks that an east wind would act almost directly across the gulf. It would be unable to co-operate with an ebb-tide in removing the waters: no objection, certainly, if we admit the exercise of God's miraculous agency. The channel is wide enough to admit of the movements described by Moses; and the time, which embraced a whole night, was sufficient for the march of a large army over such a distance. Another confirmatory point is, the names of the principal objects in this locality. He says, "Upon this point I acknowledge my obligation to the Rev. Mr. Lieder, of Cairo, who has spent more than ten years in Egypt, is familiar with the Arabic language, and has devoted much attention to this vexed question. He recently spent several days in the neighbourhood in making investigations and inquiries in reference to the passage of the Israelites. JEBEL-ATTAKA, according to Mr. L., who only confirms the opinion of former travellers, means, in the language of the Arabs, *the mount of deliverance*. BAIDEAH, or BEDEA, the name of this part of the valley, means *the miraculous*, while WADY-EL-TIH, the part more remote from the sea, means *the valley of wanderings*. PIIAHIROTH, where Moses was commanded to encamp, is rendered, by scholars, *the mouth of*

Hahiroth, which answers well to the deep gorge south of Attaka, but not at all to the broad plain about Suez." This extraordinary miracle is the frequent subject of reference in the Bible. God himself alludes to it for the purpose of stimulating his people to fidelity. See Isai. xliii. 2. The people of God in their devotions plead this interposition of God as an argument. Isai. li. 9, 10; Psal. lxxviii. 13. It is used as a type of future and more extraordinary deliverances. Isai. xi. 15, 16; xliii. 15, 16, 18, 19.

EXORCISM. The radical meaning of the word EXORCISE is, *to exact an oath, to adjure*; and an EXORCIST is *one who, by adjuration, expels demons*. In a good sense, it means *one who, by the name of God, casts out devils from the bodies of those whom they possessed*. When Jesus Christ sent his disciples to preach the Gospel, he gave them power over unclean spirits, to cast them out, Matt. x. 1; and when the seventy returned, they said, "Even the devils are subject to us through thy name." Luke x. 17. By this gift their mission was confirmed. St. Paul cast out a devil in the name of Christ. Acts xvi. 18. The gift continued some time in the church. In the case mentioned Acts xix. 13, the exorcists took upon them to call over the demoniac the name of the Lord Jesus, saying, "We adjure you by Jesus, whom Paul preacheth." Their practice appears to have been in conformity with the well-known opinions of the Jews in those days, that similar miracles might be wrought by invoking the name of the Deity, or angels, or patriarchs, &c. These exorcists were evidently impostors. Exorcism has formed a part of the superstitions of papal Rome. The ceremony was performed at the lower end of the church, towards the door. The person to be exorcised was first signed with the cross, then made to kneel, and sprinkled with holy water. Then followed litanies, prayers, and psalms; after which the exorcist asked the devil his name, and adjured him, by the mysteries of the Christian religion, not to afflict the person any more; then, laying his right hand on the head of the demo-

niac, he repeated a form of exorcism: "I exorcise thee, unclean spirit, in the name of Jesus Christ: tremble, O Satan! thou enemy of the faith, thou foe of mankind, who hast brought death into the world, who hast deprived men of life, and hast rebelled against justice; thou seducer of mankind, thou root of all evil, thou source of avarice, discord, and envy." The Romanists also exorcise houses and places supposed to be haunted by unclean spirits.

EXPERIENCE. This is knowledge gained by trial or practice. A man unacquainted with those spiritual changes in the mind which are mentioned in the Scripture, can form no notion of them. He may have some idea of the possibility of the changes called the new birth, sanctification, &c., but he does not understand their nature; they are foolishness to him. Nothing is more common with unregenerate persons than to ridicule, as enthusiastic, religious experience. But if the constitution of human nature is considered, it will be seen that man has emotions as well as intellect. His passions are original parts of his mental constitution, and must be exercised in religion. They cannot be destroyed. However beautiful religion may be as a theory, its excellency and energy can only be displayed as experienced. Hence the Bible employs the analogous terms *tasting, feeling*, to indicate the internal enjoyment of a Christian. He has peace through believing. He joys in God, through whom he has received the atonement. The love of God is shed abroad in his heart. He is conscious that he is a new creature. He is happy, because pure in heart. The meeting together of Christian people for the purpose of narrating their experience has been of great utility. The most eminent saints have adopted this practice. Psal. lxxvi. 16; Mal. iii. 16. By a prudent relation of experience, the Christian is led to see that others have shared the same joys and sorrows as himself; he is excited to love and serve God, and animated to perseverance in duty, by finding that others, of like passions with him-

self, are zealous, active, and diligent. The Scriptures clearly enjoin the frequent intercourse of Christians, for the purpose of mutual comfort and advantage. See Heb. x. 24, 25; Col. iii. 16; Matt. xviii. 20.

EXPIATION. That act by which atonement or satisfaction is made for the commission of some crime. It is the doing away of guilt, or cancelling the obligation to punishment. Expiation among the Jews was effected by means of sacrifice: and it is important to recollect that sacrifices were ordained of God, to be typically expiatory; and since the terms taken from them are constantly applied to Christ and to his sufferings in the New Testament, we thus ascertain what was the meaning of the New-Testament writers in their use of the Levitical language. They represent Jesus Christ as the great sin-offering for the whole world. Our Lord is announced by John, as "the Lamb of God;" and that not with reference to meekness, or any other moral virtue, but with an accompanying phrase, which would communicate to a Jew the full sacrificial sense of the term employed, "the Lamb of God, which taketh away the sin of the world." He is called "our Passover, sacrificed for us." He is said to have given "himself for us, an offering and a sacrifice to God, for a sweet-smelling savour." As a priest, it was necessary "he should have somewhat to offer;" and he offered "himself," "his own blood," to which is ascribed the washing away of sin, and our eternal redemption. He is declared to have "put away sin by the sacrifice of himself," to have "by himself purged our sins," to have "sanctified the people by his own blood," to have "offered to God one sacrifice for sins." Add to these, and to innumerable other similar expressions and allusions, the argument of the apostle in the Epistle to the Hebrews, in which, by proving at length, that the sacrifice of Christ was superior in efficacy to the sacrifices of the law, he most unequivocally assumes that the death of Christ was a sacrifice and sin-offering; for without that it would no

more have been capable of comparison with the sacrifices of the law, than the death of John the Baptist, St. Stephen, or St. James, all martyrs and sufferers for the truth, who had recently sealed their testimony with their blood. This very comparison, we may affirm, is utterly unaccountable and absurd on any hypothesis which denies the sacrifice of Christ for what relation could his death have to the Levitical immolations and offerings, if it had no sacrificial character? Nothing could, in fact, be more misleading, and even absurd, than to apply those terms which, both among Jews and Gentiles, were in use to express the various processes and means of atonement, and piacular propitiation, if the apostles and Christ himself did not intend to represent his death strictly as an expiation for sin: misleading, because such would be the natural and necessary inference from the terms themselves, which had acquired this as their established meaning; and absurd, because if, as Socinians say, they used them metaphorically, there was not even an ideal resemblance between the figure and that which it was intended to illustrate. So totally irrelevant, indeed, will those terms appear to any notion entertained of the death of Christ which excludes its expiatory character, that to assume that our Lord and his apostles used them as metaphors, is profanely to assume them to be such writers as would not, in any other case, be tolerated,—writers wholly unacquainted with the commonest rules of language, and therefore wholly unfit to be teachers of others, and that not only in religion but in things of inferior importance.

EXPIATION, DAY OF. This was an annual solemnity, observed on the tenth day of the month Tisri, which corresponds to our September. The various particulars connected with the observance of this solemnity may be found under **ATONEMENT**. The directions are found Lev. xvi. It was the peculiar privilege of the high-priest to draw near to God, to the ark of the covenant, to the mercy-seat, on which, between the cherubim, sat the Shechirah. He was required

to appear with blood, to burn incense, to sprinkle the mercy-seat, &c.

The spiritual meaning of all these rites has been particularly explained by the apostle Paul, in Hebrews ix. As the high-priest was a type of Christ, his laying aside those vestments which were made for "glory and beauty," Exod. xxviii. 2, and appearing in his common garments, which he did on that day, probably signified our Lord's humiliation, when he emptied himself of the glory which he had with the Father before the world was, and "was made in fashion as a man." Phil. ii. 6—8. The expiatory sacrifices offered by the high-priest were typical of the true expiation which Christ made for the sins of his people, when he gave himself for them, that he might redeem them from all iniquity, Titus ii. 14; Heb. i. 3; and the priest's confessing the sins of the people over the head of the scape-goat, Lev. xvi. 21, was a lively emblem of the imputation of sin to Christ, who "was made sin for us," 2 Cor. v. 21; for "the Lord hath laid on him the iniquity of us all." Isai. liii. 6. Further, the goat's "bearing upon him all the iniquities of the Jews into a land not inhabited," Lev. xvi. 22, represents the effect of Christ's sacrifice in delivering his people from guilt and punishment; and the priest's entering into the holy of holies, with the blood of the sacrifice, is explained by the apostle to be typical of Christ's ascension into heaven itself, and his making intercession there in virtue of the sacrifice of his death.

EYE. In addition to the use of this word to indicate the organ of vision, it is employed metaphorically in the holy Scriptures. The Jews, by a curious and bold metaphor, call fountains eyes; and they also give the same name to colours: "And the eye," or colour, "of the manna was as the eye," or colour, "of bdellium." Numb. xi. 7. By an "evil eye" is meant, envy, jealousy, grudging, ill-judged parsimony; to turn the eyes on any one, is to regard him and his interests; to find grace in any one's eyes, Ruth ii. 10, is to win his friend-

ship and good-will. "The eyes of servants look unto the hands of their masters," Psal. cxxiii. 2, to observe the least motion, and obey the least signal. "Their eyes were opened," Gen. iii. 7; they began to comprehend in a new manner. "The wise man's eyes are in his head," Eccles. ii. 14; he does not act by chance. The eye of the soul, in a moral sense, is the intention, the desire. God threatens to set his eyes on the Israelites for evil, and not for good, Amos ix. 4. Nebuchadnezzar recommends to Nebuzaradan that he would "set his eyes" on Jeremiah, and permit him to go where he pleased. Jer. xxxix. 12; xl. 4. Sometimes expressions of this kind are taken in a quite opposite sense: "Behold, the eyes of the Lord are on the sinful kingdom; and I will destroy it." Amos ix. 8. To be eyes to the blind, or to serve them instead of eyes, is sufficiently intelligible Job xxix. 15. The Persians called those officers of the crown who had the care of the king's interests, and the management of his finances, the king's eyes. Eye-service is peculiar to slaves, who are governed by fear only; and is to be carefully guarded against by Christians, who ought to serve from a principle of duty and affection. Eph. vi. 6; Col. iii. 22. The lust of the eyes, or the desire of the eyes, comprehends everything that curiosity and vanity seek after; everything that the eyes can present to men given up to their passions. 1 John ii. 16. "Cast ye away every man the abominations of his eyes," Ezek. xx. 7, 8; let not the idols of the Egyptians seduce you. St. Paul says, that the Galatians would willingly have "plucked out their eyes" for him, Gal. iv. 15; intimating the intensity of their zeal, affection, and devotion to him. The Hebrews call the apple of the eye "the daughter of the eye." To keep anything as the apple of the eye, is to preserve it with particular care. Deut. xxxii. 10. "He that toucheth you, toucheth the apple of mine eye," Zech. ii. 8; he attempts to injure me in the tenderest part, which men instinctively defend. The eye and its actions are occasionally transferred

to God: "The eyes of the Lord run to and fro through the whole earth." Zech. iv. 10; 2 Chron. xvi. 9; Psal. xi. 4. "The eyes of the Lord are in every place, beholding the evil and the good." Prov. xv. 3. "The Lord looked down from heaven," &c. We read, Matt. vi. 22, "The light," or lamp, "of the body is the eye; if therefore thine eye be single," simple, clear, ἀπλοῦς, "thy whole body shall be full of light; but if thine eye be evil," distempered, diseased, "thy whole body shall be darkened." The direct allusion may hold to a lantern, or lamp, λύχνος: if the glass of it be clear, the light will shine through it strongly; but if the glass be soiled, dirty, foul, but little light will pass through it: for if they had not glass lanterns, such as we use, they had others in the East, made of thin linen, &c.: these were very liable to receive spots, stains, and foulnesses, which impeded the passage of the rays of light from the luminary within. So, in the natural eye, if the cornea be single, and the humours clear, the light will act correctly; but if there be a film over the cornea, or a cataract, or a skin between any of the humours, the rays of light will never make any impression on the internal seat of sight, the retina. By analogy, therefore, if the mental eye, the judgment, be honest, virtuous, sincere, well-meaning, pious, it may be considered as enlightening and directing the whole of a person's actions; but if it be perverse, malign, biased by undue prejudices, or drawn aside by improper views, it darkens the understanding, perverts the conduct, and suffers a man to be misled by his unwise and unruly passions.

Criminals were occasionally punished by sealing up the eyes. Isai. vi. 10; xlv. 18. This is common at this day. When Sir Thomas Roe visited the court of Delhi, he found the son of the Great Mogul actually suffering this punishment. At other times, the eyes of kings and chieftains, whom it was not desirable to slay, were put out. Zedekiah was treated in this inhuman manner, because he had rebelled against the king of Babylon, and endeavoured to recover the

independence of his throne. Jer. lli. 11.

The eyelids of females were sometimes painted. The material with which it was done is called *kohl*. Jezebel painted her eyes, when she knew that Jehu was to enter Samaria; literally, "put her eyes in paint." "Though thou rentest thine eyes with painting." Jer. iv. 30. The practice is alluded to in Prov. vi. 25: "Lust not after her beauty in thine heart; neither let her take thee with her eyelids." The eastern ladies had an opinion that this was a great embellishment, and gave a languishing and seductive air to the eye. The mode of painting the eye is described by Lane, in his work on the "Modern Egyptians," by Russel, and others. A small probe of wood, or ivory, or silver, tapering to the end, is used: this is wet with rose-water, then dipped in a powder finely pulverised, the lids of the eye closed, and the probe drawn through between them. This leaves a narrow black rim round the edge. The *kohl* is, in more modern times, composed of smoke-black, produced by burning a kind of aromatic resin, or frankincense; sometimes, in consequence of the supposed medical properties, of several kinds of lead ore, with which other ingredients are mixed, such as sarcocolla, long pepper, sugar-candy, fine dust of Venetian sequin, and sometimes powdered pearls. The *kohl* vessels, used to hold the powder, as well as the probes, are shown upon the sculptures and paintings of the temples and tombs of Egypt. The custom was also adopted by other nations: both Juvenal and Pliny refer to it among the Romans.

EZEKIEL, *God will support or prevail*. He was one of the greater prophets, the son of Buzi, the priest, and carried away among the captives with Jehoiachin, king of Judah, by Nebuchadnezzar. The principal scene of his predictions was at a place on the banks of the river Chebar, ■ stream which flows into the Euphrates, near Circesium, about two hundred miles north of Babylon. There is considerable uncertainty as to the particulars of his history. It

is presumed that as Nebuchadnezzar fixed a colony of Jews at Tel-abib, on the river Chebar, Ezekiel was sent thither with the other colonists. 2 Kings xxiv. 11, &c. Josephus says he was quite a youth when he was carried away; but this scarcely seems compatible with the intimate acquaintance which he had with the temple-service, and with the indications of the mature priest occasionally apparent in his writings. He received his commission as a prophet in the fifth year of his captivity, B.C. 595, some suppose in the thirtieth year of his age. The allusions to his own circumstances in his prophecy are very rare. He exercised his ministry about twenty-two years, and probably remained with the captives during the whole of this time. Carpzov relates traditions concerning his death and sepulchre, which are extracted from the "Pseudo-Epiphanius." One of these traditions is, that he was killed at Babylon, by order of the monarch, because he had reprov'd him for his idolatry; and that he was buried in the field of Maur, in the tomb of Shem and Arphaxad. Ezekiel was contemporary with Jeremiah and Daniel. Jerome is of opinion that as Jeremiah prophesied in Judæa, and Ezekiel beyond the Euphrates, their prophecies were interchanged for the benefit of the captive Jews. Jeremiah commenced his ministry thirty-four years before Ezekiel, and continued to prophesy some time after his removal into Egypt, B.C. 588. The greater portion of Daniel's predictions are of a later date than those of Ezekiel. The allusion to him in Ezekiel, chap. xiv. 14, 16; xxviii. 3, is an extraordinary proof of the influence and publicity of his piety. Ezekiel's prophecy has been arranged under the five following divisions. Chaps. i., ii., iii., contain the glorious appearance of God to the prophet, and his solemn appointment to his office, with instructions and encouragements for the discharge of it. In chaps. iv. to xxiv., inclusive, he describes, under a variety of visions and similitudes, the calamities impending over Judæa, and the total destruction of the city and temple of

Jerusalem by Nebuchadnezzar, occasionally predicting another period of greater desolation and more general dispersion. From the beginning of the twenty-fifth to the end of the thirty-second chapter, the prophet foretells the conquest and ruin of many nations and cities, which had insulted the Jews in their affliction; of the Ammonites, the Moabites, the Edomites, and Philistines; of Tyre, of Sidon, and Egypt; all of which were to be punished by the same mighty instrument of God's wrath against the wickedness of man; and in these prophecies he not only predicts events which were soon to take place, but he also describes the condition of these several countries in the remote periods of the world. From the thirty-third to the thirty-ninth chapter, he inveighs against the accumulated sins of the Jews collectively, and the murmuring spirit of his captive brethren; exhorts them earnestly to repent of their hypocrisy and wickedness, upon the assurance that God will accept sincere repentance; and comforts them with promises of approaching deliverance under Cyrus; subjoining intimations of some far more glorious, but distant, redemption under the Messiah, though the manner in which it is to be effected is deeply involved in mystery. The last nine chapters contain a remarkable vision of the structure of a new temple and a new polity, applicable, in the first instance, to the return from the Babylonian captivity, but in its ultimate sense referring to the glory and prosperity of the universal church of Christ. Jerome observes that the visions of Ezekiel are among the things in Scripture hard to be understood. This obscurity arises, in part at least, from the nature and design of the prophecies themselves: they were delivered amidst the gloom of captivity; and though calculated to cheer the drooping spirits of the Jews, and to keep alive a watchful and submissive confidence in the mercy of God, yet they were intended to communicate only such a degree of encouragement as was consistent with a state of punishment, and to excite an indistinct expectation of future

blessings, upon condition of repentance and amendment. It ought also to be observed that the last twelve chapters of this book bear a very strong resemblance to the concluding chapters of the Revelation. The style of this prophet is characterized by bishop Lowth as bold, vehement, and tragical; as often worked up to a kind of tremendous dignity.

EZION-GEHER. Numb. xxxiii. 35; 1 Kings ix. 26. A city on the eastern gulf of the Red Sea, near to Elath. It is first mentioned as one of the stations where the Israelites halted in their journeyings through the desert. It was here that Solomon's vessels were built which were intended to trade with Ophir. See also 1 Kings xxii. 48; 2 Chron. xx. 36. The name signifies *the back-bone of a man*; and probably originated with the circumstance, that there is a ridge of rocks *like the back-bone*, near the entrance of the harbour. Virgil uses the term **DORSUM**, *the back*, in describing a ridge of rocks.

EZRA, *help*. He was a Jewish priest, who, about the year B.C. 457, led back the Jews from the Babylonish captivity to Palestine. He was the son of Seraiah, who was slain at Riblah, by order of Nebuchadnezzar, having been brought thither a captive by Nebuzaradan. As, however, one hundred and thirty years elapsed between the death of Seraiah and the departure of Ezra from Babylon, and as we read that a grandson of Seraiah was the high-priest who accompanied Zerubbabel on the first return to Jerusalem, seventy years before Ezra returned thither, it is presumed that the term son is to be taken for grandson, or great-grandson. He is called "a ready scribe in the law of Moses;" "a scribe of the words of the commandments of the Lord, and of his statutes to Israel;" "a scribe of the law of the God of heaven." His priestly descent gave him an influence over his countrymen; and, because he was conversant with the laws of Moses, and held in high esteem for his righteousness and virtue, he was in a position to attempt the re-establishment of the ceremonial ritual, and the revival of religion among his

countrymen. In the seventh year of the reign of Artaxerxes, B.C. 457, Ezra received his commission to return to his own land. Full liberty was granted to every Israelite, of whatever tribe, who desired it, to return with Ezra. The king and his seven counsellors gave him handsome presents of silver and gold, and recommended him to the liberality of the province of Babylon, that they might be able to purchase at Jerusalem "bullocks, rams, and lambs, with their meat-offerings and their drink-offerings, and offer them on the altar of the house of their God in Jerusalem." Provided the sums of money were not adequate, Ezra was authorised to apply to the king's exchequer, and the treasurers were commanded to supply his wants. They were besides relieved from the payment of all toll, tribute, or custom. Ezra was also empowered to appoint magistrates and judges for the execution of the laws enacted in the Jewish statute-book, and full power was given him over the lives and estates of all Jews, to imprison, banish, or put to death. In the last four chapters of the book of Ezra we have the account of the journey from Babylon to Jerusalem, the disobedience and grievous sins of the people, the ungodly alliances which they formed, the idolatrous practices which resulted, and the disregard of the godly education of their children; the anguish of Ezra, his humiliations and confessions before God, and his earnest and simple prayers to avert the displeasure of God. The evil is investigated by a commission which was employed during three months in this painful duty. The next account we have of Ezra is in the book of Nehemiah, several years after he had returned to Jerusalem. By request, he mounted a platform, and read the law of God to the people who were collected in the street. Ezra read the Hebrew, some of the priests interpreted into Chaldaic, which in Babylon had been the language used by the Jews. He read from morning till mid-day; the exercise was continued on the next day, and was followed by the observance of the Feast of Tabernacles, which continued

seven days, on each of which Ezra continued to read the law. Josephus says, that Ezra died soon after the "feast of tabernacles," and was buried at Jerusalem in great magnificence. Other traditions say, that he returned to Babylon, and died there, at the age of one hundred and twenty years. The Talmud says, he died at Zamzumu, a town on the Tigris, while on his road from Jerusalem to Susa, whither he was going to converse with Artaxerxes about the affairs of the Jews. A tomb is pointed out as that of Ezra, about



twenty miles above the junction of the Tigris with the Euphrates. The events recorded in the book of Ezra embrace a period of seventy-nine years, occurring during several reigns, namely, a portion of that of Cyrus, with the reigns of Cambyses, Smerdis the Magian impostor, Darius Hystaspes, Xerxes, and about eight years of the reign of Artaxerxes.

This illustrious man was the restorer and publisher of the holy Scriptures. In order to this, he collected as many copies as he could, and by careful collation produced a correct edition. Prideaux says, in accomplishing this he attended to the following points:—1. He corrected all the errors which had crept into those copies, by the negligence or mistakes of transcribers. 2. He collected all the books of which the holy Scrip-

tures consisted, and disposed them in their proper order, and settled the canon of Scripture for his time. 3. He added, in several places what appeared necessary for the illustrating, connecting, or completing them, of which sort we may reckon the last chapter of Deuteronomy, which gives an account of the death and burial of Moses, and which, therefore, could not be written by Moses himself. 4. He changed the old names of several places that were grown obsolete, and put instead of them the new names by which they were called at that time. 5. He wrote out the whole in the Chaldaic character; that language having grown wholly into use among the people after the captivity; and thus enabled them to read for themselves the wonderful works of God. The opinion that Malachi and Ezra are the same person, has found many supporters. Jerome and Calmet maintain it. The principal argument appears to rest upon the meaning of the word MALACHI: it signifies, *my messenger*. In the time of Ezra, prophets were frequently called angels or messengers of the Lord. Kimchi says, "Ezra is never called a prophet, but a scribe; and Malachi is never called a scribe, but a prophet." The Jews have always had an extraordinary esteem for Ezra, and say that if the law had not been given by Moses, Ezra deserves to have been their legislator.

F

FABLE. In the New Testament the word means *fiction*; *μῦθος*, *mythic* tales, *mythic* discourse. The Jews in the apostolic times were in great danger of devoting their time to such fabulous stories. St. Paul, 1 Tim. i. 4; iv. 7; Titus i. 14, refers to these, and condemns them in strong terms. "Old wives' fables," *anile stories*. The mythology of the Greeks and Romans is prolific in such fables; and many Popish legends, ceremonies, and doctrines are to be traced to these as their origin. The *purgatory* of ancient Rome is the origin and type of that of *modern* Rome. Tartarus,

Orcus, Hades, afford ample materials to Popish invention for the production of purgatory. Let any one read the sixth *Æneid* of Virgil, and he will there find purgatory regularly divided into regions, surrounded by triple walls, and adamantine gates. Here he will find certain *inquisitors*, Minos and Rhadamanthus, sitting in solemn judgment:—

“And dire Tisiphone there keeps the ward,
Girt in her sanguine gown, by night and day.
From hence are heard the groans of ghosts, the pains
Of sounding lashes, and of dragging chains.”

FACE. As the visage or countenance of a man is most exposed to view, so the term *face* is figuratively used to signify that which is most apparent. The face of the earth, or of the waters, or sky, &c. The word is constantly applied to God, and with great variety of meaning, and is one of those anthropomorphous phrases which are adopted in consequence of our weakness; just as the eye, the ear, the arm of God are used to signify certain perfections. His face means his favour, Psal. xxxi. 16; his anger, Psal. xxxiv. 16. The face of God is said to shine, and it is represented as favour to see it, and a misery to be deprived of it; it then means his love, and the displays of his grace. 2 Chron. xxx. 9; Psal. lxxx. 7; Dan. ix. 17. The face of God means any thing or manner in which God is accustomed to manifest himself to man. Adam and Eve hid themselves from the *face* of the Lord; that is, his presence. The Hebrew language expresses the word *presence* by the same word as *face*. To speak *face to face* signifies a clear manifestation. 1 Cor. xiii. 12. “No man can see my face, and live.” It was a very ancient and common opinion that our mortal frame could not survive the sensible manifestation of God. Jacob expressed his gratitude to God, after his wrestling, that though he had seen him clearly, he was not consumed. Gen. xxxii. 30. The vision of God, which cannot be enjoyed in this world, is reserved for

the faithful in glory. “In my flesh I shall see God.” “We shall see him as he is.” “Blessed are the pure in heart; for they shall see God.”

FAIR HAVENS. The name of a harbour or roadstead of Crete. It was deemed by the mariners of the vessel in which Paul sailed so unsafe, that they resolved to make for Phenice, on the other side of the island, which led to the loss of the vessel. Acts xxvii. 8, 12. The Greek name is retained to this day, **KALOS LIMENAS.**

FAITH. The credit we give to the testimony of God, or to the evidence of such facts or propositions as are presented to us in the Bible. The Bible often speaks of faith as the condition of justification, as that without which justification could not take place; and when thus regarded, it must include more than the assent of the understanding to the truth of a proposition: it is then the combination of trust with belief, of reliance with assent. If we might substitute another word for justifying faith, we would call it *trust in Christ*. Faith and confidence are the same thing. “I know whom I have believed,” says the apostle, “and am persuaded that he is able to keep that which I have committed to him.” The act of committing to Christ is the same as the act of believing. Christ is represented in the Gospel as having made an atonement for sin: “Whosoever believeth in him shall not perish, but have everlasting life.” Reposing this trust, the sinner is accepted, and treated as though he were just and righteous; and this is called justification by faith. *This* belief, by which salvation from the guilt of sin is obtained, and consequent and immediate deliverance from the power of sin,—or by which a sinner is pardoned and regenerated,—must include not only a cordial concurrence of the will and affections in the scheme of our restoration by the death of Christ, as in all its relations and bearings it is revealed in the Gospel, but also such an actual, personal trust in Christ as a Saviour, and apprehension of his merits, as im-

plies the renunciation of every other trust.

It will be satisfactory to the reader to have the views of the Founder of Methodism presented to him. "What faith is it then through which we are saved? It may be answered, first, in general, it is a faith in Christ; Christ, and God through Christ, are the proper objects of it. Herein, therefore, it is sufficiently, absolutely distinguished from the faith either of ancient or modern heathens. And from the faith of a devil it is fully distinguished by this,—it is not barely a speculative, rational thing, a cold, lifeless assent, a train of ideas in the head, but also a disposition of the heart. For thus saith the Scripture, 'With the heart man believeth unto righteousness.' And, 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe with thy heart that God hath raised him from the dead, thou shalt be saved.' It acknowledges his death as the only sufficient means of redeeming man from death eternal, and his resurrection as the restoration of us all to life and immortality; inasmuch as he 'was delivered for our sins, and rose again for our justification.' Christian faith is, then, not only an assent to the whole Gospel of Christ, but also a full reliance on the blood of Christ; a trust in the merits of his life, death, and resurrection; a recumbency upon him as our atonement and our life, as given for us, and living in us. It is a sure confidence which a man hath in God, that through the merits of Christ his sins are forgiven, and he reconciled to the favour of God; and in consequence thereof, a closing with him, and cleaving to him, as our 'wisdom, righteousness, sanctification, and redemption,' or, in one word, our salvation." The Scriptures very clearly and strongly exhibit this faith as the condition to which God annexes the blessing of justification. Faith is not meritoriously, but instrumentally, the condition of our pardon. "If Christ had not merited, God had not promised; if God had not promised, justification had never followed on this faith: so that the indissoluble connection of

faith and justification is from God's institution, whereby he hath bound himself to give the benefit upon performance of the condition. Yet there is an aptitude in faith to be made a condition; for no other act can receive Christ as a priest propitiating and pleading the propitiation, and the promise of God for his sake to give the benefit. As receiving Christ and his gracious promise in this manner, it acknowledgeth man's guilt, and so man renounceth all righteousness in himself, and honoureth God the Father, and Christ the Son as the only Redeemer. It glorifies God's mercy and free grace in the highest degree. It acknowledgeth on earth as it will be perpetually acknowledged in heaven, that the whole salvation of sinful man, from the beginning to the last degree thereof, whereof there shall be no end, is from God's freest love, Christ's merit and intercession, his own gracious promise, and the power of his own Holy Spirit."—*Lawson*. No man is saved till he exercises faith. Whatever may have been his tears, his convictions, his prayers, his exercises of mind, he is under the sentence of the law, and exposed to the wrath of God, till he believes. If death come upon a sinner before he believes, he must certainly perish. Till he confides his soul to Christ, he is within the flood-marks of divine wrath. Can a man be saved without justification? No! Then are we "justified by faith," and "have peace with God." Rom. v. 1. Can a man be saved if he is not a child of God? No! Then we "are all the children of God by faith in Christ Jesus." Gal. iii. 26. Can a man be saved while he is unholy? No! Then "our hearts are purified by faith." We request the prayerful attention of the reader to the following passages of Scripture in which there is attached a vital importance to this act of trust in Christ:—Acts xvi. 31; Mark xvi. 16; John iii. 15, 16; 1 John v. 10. Mr. Wesley, speaking of faith as the condition of our justification, says: "We mean this much, that it is the only thing without which no one is justified; the only thing that is immediately, indispens-

ably, absolutely requisite in order to pardon. As, on the one hand, though a man should have everything else, without faith, yet he cannot be justified: so, on the other, though he be supposed to want everything else, yet if he hath faith, he cannot but be justified. For suppose a sinner, of any kind or degree, in a full sense of his total ungodliness, of his utter inability to think, speak, or do good, and his absolute meetness for hell-fire; suppose, I say, this sinner, helpless and hopeless, casts himself wholly on the mercy of God in Christ, (which indeed he cannot do but by the grace of God,) who can doubt but he is forgiven in that moment? Who will affirm that any more is required before that sinner can be justified?" In the subsequent Christian life, faith sustains the Christian: he lives and walks by faith. It brings a counteracting influence to all the temptations of the world, the flesh, and the devil; it maintains an unbroken union with Christ, who is our life; it is the evidence or subsistence of the unseen realities of the eternal world. It is the immediate gift of God, and invariably leads to a consistent and godly life; for when a man is dead to sin, he cannot live any longer therein; he henceforth walks not after the flesh, but after the Spirit. The faith that justifies brings us to Christ our Saviour, and our entire deliverance from sin must follow. The doctrine of faith, then, so far from being at variance with good works and morality, is exclusively the doctrine according to holiness, promotive of holiness, and pointing to the only remedy for the dominion of sin. Faith is occasionally used in Scripture in the sense of fidelity in the performance of promises; belief and profession of the Gospel: it is put for the doctrine of the Gospel, which is the object of faith; the persuasion of the mind as to the lawfulness of things indifferent. Rom. i. 8; Acts xxiv. 24; Phil. i. 27; Rom. xiv. 22, 23. The faith of God, means his faithfulness. Rom. iii. 3.

FAITHFULNESS. It is that attribute of God, by which he infallibly fulfils his designs and the

declarations of his word. It is seen—in the performance of what he has said with respect to the world in general:—in his declarations with respect to Christ, with regard to his birth, life, sufferings, death, resurrection, and glory:—in the performance of his promises to his people; in respect to temporal blessings, 1 Tim. iv. 8; Psal. lxxxiv. 11; to spiritual blessings, 1 Cor. i. 9: in sustaining and supporting them in temptation, 1 Cor. x. 13: in encouraging them in times of persecution, 1 Pet. iv. 12, 13: in sanctifying to their spiritual good the afflictions of life, Heb. xii. 4—12: in guiding them in difficulties, 1 Thess. v. 24: in bringing them to eternal life, 1 John ii. 25:—in the fulfilment of threatenings. See Deut. xxviii.

FALL OF MAN. The loss, through wilful transgression of a positive command given to him as the test of his obedience, of that state of spiritual perfection and happiness in which man was created, including his consequent guilt, and the corruption of his nature. The history of this sad event is recorded in Gen. iii. The phrase "fall of man" does not occur in the Scriptures: it is probably taken from the book of Wisdom, chap. x. 1; but it is a convenient term to express the fact of the revolt of our first parents from God, and the consequent sin and misery in which they and their posterity were involved. The Mosaic account is, that a garden having been planted by the Creator, for the use of man, he was placed in it to dress it, and to keep it: that in this garden two trees were specially distinguished, one as the tree of life, the other as the tree of knowledge of good and evil: that from eating the fruit of the latter Adam was restrained by positive interdict, and by the penalty, "In the day thou eatest thereof, thou shalt surely die:" that the serpent, who was more subtil than any beast of the field, tempted the woman to eat, by denying that death would be the consequence, and by assuring her that her eyes and those of her husband would be opened, and that they would be "as gods, knowing good and evil:" that the woman

took of the fruit, gave of it to her husband, who also ate: and that for this act of disobedience they were expelled from the garden, made subject to death, and laid under various maledictions. That this is a real history, and not a myth, is clear from two considerations. The first is, that it is part of a continuous history; and if this be taken out as an excepted portion, so may we thus treat any other portion from Abel to Noah, or from Noah to Abraham. The second is, that it is referred to, and reasoned upon, as a fact, in various other parts of the sacred Scriptures. See Job xx. 4, 5; xxxi. 33; xv. 14. If the history were an allegory, these allusions could have no force. The case is put most clearly in the New Testament. Matt. xix. 4, 5. This argument, on the subject of divorce, rests on two points: 1. God at first made two human beings, from whom the rest have sprung. 2. The intimacy and indissolubility of the marriage relation rest upon the formation of the woman from the man. "And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." A clear and plain evidence that our Lord and the Pharisees considered this early part of the narrative of Moses as a history; for otherwise it would neither have been a reason, on his part, for the doctrine he was inculcating, nor have had any force of conviction as to them. The sin of which our first parents were guilty may seem light and trifling to inconsiderate persons; but when it is carefully examined it will appear awfully daring, and exceedingly sinful. 1. It was a belief of the devil, and a disbelief of God. 2. It was an utter disregard of the authority of God, their lawgiver and governor. 3. It was an exhibition of pride, in their desiring to be as gods, knowing good and evil. 4. It was an attempt to find happiness in sensual pleasure. The fall was wilful. Man had power to withstand temptation, or his position could not have been a trial.

Had he been under the control of fate or destiny, he could not have been responsible, and summoned before God as an offender. In the day man sinned he brought death into the world,—death temporal, spiritual, and eternal. Temporal death, the separation of the soul from the body; spiritual death, the separation of the soul from God; and eternal death, the separation of body and soul, through interminable ages, from heaven, and all its felicities. The moment man transgressed, he lost his spiritual life, being no longer united to God; that moment his body became mortal, and began to die; and from that moment he was exposed to eternal death, or final banishment from God and heaven. And, being the federal head of all the human race, he involved all his posterity in death; so that they come into the world guilty and depraved. 1 Cor. xv. 22. Writing on this subject, Mr. Wesley says, "The natural consequence of this" (transgression) "is, that every one descended from him comes into the world spiritually dead, dead to God, wholly dead in sin; entirely void of the life of God; void of the image of God, of all that righteousness and holiness in which Adam was created. Instead of this, every man now born into the world bears the image of the devil, in pride and self-will; the image of the beast, in sensual desires and appetites." The consequences of this first sin to the posterity of Adam will be adverted to in other articles. See ORIGINAL SIN and IMPUTATION. We request the reader's particular attention to Wesley "On Original Sin," and to Fletcher's "Appeal to Matter of Fact."

FALLOW-DEER. See HART and HIND.

FAMINE. The first famine that we read of is recorded Gen. xii. 10, in the days of the patriarch Abraham, and is described as so grievous that he was compelled to flee into the land of Egypt. The early and lasting fertility of this country is a well-known historical fact. A famine also afflicted the land in the time of Isaac, who seems to have contemplated a

similar descent into Egypt, but, being instructed of God, he removed into a part of Arabia Petraea. Gen. xxvi. 1, &c. Egypt, however, was not exempt from such visitations. Gen. xli. 30. The ordinary causes of famine are natural: as when the Nile does not overflow its banks; or when the rains do not fall at their customary seasons; or when the land is overrun with locusts, caterpillars, or other insects. In the famine of seven years' continuance, during the time of Joseph's administration, more than the ordinary causes must have been in operation; for "the famine was sore in all lands;" and "the famine was over all the face of the earth." This event was made by Joseph the occasion of bringing about one of the most extraordinary social revolutions that history records. He got into his hands all the property of the kingdom, including the land, and let it out again to the people as tenants at will, on condition of their paying the king the fifth of the annual produce. God often employed famine for the purpose of chastising the rebellious. Ezek. vi. 11; Matt. xxiv. 7. There is a worse famine than a want of food. "Behold, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." Amos viii. 11.

FAN. An agricultural implement, used by the Jews for separating the chaff from the wheat. In Matt. iii. 12, the Greek word, *πύρον*, is rendered *fan*: it means the shovel which threw or spit out the corn against the wind, from *πύω*, *to spit*. The mode of winnowing the corn generally was by repeating the process of throwing it up against the wind with forks, by which the broken straw and chaff were separated. The corn was afterwards sifted, to remove the bits of earth, and other impurities. After this it underwent a still further purification, by being tossed up with wooden scoops, or short-handled shovels, such as may be seen in Egyptian paintings. Isai. xxx. 24.

FARTHING. The word rendered

in our version farthing signified a coin, equal to a little more than three of our farthings, the tenth part of a denarius.

FAST. From a Saxon word *FÆSTAN*, which means *abstinence from food*, either entire or partial. Fasting was often practised by the Jews as a religious duty. Josh. vii. 6; Judges xx. 26. Moses enjoined a fast on the great day of annual atonement; and this seems to have been perpetuated, and to have had some prominence. Acts xxvii. 9. Others were introduced and celebrated at fixed times every year. In the reign of Zedekiah, Nebuchadnezzar besieged and captured Jerusalem: this calamity led to a fast on the seventeenth day of the fourth month (*THAMMUZ, July*). Jer. lii. 6, 7; Zech. viii. 19. Zechariah mentions "the fast of the fifth, and the fast of the seventh, and the fast of the tenth month." That of the fifth month (*AB, August*) was held on the ninth day, in commemoration of the burning of the city by Nebuzaradan, who "burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house." The fast of the seventh month (*TISRI, October*) was established to lament the murder of Gedaliah, at Mizpeh. That of the tenth month (*TEBER, January*) was held on the tenth day to commemorate the commencement of the siege on the part of Nebuchadnezzar. There were also extraordinary fasts appointed for special and particular occasions. 1 Kings xxi. 9; Jer. xxxvi. 9; 2 Chron. xx. 3; 1 Sam. xxxi. 11—13. When the Israelites were defeated at the hands of the Benjamites. Judges xx. 26. It was thought that a special fast, accompanied by humiliation and prayer, might turn away the divine displeasure, and secure the divine co-operation, in any great undertaking. Instances of private fasts may be found in 1 Sam. i. 7; xx. 34; 1 Kings xxi. 27; Ezra x. 6; Neh. i. 4. The parable of the Pharisee and publican shows how much the Pharisees were addicted to voluntary fasting. See also Acts xiii. 3; xiv. 23. Moses, Elijah, and

our blessed Lord all fasted forty days. Exod. xxxiv. 28; 1 Kings xix. 8; Matt. iv. 1—11. The Pharisees reproached Christ that his disciples did not fast so often as theirs, nor as John the Baptist's: he replied, "Can ye make the children of the bridechamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days." Luke v. 34, 35. Fasting is recommended by our Saviour, in his Sermon on the Mount, as an occasional duty binding on Christians, for the purpose of humbling themselves under the hand of God; and when performed, is to be characterized by sincerity, and the avoidance of all ostentation. Matt. vi. 16. The propriety of the duty is suggested by many plain examples in Scripture; by undeniable inferences from God's word; by divine commands given on special occasions, though there are no commands which prescribe it as a constant duty; and also by its great utility in chastening the soul, and training it anew to the pursuit and love of spiritual joys. Days set apart for fasting, humiliation, and prayer, among the Methodists, have been attended with special benefit.

FAT. The Jews were forbidden to use fat as an article of food. Lev. iii. 16, 17: "All the fat is the Lord's. It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood." It is difficult to assign a reason for this prohibition. The association of fat with blood, shows that it was consecrated to the altar, and, therefore, should be devoted to God. The reason of Michaelis, that it was designed to encourage the substitution of olive-oil for animal fat, and hence to promote agriculture among the Hebrews, and turn them from habits of nomade life, is far-fetched. Perhaps one reason might be, to prevent leprosy and cutaneous eruptions. In hot climates fat is not digestible, and is very likely to promote such maladies. The word *fat* is used figuratively for what is rich and nutritive, and is thus applied to

spiritual things. 'My soul shall be satisfied with marrow and fatness.' Psal. lxxiii. 5. "The fatness of the earth" is its fertility. Gen. xxvii. 28.

FATHER. In addition to the ordinary meaning of this word, it has a number of other significations. 1. Its application to God is very common in Scripture. It has been disputed whether the term is strictly applied to him as the Creator, and *thus* the Father of mankind, or whether it does not simply belong to him as having adopted the chosen people as his children. There appears to be a clear intimation that it appertains to God as the Creator. See Isai. lxiii. 16; ~~lxiv. 8~~; Deut. xxxii. 6; Jer. ii. 27. The Jews, by special covenant, were God's children. Jer. xxxi. 9; John v. 45; viii. 41. Believers are, on the exercise of faith in Christ, brought into a new relationship to God: pardoned and adopted, the Spirit is sent into their hearts, crying, "Abba, Father." Rom. viii. 15, 16. The apostles call him Father. And we are taught to say in prayer, "Our Father." 2. It is used to signify any ancestor, remote or near. Examples of this may be found in great numbers in Scripture. Abraham was the father of the Jews. 3. The author or maker, source or beginner, of anything. "Has the rain a father?" that is, maker. Jabal was the father of those who dwell in tents; Jubal, the father of those who handle the harp or pipe, that is, the inventor of music. 4. It is applied to a bringer-up, nourisher, or bestower of benefits, like a parent. Job xxix. 16. 5. The devil is called the father of lies, and the father of the wicked. John viii. 44. He deceived Adam and Eve; he introduced sin and falsehood; and inspires his followers with similar sentiments.

FATHERS. A term applied to the first and most eminent writers of the Christian church. Those of the first century are called apostolical fathers; those of the first three centuries, and till the time of the Council of Nice, Ante-Nicene; and those later, Post-Nicene. In their

writings are found many sublime sentiments, judicious thoughts, and valuable expositions. In the later fathers there are many absurdities, vague and indeterminate notions, false and foolish sentiments, and opinions opposed to the word of God. The judgment of antiquity is important and useful; but it is absurd and wicked to make the fathers a co-ordinate and equal authority with the Scriptures. In many cases they may be witnesses, but they are not good judges. They are fanciful and injudicious in many of their criticisms and expositions; and their principal value consists in this, that the succession of their writings enables us to prove the existence and authenticity of the sacred books up to the age of the apostles. Milton calls the fathers a drag-net, which comes floating down to us on the stream of time, and bearing articles of most disproportionate value, shells and shell-fish, jewels and pebbles, sticks and straws, sea-weed and mud.

FEAR. A painful emotion of mind arising from the apprehension of danger, attended with the desire of avoiding it. The fear of God is a Christian grace, perfectly compatible with joy and love. The fear which hath torment is cast out when love is perfected; but a devoted Christian has the blessedness of the man that feareth always. Fear of God is that holy affection or gracious habit formed in the soul by the Holy Spirit, which is manifested in reverence for his character, and such a dread of offending him by a violation of his holy law, as prompts to watchfulness, humiliation, and unceasing prayer. Fear is sometimes put for the whole of worship. Psal. xxxiv. 11. It means the law of God: "The fear of the Lord is clean, enduring for ever." Psal. xix. 9. It is so called because it is the cause and rule of this holy fear.

FEASTS. The Hebrews, in common with eastern nations, were remarkable for their hospitality. They generally received and dismissed persons with choice viands. See Gen. xix. 3; Judges vi. 19. The prodigal's return was celebrated with feasting. Luke

xv. 23. Birthday and marriage feasts were common. Job i. 4; Matt. xiv. 6. The entertainments were generally held in the evening, and, after the Roman practice, called suppers. See **BANQUET** and **ACCUBATION**.

The festivals of the Jews were seasons of religious worship, recurring at certain stated periods, and intended to be memorials of some great event in God's providential dealings with them. They were connected with numerous advantages to the Jews: preserving them under the influence of religion, and, by the imposing character of the services, which abounded in symbols and types of evangelical things, keeping alive the expectation of the Messiah; securing to them stated seasons of rest and holy joy; rendering them familiar with the law of God, which was read on these public occasions; and promoting a spirit of nationality, by leading them to form new connections and acquaintances, and thus wearing away the feelings of clanship. These festivals are the Sabbath, the Passover, the Pentecost, the Feast of Tabernacles, the Feast of Trumpets, Day of Atonement, New Moon, Purim, Dedication of the Temple, &c.

The *Feast of the Sabbath* was the most ancient, and commemorated the creation. It was a day of rest, of holy convocation, on which no one was allowed to do any work. On this day two lambs of the first year, without blemish, were to be offered for a burnt-offering, morning and evening, with two-tenths of an ephah of flour, mingled with oil, for a meat-offering, and one half of a hin of wine, for a drink-offering. Twelve cakes were to be offered on the table in the tabernacle in two piles. The various ceremonies are enjoined or referred to in the following passages of Scripture:—Exod. xx. 8—11; xxiii. 12; xxxi. 12—17; Lev. xix. 3, 30; xxiii. 3; xvi. 2; Deut. v. 12—15, &c.

The *Passover* was instituted in memory of the Israelites' departure from Egypt, and of the favour which God showed in sparing their first-born, when he destroyed the first-born of the Egyptians. Exod. xii. 14. See **PASSOVER**.

The *Feast of Pentecost* was celebrated on the fiftieth day after the Passover, in commemoration of the giving of the law on Mount Sinai, fifty days after the departure from Egypt. The Hebrews reckoned seven weeks from the Passover to Pentecost, beginning with the day after the Passover. It is called the Feast of Weeks, or the Feast of Harvest. See PENTECOST.

The *Feast of Tabernacles* lasted eight days; and the people were enjoined to dwell in tents made of the branches of trees, in memory of the journey through the wilderness forty years. It was commenced on the 15th of Tisri, and lasted till the 22d. The first and last days were the most important and solemn: during the intervening days the people might attend to their ordinary avocations. It is called the Feast of Ingathering, because it took place at the close of the vintage, when all the fruits were collected. See TABERNACLES.

The *Feast of Trumpets* was celebrated on the first day of the civil year, on which the trumpets sounded, proclaiming the beginning of the year, which was in the month Tisri. We know no religious cause of its establishment. Particular sacrifices were ordered for the services of the day.

The *Feast of Expiation* or *Atonement* was celebrated in the month Tisri. It was instituted for the general expiation of sins, &c., from the high-priest to the lowest of the people, committed by them through the year. Lev. xxiii. 27, 28. See ATONEMENT, DAY OF.

The *Feast of the New Moon* was celebrated the first day of every month, and was a consequence of the Feast of Trumpets. The law did not require the people to rest, but enjoined certain additional sacrifices. The trumpets also were sounded, and entertainments made. 1 Sam. xx. 5—18.

The *Feast of Purim* or *Lots* originated in the gratitude of the Jews on escaping the plot of Haman, designed for their destruction. It took its name from the lots which were cast before Haman by the astrologers, who knew his hatred against

Mordecai, and his wish to destroy his family and nation. Esther iii. 7; ix. 17, 32.

The *Feast of the Dedication* was appointed by Judas Maccabæus, on occasion of the purification of the temple, and the reconstruction of the altar, after it had been polluted by Antiochus Epiphanes. This feast is referred to in John x. 22, when our Lord is said to have been present at the Feast of Dedication. The historian remarks: "It was winter."

The *Feast of the Fire* was instituted by Nehemiah, to commemorate the miraculous rekindling of the altar-fire. The circumstances are narrated 2 Maccab. i. 18.

The three Feasts of the *Passover*, the *Pentecost*, and *Tabernacles*, were the great festivals of the Jews, when all the males of the nation, who were of sufficient age, were required to appear before God. See Exod. xxiii. 14—17; Deut. xvi. 16, 17. It might be expected that when the men were congregated at Jerusalem, and the frontiers left unprotected, some hostile nations would make incursions on the families and property of the Jews. A special promise was, however, given to them, to allay any fears on this account. See Exod. xxxiv. 23, 24. Their preservation at these periods is a perpetual miracle: their enemies must have known of the times of these festivals, yet there is not on record, from the time of Moses to the time of Christ, a single instance of an enemy invading the land during their continuance. God seemed to say, "Take care of my affairs, and I will mind yours." These feasts are generally supposed to have been connected with agriculture, and seemed to furnish suitable periods for holy joy before God. They have corresponding events of far greater importance in the new dispensation. The Feast of Tabernacles corresponds to the birth of Christ, the Passover to his death, and the Pentecost to the effusion of the Holy Ghost on the Christian church. *Feasts of Charity* or *Love* are mentioned Jude 12. See LOVEFEASTS.

FELIX. The Roman procurator of Judæa, A.D. 50—62. Acts xxiii. 26.

He was originally a slave, and for some unknown services, supposed not to have been very creditable, was set at liberty by Claudius Cæsar. On this account he took the name of Claudius. He is described by Suetonius as a man of very depraved character, who also insinuates that his appointment as governor of the province of Judæa was the result of certain licentious practices. Tacitus says, that during his procuratorship he indulged in all kinds of cruelty and lust, exercising regal power with the disposition of a slave, and considering himself at liberty to commit any crime, relying on the influence he possessed at court. He is accused of having brought about the assassination of Jonathan, the high-priest, because he dared to expostulate with him on his misgovernment. His crimes were such, that accusations were lodged against him at Rome; but they were rendered altogether nugatory by the influence which his brother Pallas exercised with Nero. The short account which we have of him in the New Testament represents his character in an odious light. He had persuaded Drusilla, the daughter of Herod Agrippa, to abandon her own husband, Azizus, king of Emisa, and to live with him. With this adulteress was Felix on the judgment-seat, when Paul was brought before him, in custody of a guard of soldiers, to be tried for the crime of sedition. Tertullus, the orator on that occasion, had the audacity, in order to conciliate Felix, to express gratitude on the part of the Jews, because of the great quietness they enjoyed, and the worthy deeds which were done by his providence to the nation: statements directly at variance with the acts of his government. Paul rebuked these wicked people, and reasoned on the subjects of righteousness, temperance, and judgment to come with so much power, that Felix trembled. The impression, however, was transient, as he kept the apostle in custody two years, without any warrant or just cause. His motive was base, and quite consistent with the representations which historians give of his character. "He hoped that money would have been

given him of Paul, that he might loose him." He was afterwards superseded by Festus, and, to show the Jews a favour, he left Paul bound.

FERRET. Lev. xi. 30. The common ferret is a species of weasel, and employed in this country in catching rats. It is generally supposed that the ferret mentioned in the Levitical law is a kind of lizard. The Hebrew word *ANAK*, to cry, seems to refer to some creature whose cries are heard, and on this account it has this particular designation. Some suppose it is the frog, because its croaking is heard. The commonly received opinion is, that it is a species of lizard called gekko, which is found in Egypt and the East. The Arabs call it *abu-burs*, and say, that a poisonous ichor exudes from its feet, which are dilated, like an open fan. The word *burs* means poison.

FESTUS. Portius Festus was the successor of Felix in the government of Judæa, A.D. 62. Paul was heard before him on the charges alleged against him by the Jews, and before Festus, Agrippa, and Bernice he delivered the speech recorded Acts xxvi. Festus considered him innocent, and would have set him at liberty, but he appealed to Cæsar, and was accordingly sent to Rome. Josephus speaks in terms favourable to his character.

FIG-TREE. A well-known tree, the fruit of which is very common in the East, and is, therefore, often alluded to in the sacred writings. Isai. xxxiv. 4. All the evangelists refer to it. Matt. xxi. 19; Mark xi. 13; Luke xxi. 29; John i. 48. Its fruit is similar in form to the pear, and its leaves are large, and shaped like the leaf of the mulberry. In one species they are said to be four or five feet long by three wide: hence the shade was highly valued. We read of Judah and Israel dwelling every man under his fig-tree. Nathanael retired beneath the fig-tree for devotional purposes. Hasselquist says, when journeying from Nazareth to Tiberias, "We refreshed ourselves under the shade of a fig-tree, where a shepherd and his herd had their rendezvous, but without either house or hut."

The chief peculiarity of the tree is, that the fruit shoots forth without the appearance of blossom, and even before the leaves. The *first-ripe figs* are ready towards the end of June, and are delicious and beautiful. They drop as soon as they are ripe, and, according to the allusion of Nahum, chap. iii. 12, "fall into the mouth of the eater" on being shaken. Hosea also alludes to the early fig, "I saw your fathers as the first-ripe in the fig-tree at her first time." Chap. ix. 10. The *summer-fig* comes to maturity in August. They are dried and preserved: they are also frequently made into cakes. The *winter-fig* is ripe towards the latter end of autumn, when the tree has lost its foliage. If the winter is not severe, it is allowed to remain on the tree, and is plucked in the spring as a dainty. Figs appear to have been used as a common article of food. 1 Chron. xii. 40. Abigail carried to David two hundred cakes of figs. They also appear to have possessed medicinal properties. Isaiah directed that a poultice of figs should be laid on the abscess of Hezekiah. 2 Kings xx. 7. The denunciation of our Saviour against the barren fig-tree has perplexed some, because it is said "the time of figs was not yet." Matt. xxi. 19; Mark xi. 13. "The time of figs" refers to the period of gathering them. As it was not the time for gathering figs, it was reasonable to expect to find some fruit on the tree; but it had none, though it had leaves, which in a bearing fig-tree are not found till after the fruit appears. The appearance of the tree indicated that it was the season of fruit; the time of the year proved that the fruit had not been gathered; if, therefore, the tree bore figs, this was the time to find them. It was cursed because of its unfruitfulness; and Christ wrought this miracle to prefigure the speedy ruin of the Jewish people on account of their unfruitfulness under the great advantages which they enjoyed; and, like all his other miracles, it was benevolent in its tendency, and designed to produce repentance and reformation among the Jews.

FINGER. The finger of God sig-

nifies his power. The magicians of Pharaoh discovered the finger of God in the miracles of Moses. Exod. viii. 19. The law is said to have been written by the finger of God. Exod. xxxi. 18. The miracles of Christ, especially his casting out devils, are said to be by the finger of God, which, he says, was a sign the kingdom of God had come nigh unto them. Luke xi. 20. In Isaiah, chap. lviii. 9, it is said, "If thou take away from the midst of thee the yoke, and the *putting forth of the finger*," &c. The allusion is to the holding out the middle finger in contempt of any person, on which account it was called *infamis digitus*. To point the finger at this day is, in some cases, a mark of scorn and contempt.

FIR. The fir-tree was very common in Judæa, and grew luxuriantly on Mount Lebanon. It is an ever-green of beautiful appearance, its lofty height and dense foliage affording a spacious shade and shelter. The trunk of the tree is generally straight. The wood was anciently used for ship-building, for beams and rafters of houses, for spears, and for musical instruments. See Ezek. xxvii. 5; 2 Sam. vi. 5; 1 Kings v. 8, 10; vi. 15, 34; ix. 11; Sol. Song i. 17. The tree is used to illustrate power or grandeur; and the brandishing of weapons of war is compared to the shaking of the tops of fir-trees by a violent wind. The springing of the fir-tree is the emblem of verdure and plenty. The LXX render the Hebrew word *BEROSH* so variously as to suggest that they were doubtful what tree was meant. The Vulgate has *ABIES*. Some render it the cypress, others the cedar.

FIRE. The word *fire* is often used symbolically in Scripture. It is frequently employed as an indication of the presence and influence of the Deity. He appeared to Moses in the Mount in a bush burning with fire, but not consumed. He descended on Mount Sinai in the midst of flames, in thundering and lightning. Exod. iii. 2; xix. 18. "The Lord thy God is a consuming fire." Deut. iv. 24. In the New Testament it is used to illustrate the influences of the Holy

Ghost: "He shall baptize you with the Holy Ghost and with fire," Matt. iii. 11. The most remarkable fulfilment of this promise was witnessed when the day of Pentecost was fully come. In addition to the mighty rushing wind, "cloven tongues as of fire" sat upon each of the disciples. The form of the flame was emblematical of the nature of the miracle, which consisted in qualifying them to speak with "other tongues," or to speak languages which they had never learned; and the division of the flame perhaps pointed out the variety of those languages. The fire was designed to teach the enlightening, purifying, cheering influences of the Spirit of God. The apostles were then assured that, in the language which they were thus enabled to speak, they should communicate to the world that heavenly truth, which, like fire, both illuminates and purifies; and that their tongues, touched with a live coal from the altar, should utter strains of glowing eloquence, not fashioned, it might be, according to the rules observed by Grecian and Roman orators, but capable of producing almighty effects; eloquence which should terrify the boldest and alarm the most careless sinner; which should humble the proud, comfort the dejected, inspire the timid with invincible courage, and, with an energy heretofore unknown, kindle the living fire of devotion on the coldest and most unfeeling heart.

Fire from heaven fell upon the victims offered in sacrifice to the Lord, as a mark of his approval. Probably in this manner God showed his acceptance of Abel's sacrifice. Gen. iv. 4. When the Lord made a covenant with Abraham, a fire like that of a furnace passed through the divided pieces of the sacrifice and consumed them. Gen. xv. 17. When Moses dedicated the tabernacle, fire fell from heaven upon the sacrifices, and consumed them. Lev. ix. 24. Also upon the sacrifices of Manoah; and of Solomon, at the dedication of the temple; and of Elijah, on the top of Mount Carmel. Judges xiii. 19, 20; 2 Chron. vii. 1; 1 Kings xviii. 38. The fire which descended first on the altar in the

tabernacle, and a second time on the altar in Solomon's temple, was constantly maintained day and night by the priests. Christ, at his second coming, shall be revealed in flaming fire. 2 Thess. i. 8. The word of God is compared to fire: "Is not my word like a fire?" Jer. xxiii. 29. It has a divine energy; it warms, melts, purifies; it consumes the dross; it burns up the chaff and the stubble. Fire is also a symbol of severe trials and misfortunes: "I will bring the third part through the fire," &c. Zech. xiii. 9; xii. 6; 1 Cor. iii. 13; 1 Pet. i. 7. It symbolises persecution and dissension. Luke xii. 49. In many ancient religions, fire was worshipped, being the representative of the sun. The worshippers of Moloch made their children pass through the fire. 2 Kings xvii. 17. Fire is the word employed to represent the punishment of the wicked in hell: "The fire is not quenched, and their worm dieth not." The world is at length to be destroyed by fire. 2 Pet. iii. 7. It is certain that fearful fires glow and burn beneath the surface of this earth, and that there is a progressive augmentation of the heat just as you descend towards the centre. Volcanoes and earthquakes are only indications of the internal commotion beneath the surface.

The Hebrews were not allowed to kindle a fire in their dwellings on the Sabbath. Exod. xxxv. 3. Perhaps one design of this regulation was to prevent them from paying honour in any way to fire: they threw contempt on this sacred symbol of the nations. In an agricultural district like Palestine, where, at certain seasons of the year, the grass is exceedingly inflammable, any carelessness in lighting or carrying fires might result in extensive conflagrations. Moses, therefore, enacted a salutary regulation. See Exod. xxii. 6.

FIRKIN. John ii. 6. The firkin was equivalent to the Hebrew BATH, which contained seven and a half gallons; or perhaps to the Attic METRETES, consisting of nine gallons. The quantity of wine provided by Christ at the marriage festival has

been the subject of much cavil by sceptics. But besides that the largeness of the quantity would more manifestly prove the miracle, this cannot be considered enormous for the consumption of many days, if we take into account the number of guests already assembled to partake of it, and the probability that the fame of the miracle would induce many to come and taste the wine, and see the author of the miracle. It is not necessary to suppose that all the wine was consumed. The surplus would be acceptable to the married couple.

FIRMAMENT. Gen. i. 17. The expanse of the heavens. The Hebrew word does not mean anything firm, solid. The LXX have rendered the word στερέωμα, and Jerome has translated it FIRMAMENTUM; but the meaning is, *that which is distended, expanded, the expanse, or visible arch of the heavens or atmosphere.* The Hebrews seem to have considered the firmament as an immense arch, spread over the heavens, transparent like a crystal or sapphire, studded with stars, and thus differing from the brazen or iron heaven of Homer. Ezek. i. 22; Dan. xii. 3; Exod. xxiv. 10.

FIRSTBORN. See BIRTHRIGHT. In addition to the remarks found under the word birthright, the term firstborn is used to signify what is most distinguished or excellent of anything. "The firstborn of the poor," signifies the most miserable of the poor. Isai. xiv. 30. "The firstborn of death," means the most fearful death. Job xviii. 13. The Arabs call *fevers the daughters of fate*, meaning thereby death, an approximation to this idiom. Under the Jewish law, the firstborn, both of men and beasts, were required to be consecrated to the Lord. Male children only were subject to this law. If the firstborn was a girl, the father was not required to offer anything for her, or for the children born after her, though they were males. The firstborn were offered in the temple, and were redeemed for the sum of five shekels. The firstling of a clean beast was offered without redemption. An un-

clean animal was either redeemed or exchanged. An ass was redeemed by a lamb, or five shekels; if not redeemed, it was killed.

FIRST-FRUIT. Various regulations are found in the Mosaic law respecting the presentation of a part of the fruits of the harvest to the Lord. These offerings were intended to be an expression of submission, dependence, and thankfulness. The first of the first-fruits was a sheaf of barley, offered in the name of the nation: it was gathered on the fifteenth of Nisan, in the evening, and threshed in a court of the temple. After it was well cleaned, about three parts of it were roasted and pounded in a mortar. Over this was thrown a portion of oil, and a handful of incense. The priest then took this offering, waved it before the Lord towards the four parts of the earth, threw a handful of it into the fire upon the altar, and preserved the rest. Of the first-fruits of the yearly increase, there were several kinds. The *first-fruits in the sheaf*, Lev. xxiii. 10; and the *first-fruits in the two wave-loaves*, verse 17: the former offered at the commencement of the harvest; the other at the end of the harvest, at the feast of Pentecost. Both are called *shake* or *wave offerings*. The *first of the dough*, being the twenty-fourth part of it, was given to the priests. Numb. xv. 20. The *first-fruits of the threshing-floor*. These two last were called *heave-offerings*. The two Hebrew words, TENUPHOTH and TERUMOTH, both signify, *shake-offerings, heave-offerings, or wave-offerings*. The difference is said to be this: the TERUMOTH were offered by a waving of elevation, moving the oblation upward and downward, to signify that God was the Lord both of heaven and of earth; but the TENU-PHOTH were offered by waving or agitation to and fro, from east to west, from north to south, to signify that God was the Lord of all the earth. It was directed in the law, that the first-fruits of every tree whose fruit was used for food should, for the first three years of bearing, be counted "uncircumcised," and regarded as unclean. Lev. xix. 23, 24. It was

unlawful to sell them, to eat them, or to make any profit of them. It was only in the fourth year of bearing that they were counted "holy," and the fruit of that year was either given to the priests, Numb. xviii. 12, 13, or, as the Jews understand, was eaten before the Lord by the owners at Jerusalem, as was the case with the second tithe. The law seems to have conveyed the intimation that the fruit was crude, immature, and unwholesome till the fourth year. Michaelis finds a benefit to the trees in this regulation. He says, "The economical object of the law is very striking. Every gardener will teach us not to let trees bear in their earliest years, but to pluck off the blossoms; and for this reason, that they will thus thrive the better, and bear more abundantly afterwards; since, if we may not taste the fruit of the first three years, we shall be more disposed to pinch off the blossoms; and the son will learn to do this of his father. The very expression, 'to regard them as uncircumcised,' suggests the propriety of pinching them off: I do not say *cutting* them off, because it is generally the hand, and not a knife, that is employed in the operation." The first-fruits are emblematic of abundance and excellence. Rom. viii. 23. They are also the specimen and assurance of the harvest just at hand. "Christ is risen from the dead, and become the first-fruits of them that slept." 1 Cor. xv. 20.

FISH. Matt. vii. 10; xvii. 27; John xxi. 6, 8, 11. We have few if any Hebrew names for particular fishes. In the Mosaic law, the species proper for food are distinguished as having scales and fins; while those without scales are held to be unclean, and therefore rejected. Lev. xi. 9—12. The Nile was anciently much celebrated for the multitude, variety, and excellence of its fish. Numb. xi. 5. Herodotus refers to this in his "Euterpe," ch. 93. See also Wilkinson's "Ancient Egyptians," vol. iii., p. 63. Modern travellers assure us that it is equally so at this time. Fish was indeed the common food of the Egyptians, but the priests generally abstained from the use of it. Hence we

may see how grievous was the infliction which turned the waters of their river into blood, and destroyed the fish. Exod. vii. 18—21. The fishermen formed a very numerous class, and allusion to the artificial reservoirs and ponds which they formed is found Isai. xix. 8—10. The Hebrews would be largely supplied from the Lake Tiberias and the Jordan, as well as the brooks which flowed into it, with fish: still this would not be sufficient for the whole country. It is presumed that large quantities were sent into the interior by the Phoenicians, who dwelt upon the coast of the Mediterranean. With respect to the fish by which Jonah was swallowed, it may be observed that large monsters of the whale species, as well as sharks, are found in the Mediterranean sea; and in a case where a *miracle* is concerned, the disputes about the width of the gullet of a fish, or the species, are mere trifling. Fish were caught by the hook, Amos iv. 2; by the spear, Job xli. 2, 7; and by the net, Isai. xix. 8—10. The term ἰχθὺς, a fish, was at an early period adopted as a symbolical word. It is formed from the initial letters of the Greek words, Ἰησοῦς Χριστός, Θεοῦ Υἱός Σωτὴρ, "Jesus Christ, the Son of God, the Saviour." It soon became common for the Christians to have the Greek word, or the figures of fishes, sculptured on the monuments of the dead, struck on their medals, engraved on their rings or seals, and even formed on their articles of domestic use.

FITCHES. A species of cummin, called by the ancients *gith*, *melanthium*, and *nigella*, from the black colour of the seed. It reaches the height of a cubit, has leaves resembling those of a fennel-plant, and a blue poppy-like flower. Pliny says, it is of use in bakehouses, affording a grateful seasoning to bread. The Jewish rabbins also mention the seeds among condiments and mixed with bread. The botanical name is *nigella sativa*. The fruit is composed of five or six capsules, which are compressed, oblong, pointed, divided into several cells, enclosing

numerous angular, black-coloured seeds. When ripe, the seeds may be easily shaken out by moderate blows of a stick, as is stated Isai. xxviii. 27. Another word rendered *fitches* in our version is CUSSEMEETH: it was probably a kind of corn like wheat, having the beard as if *shorn off*. (Hebrew, CASAM, *to shave*.) It is *spelt*, the *triticum spelta* of Linnaeus.

FLAG. The word occurs Job viii. 11; Isai. xix. 6. In the former passage it is ACHU, which is derived from a word signifying to *bind* or *join together*. Parkhurst defines it a species of plant, sedge, or reed, so called from its fitness for making ropes, or the like, to connect or join things together; so the Latin JUNCUS, a *bulrush*, from JUNGO, *to join*, for the same reason. The probability is that it is an Egyptian word, and means *anything growing in a marsh*. It is rendered in Gen. xli. 2, 18, *meadows*. The word used by Isaiah and rendered *flag* is SUPH, and means some aquatic plant. It is probably ALGA, *sea-weed*.

FLAGON. The word thus rendered in our version does not signify drinking-vessels, but rather cakes formed of dried figs or raisins. It seems to have perplexed our translators, as they have supplied "*of wine*," in italics, immediately after it. It occurs 2 Sam. vi. 19; Sol. Song ii. 5; Hosea iii. 1.

FLAX. The numerous references to flax and linen in Scripture lead us to infer that the plant was extensively cultivated not only in Egypt but also in Palestine. With regard to Egypt, we have proof in the mummy-cloth being made of linen, and also in the painted and sculptured representations of the flax cultivation, as well as from the testimony of various authors, of the high esteem in which the linen of Egypt was held. Flax is extensively cultivated at this day. The proofs that it was cultivated to a large extent in Palestine are numerous. Rahab concealed the Hebrew spies with the stalks of flax which she had laid upon the roof. It was *formed* into articles of clothing, as girdles, cords, and bands. Lev.

xiii. 47, 48, 52, 59; Deut. xxii. 11. The excellent wife described by Solomon "seeketh wool, and flax, and worketh it willingly with her hands." Prov. xxxi. 13. The Hebrew word BUTZ, of which the Greek βύσσω is a translation, is supposed by many to mean *cotton*.

FLEA. David addresses his persecutor, at the cave of Adullam, in this language, "After whom is the king of Israel come out? after whom dost thou pursue? after a flea." "The king of Israel is come out to seek a flea." 1 Sam. xxiv. 14; xxvi. 20. The translation omits the force of the word AKAD, *one*. "Is the king come out to seek a *single* flea?" To expend much labour in attempting to secure an unworthy end, is compared to hunting a flea. It is one of the most agile of insects, and its strength in proportion to its size is most remarkable. It can by one bound leap two hundred times its own length.

FLESH. The word is used in Scripture with great variety of signification. 1. It means human nature: "To thee shall all flesh come;" "All flesh is grass." 2. The body, as distinguished from the spirit: "The spirit is willing, but the flesh is weak." Matt. xxvi. 41. 3. When flesh and spirit are in a moral sense opposed to each other, the flesh means the corrupt nature and habits of men, not sanctified by the Gospel; the spirit, either the principle and habit of holiness in good men, or the Holy Spirit himself, who imparts and constantly nurtures them: "I know that in me (that is, in my flesh) dwelleth no good thing." Rom. vii. 18, 25; viii. 1, 5—9. 4. Sometimes it means a person's kindred collectively: "If by any means I may provoke to emulation them which are my flesh." Rom. xi. 14. 5. Anything of a ceremonial or external nature, as opposed to that which is internal and moral: Gal. iii. 3. 6. That part of man which is the seat of appetite: "Let us cleanse ourselves from all filthiness of the flesh and spirit." 2 Cor. vii. 1. 7. Any principle of vice and immorality whatever: Gal. v. 19—21.

FLINT. The word occurs Deut.

viii. 15. Moses says, "God brought water out of the rock of flint:" probably one of the granitic varieties so common in the neighbourhood of Sinai. In Isai. l. 7, "I set my face as a flint," is the language of assured constancy on the part of Christ.

FLOCK. See SHEEP.

FLOOD. See DELUGE.

FLOOR. The threshing-floor is frequently mentioned in Scripture. It was generally an open place, exposed to the wind, enclosed during the night for the preservation of the grain. Gideon's floor appears to have been in the open air. Judges vi. 37. See also 2 Sam. xxiv. The modes of threshing are mentioned in the Scriptures. See Isai. xxviii. 27, 28. The different implements used for the purpose are described. One was a kind of sledge, drawn by two oxen, in the front of which was the driver on his knees, or seated on a piece of wood fixed crossways on the car. Under this machine were rollers of wood, with sharp stones, or pieces of iron, by which the straw was cut in pieces, and the grain separated from the ears. There was also a car, differing from the former by its having wheels instead of rollers, which, being serrated, produced the same effect when drawn over the corn. Besides oxen, both horses and asses were employed in drawing these instruments; and sometimes horses were made to perform the work by merely treading out the grain, as is common at this day in some parts of the East. When the quantity was small, and when more minute kinds of seeds were to be threshed out, a flail or switch was used, with which it was beat. Judges vi. 11; Ruth ii. 17. "The new sharp threshing instrument having teeth," Isai. xli. 15, appears to have differed in some respects from that described above. It is supposed to have been a board, about three feet wide, and six or eight feet long, and three inches thick. On the lower side many holes were made, in which were fastened pieces of stone, flint, or iron. These projected from a half to three quarters of an inch from the face of the board, and served as teeth, to tear the

beards of the grain in pieces. Oxen were fastened to one end of the boards, and driven round the floor, drawing it after them. The driver of the instrument usually stood or sat upon it. Niebuhr describes the process of threshing in Egypt at this day: "Every peasant chose for himself, in the open field, a smooth plat of ground, from eighty to a hundred paces in circumference. Hither was brought on camels or asses the corn in sheaves, of which was formed a ring of six or eight feet wide, and two high. Two oxen were made to draw over it again and again the sledge, *traineau*, above-mentioned: and this was done with the greatest convenience to the driver; for he was seated in a chair fixed on the sledge. Two such parcels or layers of corn are threshed out in a day; and they move each of them as many as eight times, with a wooden fork of five prongs, which they call *meddre*. Afterwards they throw the straw into the middle of the ring, where it forms a heap, which grows bigger and bigger. When the first layer is threshed, they replace the straw in the ring, and thresh it as before. Thus the straw becomes every time smaller, till at last it resembles chopped straw. After this, with the fork just described, they cast the whole some yards from thence, and against the wind; which driving back the straw, the corn and the ears not threshed out fall apart from it, and make another heap. A man collects the clods of dirt, and other impurities to which any corn adheres, and throws them into a sieve. They afterwards place in a ring the heaps, in which a good many entire ears are still found, and drive over them, for four or five hours together, ten couple of oxen, joined two and two, till by absolute trampling they have separated the grains, which they throw into the air with a shovel to cleanse them."

FLOUR. The law of Moses allowed to the poorest of the Israelites, whose indigence rendered them unable to present cattle, or even pigeons, for a burnt-offering, to substitute flour. Lev. vii. 12, 13.

FLUTE. A musical wind instrument, made of bone, horn, reed, or wood, and used on mournful as well as on festive occasions. The word **MISHROKITHA** occurs four times in the book of Daniel, and is translated *flute*. It is supposed to be the Chaldean flute with two reeds. The Septuagint renders it *σούριξ*, which is the name of the Pandæan pipe. Some writers assume that it was a kind of organ, composed of pipes of various sizes, fitted into a kind of chest, open at the top, and covered at the bottom by a skin; wind was conveyed to it from the mouth, by means of a pipe. The melody could be varied at pleasure, by means of stops.

FLY. This word describes a large tribe of insects, some of which are exceedingly annoying and troublesome. They are very numerous in warm and moist countries, as in Egypt, Palestine, and the middle regions of Africa, and during the rainy season are very destructive. The fly by which Pharaoh and his people were afflicted is supposed to have been the *dog-fly*, which is described as a biting, insidious creature, which comes like a dart, with great noise, and rushing with great impetuosity on the skin, sticks to it most tenaciously. The Hebrew word **AROB**, *fly*, is from a root signifying *to darken*; and it is thought that the dog-fly, a black, large fly, which besets cattle, and sucks the blood from beneath the skin, agrees very well with this signification. Others derive the word from a root signifying *to mingle*, and understand by the term, a mixture of noxious creatures. This dog-fly is probably the same as that called in Abyssinia, the **ZIMB**. The following is Bruce's description of this formidable insect:—

“The word **ZIMB** is Arabic, and signifies *the fly* in general. The Chaldee paraphrase is content with calling it simply **ZEBUB**, which has the same general signification. The Ethiopic version calls it **TSALTSALYA**, which is the true name of this particular fly in Geez. It is in size very little larger than a bee, of a thicker proportion; and its wings, which are broader, are placed separate, like those

of a fly. Its head is large; the upper jaw or lip is sharp, and has at the end of it a strong pointed hair, of about a quarter of an inch in length; the lower jaw has two of these hairs: and this pencil of hairs, joined together, makes a resistance to the finger, nearly equal to a strong bristle of a hog. Its legs are serrated on the inside, and the whole covered with brown hair, or down. It has no sting, though it appears to be of the bee kind. As soon as this winged assassin appears, and its buzzing is heard, the cattle forsake their food, and run wildly about the plain until they die, worn out with affright, fatigue, and pain. The inhabitants of Melinda down to Cape Gardafan, to Saba, and the south coast of the Red Sea, are obliged to put themselves in motion, and remove to the next sand in the beginning of the rainy season. This is not a partial emigration: the inhabitants of all the countries, from the mountains of Abyssinia northward, to the confluence of the Nile and Astaboras, are, once in a year, obliged to change their abode, and seek protection in the sands of Beja, till the danger of the insect is over. The elephant and the rhinoceros, which, by reason of their enormous bulk, and the vast quantity of food and water they daily need, cannot shift to desert and dry places, are obliged, in order to resist the *zimb*, to roll themselves in mud and mire, which, when dry, coats them over like armour. It was no trifling judgment, then, with which the prophet threatened the refractory Israelites: ‘The Lord shall hiss for the fly that is in the uttermost parts of the rivers of Egypt, and for the bee that is in the land of Assyria.’ Isai. vii. 18. If the prediction be understood in a literal sense, it represents the *æstra* or *cincinellæ*, as the armies of Jehovah, summoned by him to battle against his offending people; or, if it be taken metaphorically, which is, perhaps, the proper way of expounding it, the prophet compares the numerous and destructive armies of Babylon, to the countless swarms of these flies, whose distant hum is said to strike the quad-

rupeds with consternation, and whose bite inflicts, on man and beast, a torment almost insupportable. How intolerable a plague of flies can prove, is evident from the fact, that whole districts have been laid waste by them. Such was the fate of Myuns, in Ionia, and of Alarnæ. The inhabitants were forced to quit these cities, not being able to stand against the flies and gnats with which they were pestered. Trajan was obliged to raise the siege of a city in Arabia, before which he had sat down, being driven away by the swarms of these insects. Hence different people had deities, whose office it was to defend them against flies. Among these may be reckoned Baal-zebub, the fly-god of Ekron: *Hercules muscarum abactor*, 'Hercules, the expeller of flies;' and hence Jupiter had the titles of ἀρόμνιος, μυτάγρος, μυϊόχορος, because he was supposed to expel flies, and especially to clear his temples of these insects."

FOLD. See SHEEP.

FOOD. The food must always, in early times, have been determined by the productions of the country. As Palestine abounded with grain and various kinds of vegetables, as well as with animals, we may presume that from these sources the inhabitants derived their nourishment. Bread was the principal food. Sometimes, but chiefly on festive occasions, animal food was used. The fattened calf was slain and dressed, (roasted, not boiled,) and served up with butter and milk. Cattle were stalled and fattened. To this practice there is frequent allusion in the prophecies and historical parts of Scripture. 1 Sam. xvi. 20; 1 Kings iv. 23; Neh. v. 18; Isai. i. 11; xi. 6; Mal. iv. 2. Lentils, pulse, grain, onions, honey, and milk, were the ordinary fare. The master of the house generally slew the animal. In Homer, we have the account of princes slaying the cattle, and the process by which they were prepared for the spit is minutely described. The shoulder appears to have been a favourite part. See 1 Sam. ix. 24. The reason for serving up an animal at one meal was the difficulty of preserving meat fresh

in a hot climate. Gen. xviii. 7; Luke xv. 23. Locusts were allowed to be eaten, and were a very common kind of food. Lev. xi. 22. At the present day, they are used by the Arabs: they are roasted on plates of iron, or dried in the sun, and kept in large bags. In Egypt fish was very commonly used. The Hebrews in the desert murmured, and said, "We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic." Numb. xi. 5. Such is the common food of the Egyptians still. Endive, or succory, radishes, carrots, and even the leaves of the vine, are eaten. Leeks, and garlies, the latter imported from the Archipelago, are a common repast. As to the Arabs, roasted meat is almost confined to the tables of their princes: sometimes lambs stuffed with bread, flour, mutton-fat, raisins, salt, and aromatic herbs, are served up on their tables. Water was the common beverage in the earliest times; but wine of an intoxicating quality was drunk occasionally. Gen. ix. 20, 21. Noah seems to have made wine, as well as to have become drunk with it. Bread and wine are spoken of in Gen. xiv. 18, as offered for refreshment to Abraham, by Melchizedek, king of Salem. Wine was frequently mixed with water; and at other times a strong drink was made by an infusion of aromatic herbs. The common people used an acrid kind of wine, sometimes called vinegar. The Hebrews in their earliest history sat at their meals. At a later period, when the Jews adopted Roman manners, they reclined on cushions or couches. See ACCUBATION. Women were not allowed to eat with the men, but had their meals in their own private apartments. In Babylon and Persia, however, females were admitted to banquets. There were no knives, or forks, or spoons, employed. The parties either took the flesh-meat with their fingers from the dish, or dipped bits of their bread into the savoury mess, and thus conveyed it to the mouth. "He it is, to whom I shall give a sop, when I have dipped it." John xiii. 26.

FOOL, FOOLISHNESS. The term *fool* in Scripture sometimes denotes a person who does not reason at all, or one who reasons wrong; but generally it means a wicked man. In the former sense it is used 1 Cor. i. 27; iv. 10. In the latter, Psal. xiv. 1; Prov. xix. 1. The word is used Matt. v. 22. It seems to be a stronger term than *RACA*, which signifies *vain, worthless fellow*, a term of contempt. When thus used, it implied a higher degree of anger, and that of a more malignant character, as importing a charge of moral turpitude, and wicked and reprobate principle.

FOOT, FEET. These words are used in various senses in Scripture. Sometimes to express inclinations, propensities, actions, and motions: "Guide my feet in thy paths." To be under any one's feet denotes subjection. Psal. viii. 6; Heb. ii. 8; 1 Cor. xv. 25. This is derived from the symbolical action of conquerors, who set their foot on the neck or body of the chiefs whom they had vanquished, in token of their triumph. Josh. x. 24. This is seen repeatedly figured on the ancient sculptures. Sitting at the feet, implied the following a person, or willingness to receive his instructions. Paul is described as having been brought up at the feet of Gamaliel. This will appear clearer if it is remembered that pupils did sit on the floor, at the feet of the doctors of law, who were themselves raised to an elevated position. To set one's foot in a place, is to take possession of it. Deut. i. 36. To water with the feet, Deut. xi. 10, refers to the mode in which the wheel of a machine for irrigation was turned by the feet, by ascending successively several steps within it; or, some suppose, to the small streams that irrigate the eastern gardens, and which are turned aside or stopped by interposing a sod or stone, which may be easily removed with the foot. Lameness of feet denotes affliction, or calamity. Psal. xxxv. 15; xxxviii. 17; Jer. xx. 10. Nakedness of feet expresses mourning. Ezek. xxiv. 17. As the Jews did not use their sandals or shoes within-doors, the reference must be to their appearing abroad with their feet bare. To remove the

shoes from the feet was a token of reverence and adoration. Moses took off his shoes to approach the burning bush, where the presence of God was manifested. The Egyptian priests officiated barefoot. To wash the feet was a common mark of hospitality, and was generally performed by a servant. 1 Sam. xxv. 41; John xiii. 5, 6. The passage, "How beautiful upon the mountains are the feet of him that bringeth glad tidings, that publisheth peace!" is thought to signify, that although the feet of messengers and travellers are usually rendered disagreeable by the soil and dust of the way, yet, notwithstanding, they seemed beautiful on account of the tidings they bore. The reference may be rather to the *speed* with which they bear forward the messengers.

FOOTMEN. The practice of servants running before the chariots of princes was common in ancient times. Samuel told the Jews that one result of the establishment of a monarchy among them should be, that the king "shall take your sons; and some shall run before his chariots." See also 1 Kings xviii. 46. The modern use of the term in this country has arisen from a similar custom, which was formerly extensively adopted. The word sometimes means soldiers, 1 Sam. xxii. 17, probably Saul's body-guard.

FOOTSTOOL. Kings and other rulers, seated in state, required a resting-place for their feet: at this applicants bowed down, doing homage. 2 Chron. ix. 18. The divine glory which resided between the cherubim is supposed to use the ark as a footstool. Psal. xcix. 5. The earth is called by this term when heaven is represented as the throne of the Divine Majesty.

FOREHEAD. It was customary to distinguish the holy from the profane, by marks on the forehead. See Ezek. ix. 4; Rev. vii. 3. Maurice, in treating of the religious rites of the Hindoos, says, "Before they can enter a pagoda, an indispensable ceremony takes place, which can only be performed by the hand of a Brahmin; and that is, the impressing their foreheads

with the *tiluk*, or mark of different colours, as they may belong either to the sect of Veeshnu or Seeva. If the temple be that of Veeshnu, their foreheads are marked with a longitudinal line, and the colour used is vermilion. If it be the temple of Seeva, they are marked with a parallel line, and the colour used is turmeric of saffron. But these two grand sects being again subdivided into numerous classes, both the size and the shape of the *tiluk* are varied, according to their superior or inferior rank. In regard to the *tiluk*, I must observe that it was a custom of very ancient date in Asia to mark the servants. It is alluded to in those words of Ezekiel, where the Almighty commands his angels, saying, 'Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.'" Chap. ix. 4.

FORERUNNER. One that precedes another to a particular place to make arrangements for his successor. The Athenians called the first ripe figs by the word which is rendered *forerunner*. Christ is the first-fruits, the forerunner, of them that sleep. 1 Cor. xv. 20, 23. See Heb. vi. 19, 20: in this passage is supposed to be an allusion to a person or boat which carries the anchor within the harbour or pier-head, and makes the ship fast, although the tide will not yet allow of her entering. She rides out the gale, swinging at her cable's length. Christ has entered heaven, and secured it as our final abode.

FOREST. There are several tracts of country designated forests. Palestine appears to have been much more wooded in ancient times than at present. The localities mentioned under this designation are: 1. The forest of cedars on Mount Lebanon. 2 Kings xix. 23. "The house of the forest of Lebanon" is a name given in Scripture to a palace which was built by Solomon in or not far from Jerusalem, and which is supposed to have been so called from the quantity of cedars employed in its construction; or the number of pillars

of cedar suggested the figure of a forest. 1 Kings vii. 2; x. 21. 2. The forest of oaks on the mountains of Bashan. 3. The forest or wood of Ephraim. See EPHRAIM.—The word is used in a symbolical manner to denote a city, kingdom, polity. Ezek. xx. 46. Devoted kingdoms are also represented under the image of a forest which God threatens to cut down. Isai. x. 17—19, 34. The glory of the forest are the nobles; the briars and thorns are the common people.

FORGIVENESS. The consciousness of guilt is universal. In all countries, Christian and Pagan, amongst all classes of people, civilised and savage, we find customs and institutions which are altogether inexplicable, unless they have direct reference to expiation and forgiveness. The Christian scheme only makes known a way of mercy. By the atonement of Christ, which is God's own provision, he is propitiated, his law is vindicated, and his character and government are clothed with new honour. To all who will believe in Christ with the heart, God offers a free, full, and present forgiveness. Acts v. 31; xiii. 38, 39; 1 John ii. 12. "Being justified freely by his grace, through the redemption that is in Christ Jesus," &c. Rom. iii. 24, *et seq.* By a careful consideration of this extraordinary language we see: 1. That every believer in Christ Jesus is *justified* or *pardoned*; for justification is called, in verse 25, "remission of sins." Yet it is not simply forgiveness: the terms *justification* and *justify*, when applied to a guilty person, do not import his being morally just, but just with respect to law and the lawgiver; that is, placed in the position of a person who has not broken the law, both in respect to exemption from punishment, and the favour and kindness of the judge. Justification is pardon administered consistently with the requirements of justice and law. 2. That such believers are forgiven *freely*, as a *free gift*, not of *right*, not *meritoriously* and of *desert*. It is to grace, and not to justice, that the appeal for pardon is made: and we could ourselves have done nothing

which could have legally cancelled our sins. The whole scheme is of grace, the result of the pure love of God, who compassionated our misery, himself provided the means of our deliverance, by sending his only begotten Son into the world, who voluntarily submitted to die on the cross, that he might reconcile us to God. The whole was completed without our intervention, and the faith which is the condition of our salvation is by grace. See JUSTIFICATION.

Forgiveness is also a Christian duty, urged upon us in various parts of the New Testament, and enforced by the most solemn sanctions. The forgiveness urged in Matt. xviii. 21, 22, *et seq.*, extends to actual reconciliation. All the angry, harsh, and malignant passions are utterly inconsistent with the spirit of Christ's religion. His own example of placability and benevolence must be followed by his disciples, or they will be disowned of him. The parable of the debtors closes with this significant language: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Matt. xviii. 35. The truth clearly taught is, that if we, in our dealings with our fellow-creatures, stand rigorously on our rights, and forget the claims of mercy, we must expect to be dealt with by God in the way of justice. It is important to remember that this is laid down as the rule of the divine conduct to us: we cannot be forgiven if we do not forgive.

FORM. The word has various meanings. 1. The figure, shape, or likeness of a thing. Job iv. 16. 2. Outward splendour or ornament. "He hath no form nor comeliness." Isai. liii. 2. The reference is to the splendour and pomp of the regal state by which monarchs are distinguished from those around them. No such majesty marked the Messiah. 3. A draught, pattern, or type. "Hold fast the form of sound words." 2 Tim. i. 13. 4. The regular discharge of external duties, and the profession of high attainments in religion, while the heart is uninfluenced by its spirit, the temper unsanctified, and the life

unholy, seem to constitute *the form of godliness*. 2 Tim. iii. 5. 5. Christ was in "the form of God;" that is, was truly and essentially God. In the form of God Christ subsisted from eternity, and consequently before there could be any visible manifestation of himself to the patriarchs. Now as God is immaterial and invisible, and consequently has no likeness of figure, there can be no allusion to the visible glory. The Greek fathers understood the term *form* in the sense of *essence*. With them Christ's being in the form of God, meant his being really and truly God. The *form of God* is opposed to the *form of a servant*. To be in such a form was not to have the appearance, but to be really a servant. This is rendered much stronger and clearer by the clause which follows, "And was made in the likeness of men." Phil. ii. 6—8. Bishop Pearson says, "The phrase 'in the form of God,' not elsewhere mentioned, is used by the apostle with respect unto that other of 'the form of a servant,' exegetically continued in 'the likeness of men;' and the respect of one unto the other is so necessary, that if 'the form of God' be not real and essential, as 'the form of a servant,' or 'the likeness of man,' there is no force in the apostle's words, nor will his argument be fit to work any degree of humiliation on the consideration of Christ's exinanition. But by 'the form' is certainly understood, the true condition of a servant; and by 'the likeness' is infallibly meant, the real nature of man: nor doth the fashion in which he was found destroy, but rather assert, the truth of his humanity. And, therefore, as sure as Christ was really and essentially man, of the same nature with us, in whose similitude he was made; so certainly was he also really and essentially God, of the same nature and being with him in whose form he did subsist."

FORNICATION. As used in Scripture, this word signifies various acts of incontinence; but it is more frequently employed in a symbolical than in an ordinary sense. The church or nation of the Jews which

is regarded as affianced to God, is represented as a female. When the covenant is broken and the people forsake God and follow idols, they are represented under the figure of a harlot or adulteress. Thus fornication or adultery became the symbol of idolatry. Ezek. xvi.; Isai. i. 21; Jer. ii. 20; iii. 8, 9; Hosea i. 2; iii., iv.

FORTUNATUS. A person who came from Corinth to Ephesus to visit the apostle Paul. 1 Cor. xvi. 15, 17. The only particulars with which we are favoured respecting him are, that St. Paul calls Stephanas, Fortunatus, and Achaicus, the firstfruits of Achaia, and says, they were set apart for the service of the church and the saints. They were the bearers of St. Paul's first letter to the Corinthians.

FOUNTAIN is properly the spring or source of waters. Several fountains are mentioned in the Scriptures, such as Rogel, Gihon, Siloam, Nazareth, &c. The fountains of water are extremely valuable to the inhabitants of eastern countries. The soil, parched and thirsty, requires moisture to aid vegetation, while a cloudless sun, which greatly heats the atmospheric air, renders necessary for the people verdure, with shade and air. Hence fountains are to be met with, not only in towns and villages, but in the fields and gardens, and by the side of the roads. It is easy to see why the sacred writers so often use them to furnish some of their most striking and beautiful similitudes, when they wish to describe the choicest spiritual blessings. God is represented as "the fountain of living waters." Jer. ii. 13. The fountains are most valuable which never intermit, but are always sending forth their streams: such is God to his people,—a perennial source of happiness. The atonement is represented as a fountain. Zech. xiii. 1. See also Joel iii. 18. The consolations of the Gospel, and the felicity of heaven to which they lead, are both described by this comparison. Rev. vii. 17; Psal. xxxvi. 7—9.

FOX. Two words are employed in the Old Testament, and rendered in our version, *fox*. One, *SHUAL*, seems to be

the general denomination; the other, *RYIM*, (only used in the plural,) is principally confined to the jackal. The fox and jackal abounded in some districts of Judæa. They live principally on birds, but will feed also on dead bodies left on the march, or on the field of battle. Psal. lxiii. 10. That Sampson could secure so large a number as three hundred to destroy the cornfields and vineyards of the Philistines, shows that the animal must have been very common. Judges xv. 4, 5. That there is nothing incredible in the account, is evident from the fact that at the feast of Ceres, celebrated annually at Rome about the middle of April, it was a custom to fix burning torches to the tails of a number of foxes, and let them run through the circus till they were burnt to death. This was an act of revenge upon the animals for having once burnt up the fields of corn. In allusion to the haunts of these animals, which congregate by hundreds among the rocks and tombs, and to express his own poverty, our Lord says, "The foxes have holes," &c. Luke ix. 58. See Sol. Song ii. 15. To express the craft and policy of Herod, Christ calls him a fox. Luke xiii. 32.

FRANKINCENSE. The epithet *frank*, *free*, is applied to the incense because of the freeness with which it gives out its odours and burns. Incense is a dry, resinous, aromatic substance, of a yellow colour, and acrid to the taste. It is obtained in Arabia and in India; and, of an inferior quality, in the mountains of Judæa. It is called incense, Isai. lx. 6; Jer. vi. 20; Luke i. 9. The use of incense in the Jewish service may be learned from Exod. xxx. 7; Lev. xvi. 12, 13. It is symbolically used to express devotional fervour. "Let my prayer be set forth before thee as incense." Psal. cxli. 2. It is employed as a beautiful symbol of the intercession of Christ. Rev. viii. 3.

FRIEND. In addition to the ordinary use of this word, which is common in Scripture, we find it employed to express a certain relationship betwixt God and man, and between Christ and his followers. The title "friend of God" is given to Abraham. See

Isai. xli. 8; James ii. 23. The reasons for the designation were, God frequently appeared to him, conversed familiarly with him, revealed to him his purposes, and entered into a covenant of perpetual friendship with him and his seed. Friend is also a word of ordinary salutation. Matt. xxii. 12. Our Saviour addresses Judas, the traitor, by this title.

FROG. An amphibious creature, living generally on the margin of ponds and rivers, and subsisting on insects, worms, &c. A reader of the Bible is principally interested in the frog, from the fact that it was by these creatures that God inflicted one of the plagues upon the Egyptians. They came into the beds, kneading-troughs and ovens in vast numbers, and, when they died, filled the land with a pestilential effluvia. The lodgings of the Egyptians were not in the upper stories, but in recesses on the ground-floor; their ovens were not, like ours, built on the side of the chimney, and adjacent to a fire-place, where the heat would frighten away the frogs, but they dug a hole in the ground, in which they placed an earthen pot, and, when sufficiently heated, laid the cake in the inside to be baked. To find these frogs crawling over their dough, and leaving their filthy slime behind them,—filling their beds, and awaking them by the contact of their cold clammy skin,—would be disgusting. It must be also noted that the river Nile and the frog were sacred: thus their superstition was punished. The frog was a type of the creative power, and an indication of man in embryo. The frog seated on the water-lily is often seen in the pictures of the Egyptians.

FRONTLETS. The process of making these frontlets or phylacteries is the following:—Four pieces of parchment are selected and prepared, an ink made for the purpose is used, and there is written upon each a portion of Scripture, in square letters. On the first is written Exod. xiii. 1—10; on the second, Exod. xiii. 11—16; on the third, Deut. vi. 4—9; on the fourth, Deut. xi. 13—21. This is done in obedience to the words of Moses: "These commandments

shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes." These four small pieces of parchment are fastened together, and a square is formed of them, on which the letter **W** is written; then a small square of hard calf's skin is put upon the top, out of which come two leathern strings, an inch wide, and about two feet long. The square was put on the middle of the forehead, and the strings, being girt about the head, made a knot in the form of the letter **T**; they then are brought before, and fall upon the breast. It is called **TEPHILIN SHELOSH**, or the *tephilin on the head*. The most devout Jews put it on both at morning and noon-day prayer, but the generality of the Jews wear it only at morning prayer. See **PHYLACTERY**.

FROST. When Jacob was in Mesopotamia, at Padan-aram, he was subject to much inconvenience in consequence of exposure to the frost. "In the day the drought consumed me, and the frost by night." Gen. xxxi. 40. We must not presume that because the day was hot, so also was the night, as is often the case in our country. Modern travellers tell us that the nights are often extremely cold in this region, just as the days are very hot.

FRUIT. The products of the earth, which the Hebrews were accustomed to express by three terms, **DAGAN**, *fruit of the field*; **TIROSH**, *fruit of the vine*; and **YITZHAR**, *orchard fruits*. The word is used symbolically. Prov. i. 31; xii. 14; Heb. xiii. 15; Matt. iii. 8. The fruit of the Spirit consists of those graces which the Holy Spirit produces in the believer in whom he dwells. See the enumeration, Gal. v. 22, 23; Phil. i. 11. Uncircumcised fruit, mentioned Lev. xix. 23, is the fruit of the tree the first three years after it has been planted. No one was permitted to eat of it during that time. In the fourth year it was offered to the Lord. For the reasons assigned for this precept, see **FIRSTFRUITS**.

FUEL. The scarcity of fuel in the East compelled the inhabitants to resort to every kind of combustible

matter. The withered stalks of herbs and flowers, Matt. vi. 28, 30; thorns, Psal. lviii. 9; Eccles. vii. 6; and even dung, Ezek. iv. 12—16. They employ cow-dung and dirt of the streets dried, for the purpose of boiling, baking, cooking, &c. This fuel was often piled up in heaps, and when drying, and during the rainy season, was intolerably offensive. This may serve to explain the Scripture phrase, "embrace dunghills." Those who had been clothed in rich and splendid garments, during the rigour of the war of Nebuchadnezzar were compelled, by the destruction of their palaces, to seek shelter among stacks of dung, the filth and stench of which it must have been almost impossible to endure. The dunghill was one of the common retreats of the beggar. 1 Sam. ii. 8. "A *brand* plucked out of the fire;" a dry twig of the vine, or other brushwood, which is so light and combustible as to be consumed at once, if not instantly plucked out. Amos iv. 11.

FULLER. There are numerous allusions in the Bible to the fact that cloth was cleaned by some process, but as to the mode we have no certain information. Christ's garments at the transfiguration were white "so as no fuller on earth could white them." Mark ix. 3. "Fullers' soap." Mal. iii. 2. The name **ENROGEL**, literally *foot-fountain*, has been rendered, on the authority of the rabbins, *fullers' fountain*, on the ground that at an early period of the process, the cloth was trodden by the feet. The Egyptian paintings represent figures rubbing the cloth on an inclined board.

FULNESS. This word has a peculiar theological application. "Fulness of time," Gal. iv. 4: the time when Christ appeared, which had been promised, expected, and earnestly longed for. "The fulness of Christ," John i. 16: the perfect and complete sufficiency of spiritual blessings in Christ to meet all the wants of man. "The fulness of the Godhead," the whole nature and attributes of God, are in Christ really and essentially. Col. ii. 9.

FUNERAL. See **BURIAL**.

FURLONG. A measure of distance (*στᾱδίον*) containing six hundred Greek feet, or six hundred and twenty-five Roman feet, equivalent to about six hundred and four and a half English feet, or two hundred and one and a half yards. The proportion of the Greek foot to the English being nearly as one thousand to one thousand and seven, and that of the Roman foot nearly as one thousand to nine hundred and seventy. The Roman mile contained about eight stadia, and ten stadia are equivalent to the modern geographical mile, the sixtieth part of a degree. Luke xxiv. 13.

FURNACE. Prov. xvii. 3. A fire-place for melting gold, and also used for punishing criminals. Dan. iii. 6, 11. It is customary in the present day in the East to put persons to death by fire. Chardin says, "There is a particular way of putting to death such as have transgressed in civil affairs, either by causing a dearth, or by selling above the tax by a false weight, or who have committed themselves in any other manner: they are put upon a spit, and roasted over a slow fire. Jer. xxix. 22. Bakers, when they offend, are thrown into a hot oven. I saw such ovens heated in the royal square in Ispahan, to terrify bakers, and deter them from taking advantage of the general distress." The word *furnace* is also used to signify a state of oppression, Deut. iv. 20; and a state of affliction, Isai. xlviii. 10.

G

GAAL, miscarriage. The son of Ebed. He went to Shechem to assist the inhabitants against Abimelech, the son of Gideon: they soon began to make excursions beyond their walls, and ravaged the fields and vineyards. At a festival at which the Shechemites offered the firstfruits of their vintage in Baal's temple, Gaal roused the valour of the people, and strove to awaken still stronger resentment against Abimelech. He exclaimed, "Who is Abimelech, and who is Shechem, that we should serve him?"

Would to God this people were under my hand! then would I remove Abimelech." Eventually the people went out under his command, and gave battle to Abimelech. He was defeated, and his retreat into Shechem being cut off by Zebul, the commandant of the place, he went to his home, and we hear no more of him. Judges ix. 26—49.

GAASH, *a shaking, an earthquake*. A hill in the territory of Ephraim, to the north of which was Timnath-serah, a place celebrated for Joshua's tomb. Josh. xxiv. 30. The brooks or valleys of Gaash were probably at the foot of the mountain. 2 Sam. xxiii. 30; 1 Chron. xi. 32.

GABBATHA. John xix. 13. The word is Hebrew, and is either a feminine form of **GAB**, *a back or surface*; or is derived from the word **GABAH**, *to be high*. The Greek word of which Gabbatha is the explanation, is λιθόστρωτον, and means *stone-paved*. It was a pavement formed of ornamental stones of various colours, commonly called a tessellated or mosaic pavement. The Romans decorated their houses with such pavements, and also introduced them into the provinces. Suetonius says, that Julius Cæsar, in his military expeditions, took with him the materials of tessellated pavements, ready prepared, that wherever he encamped they might be laid down in the prætorium. The place where Pilate's tribunal was set on the occasion of the condemnation of Christ, was covered with a tessellated pavement, which, as a piece of Roman magnificence, was appended to the prætorium at Jerusalem.

GABRIEL, *the mighty one, or hero, of God*. One of the angels of heaven, commissioned by God, on several occasions, to explain his purposes. He was sent to Daniel, to explain the vision of the ram and he-goat, Dan. viii.; and also to communicate the remarkable prediction of the seventy weeks. Dan. ix. 21—27. At the opening of the Christian dispensation he was sent to Zacharias, to declare to him the birth of John the Baptist. Luke i. 11, &c. Six months afterwards he was sent to Mary on the subject of her being

the mother of the Messiah. Luke i. 26. The Scriptures affirm nothing concerning his station. He says, "I am Gabriel, who stand in the presence of God." In the Koran he is honoured. He is there called the Holy Spirit, the Spirit of truth; and it is said, to him was committed a complete copy of the Koran, which he communicated in successive portions to Mohammed.

GAD, *a troop*. 1. The son of Jacob and Zilpah. Gen. xxx. 9—11. He had seven sons: Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli. Gen. xlvi. 16. Jacob, blessing him, said, "Gad, a troop shall overcome him: but he shall overcome at the last." 2. The tribe, descended from Gad, came out of Egypt in number forty-five thousand six hundred and fifty men. They formed the vanguard in war of the tribes collectively, and were allowed to appropriate to themselves some districts beyond the Jordan. Numb. i. 24, 25; xxxii. The territory assigned them was beyond the Jordan, in Gilead, north of Reuben, and separated on the east from Ammon by the brook Jabbok. The principal cities of Gad are called cities of Gilead. Josh. xiii. 25. Their warlike character seems to be pointed out by the language of Moses: "A lion which teareth the arm, with the crown of the head," &c. Deut. xxxiii. 20, 21. Their position exposed them to the depredations of warlike tribes, but they generally vanquished their enemies. 3. A prophet, who early attached himself to David, and became his friend. 2 Sam. xxiv. 11. The first time we find him with this prince is when he fled into the land of Moab, 1 Sam. xxii. 5, to secure his father and mother. The prophet then warned him to return into the land of Judah. After David had numbered the people, the Lord sent to him the prophet Gad, to offer him his choice of three evils: seven years' famine, or three months' flight before his enemies, or three days' pestilence. 2 Sam. xxiv. 13—19. Gad wrote a history of the reign of David, to which the author of the first book of Chronicles refers, for further information respecting that reign, chap. xxix. 29.

GADARA. One of the ten cities called Decapolis, east of Jordan, in the vicinity of the lake of Gennesaret, about sixty stadia from Tiberias. It gives the name to the country. Mark v. 1. It was a place of considerable note in the time of Josephus. It was celebrated for its hot baths. The vicinity was also called the country of the Gergesenes, from the town of Gergesa, in the same neighbourhood. The apparent discrepancy between Matthew and Mark is thus easily reconciled. The region where Christ's miracle was performed was called by either name. Gadara is now in ruins, being deserted in consequence of the scarcity of water. The foundations of its streets are still visible, and in its neighbourhood the limestone rocks, by which the coast is bound, contain numerous caverns and remains of tombs, cut out by the early inhabitants of Galilee, which even now seem a fit resort for the wretched inhabitants who took up their abode in them in the time of Christ. Luke viii. 27.

GAIUS. 1. A disciple of St. Paul, mentioned Acts xix. 29. It is probable that he was a Macedonian, but was settled at Corinth, where he had the honour of entertaining the apostle during his stay in that city. When St. Paul left for Ephesus, he was accompanied by Gaius and Aristarchus. Tradition says, Gaius was bishop of Thessalonica. 2. The person to whom St. John wrote his third Epistle, is by some supposed to be the same as the preceding. Others presume that he is to be identified with Gaius who is mentioned Acts xx. 4, who was of Derbe, in Lycaonia.

GALATIÆ. A province of Asia Minor, bounded on the north by Bithynia and Paphlagonia, on the south by Lycaonia, on the east by Pontus and Cappadocia, and on the west by Phrygia. It derives its name from tribes of Gauls, who, about 280 years B.C., made an irruption into Macedonia and Thrace. At the request of Nicomedes, king of Bithynia, they passed the Hellespont, to assist him in a war against his brother Ziboeta. Being unwilling to return, they supported themselves for a while by

predatory excursions, and by imposts exacted from the native princes. At length Attalus I., king of Pergamos, succeeded in checking their nomadic habits, and confined them to one part of the country. This district was called Gallo-Græcia, and, by a contraction of the word, Galatia. The inhabitants were a mixture of Gauls and Greeks, and long retained their rude and illiterate habits. Jerome says, that in his time they had not lost their own language. Christianity was introduced into the province by the apostle Paul, who was there once with Silas and Timothy, Acts xvi. 6, and again three or four years afterwards, on his return from Corinth. Acts xviii. 23.

GALATIANS, EPISTLE TO THE. The Epistle is inscribed to *the churches of Galatia*. Into this region Paul had himself introduced the word of truth. Acts xvi. 6; Gal. i. 8; iv. 13, 19. The churches seem to have been composed principally of converts from heathenism, but partly of Jewish converts, the latter still unhappily under the influence of former prejudices of education, or of Judaizing teachers who had visited them, and had produced an extensive impression of the importance of the ceremonies of Judaism, and had endeavoured to blend them with the simple institutions and doctrines of the Christian faith. The design of the apostle is to correct the erroneous notions which had spread among them, to vindicate the doctrine of a sinner's justification in the sight of God by faith alone, and to instruct them as to the true scope and design of the Gospel. The Epistle contains a record of the evidences of St. Paul's apostleship, a short account of his conversion to God, and a defence of the simple plan of salvation by grace through faith. In conducting this defence, his reasoning is minute, and his argument animated. He shows that the law is only introductory,—was only fitted for men in their minority,—and was a schoolmaster to bring them to Christ. He warns the Galatians to value their Christian liberty, and to hold it fast; he covers with merited infamy the introducers of a mutilated

and perverted Gospel; he grieves over those who had been led astray; wonders that they could have been so easily imposed upon; and expresses indignation against the men who had so plausibly seduced them. The subject of the Epistle is the same as that of the Epistle to the Romans,—justification by faith alone, though there is a perceptible difference in the manner of treating it. Paley thinks this arose from the difference in St. Paul's situation. In the Epistle to the Galatians, whose churches he himself had founded, he rests much upon authority: in that to the Romans, he appeals solely to argument. Mac-knight says, "The Epistle to the Galatians was intended to prove against the Jews and Judaisers, that men are justified by *faith*, without the works of the law of Moses; whereas the Epistle to the Romans treats of justification on a more enlarged plan, being meant to prove, both against Jews and Gentiles, that neither the one nor the other can be justified meritoriously by performing works of law, or any law of works, but that all must be justified *gratuitously* by faith, through the obedience of Christ. Accordingly, the two Epistles supply a complete proof that justification is not to be obtained meritoriously, either by rites or ceremonies, (though of divine appointment,) or by works of morality, but that it is entirely a free gift, proceeding alone from the mercy of God in Christ." Eight or nine different opinions are held as to the time and place where the Epistle was written.

GALBANUM. Exod. xxx. 34. An ingredient in the holy perfume. Michaëlis derives the Hebrew word from two others, signifying *white* and *milk*. It is a resinous gum, produced in Syria, from the sap of a tree, which grows about ten feet high. It is still useful for its medicinal properties.

GALILEANS. A sect or party among the Jews, who were named after their leader, Judas of Galilee, or a Gaulonite. The party is supposed to have originated in opposition to a tax imposed by the Roman authorities, A.D. 12, when Archelaus was dismissed from his government. The

tumults which Judas excited are alluded to, Acts v. 37; and although they were suppressed, his disciples continued to propagate his doctrines. Their subject of popular declamation was, that all taxation was unlawful, since God only was their Sovereign. They professed to find a warrant for their opinions in Deut. xvii. 15—17.

GALILEE. In the time of Christ, Palestine was arranged under three divisions. The northern was Galilee, bounded on the south by Samaria, on the east by the Jordan and sea of Galilee, on the north by Anti-Libanus, and on the west by Phœnicia. It was divided into upper and lower. The former, lying on the north, was inhabited principally by Syrians, Phœnicians, and Arabians, and is called "Galilee of the Gentiles." Matt. iv. 15. The latter, lying partly along the shores of the lake, was very fertile. Four tribes were included within this division,—Issachar, Zebulun, Naphtali, and Asher; and it embraced several large and populous towns,—Tiberias, Chorazin, Bethsaida, Nazareth, Cana, Capernaum, Nain, Cæsarea, and Ptolemais. Within this province Christ was brought up, and lived till he was thirty years of age; and though after the commencement of his ministry he visited other parts of the country, yet it was here he chiefly resided. He was called a Galilean, and the name became an epithet of contempt. John i. 46; vii. 52; Acts ii. 7. It appears that the disciples of Christ could be easily recognised as Galileans by their dialect. Within this province was spoken a dialect of Syriac different from that of Judæa, and which was accounted rude and impure, in comparison with that of the metropolis. It was Peter's speech that betrayed him. Mark xiv. 70. Buxtorf says, "The Galilean dialect was of a broad and rustic tone, which affected the pronunciation not only of letters but of words." The estimation in which the inhabitants were held, in consequence of their seditious character, is sufficiently intimated by the inquiry of Pilate during Christ's trial, whether he were a Galilean. Luke xxiii. 6.

GALILEE, SEA OF. This sea has

different names in Scripture: the lake of Gennesaret, the lake of Tiberias, the sea of Cinnereth. See Numb. xxxiv. 11; Matt. iv. 18; xiv. 34; John xxi. 1. It lies imbedded among fruitful hills and mountains, from which in the rainy season many rivulets descend. There is a current through it, the passage of the Jordan being discernible by the smoothness of the surface of the lake. Its length is about twelve miles, and its breadth five or six. The waters are clear, and abound with varieties of fish. Some of the apostles were fishermen on this lake, and were called away to be fishers of men. It was the scene of one of Christ's remarkable miracles. Lake viii. 23, 24. Most modern travellers in Palestine have described it, and some of their accounts greatly vary. Captain Mangles says: "It appeared to particular disadvantage to us, after those beautiful lakes we had seen in Switzerland; but it becomes a very interesting object when you consider the frequent allusions to it in the Gospel narrative." Dr. E. D. Clarke speaks of the grandeur of the scenery: "The lake of Gennesaret," he says, "is surrounded by objects well calculated to heighten the solemn impression made by such recollections, and affords one of the most striking prospects in the Holy Land. Speaking of it comparatively, it may be described as longer and finer than our Cumberland and Westmoreland lakes, although perhaps inferior to Loch Lomond. It does not possess the vastness of lake Geneva, although it much resembles it in certain points of view. In picturesque beauty, it comes nearest to lake Locarno, in Italy, although it is destitute of anything similar to the islands by which that majestic piece of water is adorned. It is inferior in magnitude, and in the height of its surrounding mountains, to the lake Asphaltites."

GALL. The fluid secreted in the gall-bladder of animals, commonly called *bile*. Frequent allusion is made to it in Scripture. Job. xvi. 13: "He poureth out my gall upon the ground;"—a metaphor taken from the practice of huntsmen, who first

surround an animal, then shoot him, and take out his entrails. The meaning is, *he utterly destroyeth me*. Gall is also supposed to mean some poisonous plant, exceedingly nauseous. In the margin of our Bibles it is explained to be "a poisonous herb." In Psalm lxix., reference is made to the extraction of a bitter herb. "They gave him vinegar to drink, mingled with gall." Matt. xxvii. 34. It was so bitter as to become a generic term for bitter substances. St. Peter says, describing the spiritual condition of Simon Magus: "I perceive that thou art in the gall of bitterness." Acts viii. 23. Thou art a most pernicious person, like to a poisonous and bitter plant, a pest to society; or, Thou art immersed in wickedness of the vilest sort, and fast bound in the chains of sin and Satan.

GALLEY. See **SHIP**.

GALLIO. The brother of Seneca, the philosopher, who describes him as a man of uncommon mildness and simplicity. Gallio was his adoptive name, which he took from Lucius Junius Gallio. The emperor Claudius made him proconsul of Achaia. He seems to have shared the fortunes of his brothers, as well when out of favour, as in their prosperity at court. It is said that Nero put him, as well as his brothers, to death. According to Eusebius, he committed suicide before the death of his brother Seneca; but Tacitus speaks of him as alive after that event. He was proconsul of Achaia, and resided at Corinth, at the time St. Paul first visited that city; he nobly refused to abet a persecution raised by the Jews against the apostle. The matters in dispute did not come under his jurisdiction; and the expression, "he cared for none of these things," has been strangely misinterpreted. It means, he did not meddle with the disputes of the various sects and denominations around him; and this was creditable to his prudence. His name has, singularly enough, become another word for *careless indifference*.

GAMALIEL, *God my rewarder.* A member of the Sanhedrim, and a celebrated teacher of the Jewish law, under whose instruction the apostle

Paul had been trained. Acts xxii. 3. Soon after the day of Pentecost, when the Jewish Sanhedrim began to be alarmed at the progress the Gospel was making in Jerusalem, and, in order to arrest it, wished to put the apostles to death, they were apprehended, and brought before the council, of which Gamaliel appears to have been a leading member. The impetuosity of the Jews was checked on the occasion by the cool and dispassionate advice of Gamaliel; for, having requested the apostles to withdraw, he represented to the Sanhedrim that if these men were impostors, they would be quickly detected; but if, on the other hand, the work in which they were engaged had the sanction of God, it was vain to at-

tempt to suppress it, since it was folly to fight against the Almighty. This advice does not, as some suppose, convey the intimation that he secretly approved of their doctrines: he was simply a dispassionate judge, and reasoned in that affair with worldly wisdom and experience, urging that religious opinions usually gained strength by opposition. Acts v. 34—40. There are various traditionary stories about Gamaliel, which are not worthy of credit: such as, that he was converted to Christianity by Peter and John; and that the apostles persuaded him to retain his position in the Sanhedrim, in order that he might exert an influence in favour of Christianity in that body.

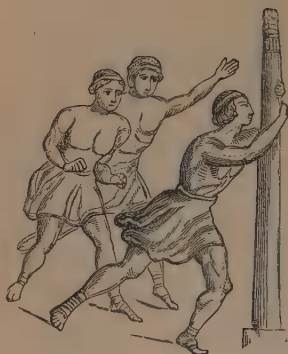


GAMES. Sports instituted by the ancients, in honour of the gods. The most renowned heroes, legislators, and statesmen engaged in them. Success was deemed the highest earthly honour. The reward was a wreath of laurel or olive, of pine or parsley, with which the successful competitor was crowned, in the presence of a large concourse of spectators. 1 Cor. ix. 25.

The institutors of the games intended in these combats to prepare the youth for the profession of arms; to improve their strength, their vigour, and activity; to inure them to hardship; to render them intrepid in close combat, when, formerly in war, muscular force was requisite.

Hence the allusions of the apostle Paul to these subjects. The candidates were subjected to the most stringent law. The regimen was severe: the nourishment, dried figs, nuts, soft cheese, or heavy bread: wine was absolutely forbidden. The strictest honour was required in the contests. Judges were appointed to decide; heralds to announce the laws, and animate the combatants.

The allusions to these particulars abound in the writings of the apostle Paul. See 2 Tim. ii. 5; 1 Cor. ix. 27. The latter part of the verse is expressive: "Lest after I have served as a herald, I should be *disapproved*:" ἀδόκιμος, one whom the judge pronounces undeserving the prize.



The *foot-race* was first in rank, and cultivated with care and industry. The racer divested himself of his dress. Heb. xii. 1. The course, or stadium, was marked out by public authority: "the race" was "set before" them. Through the whole length spectators were seated, whom the competitors had in sight, and whose presence tended to animate their exertion. The prizes were placed in a conspicuous position, and the heralds urged on the racers by the hope of victory. See Phil. iii. 13, 14: "I press toward the mark,"—I press *along the prescribed mark*, or course,—"for the prize of the high calling of God in Christ Jesus." See also 1 Pet. i. 4; v. 4; 2 Tim. iv. 7, 8; Gal. ii. 2; Phil. ii. 16. In addressing the Corinthians, there seems a special propriety in the apostle alluding to these sports. The Isthmian games were celebrated close by the city, and were so designated from being held on the isthmus which joins the Morea to the main land. This was a kind of centre of Grecian civilisation, celebrated both in military and commercial matters. In the narrowest point of the neck of land, between Lechæum and Schœnus, stood the famous temple, sacred to the Isthmian Neptune. It was shaded by a pine-grove. Here begun the games. For a full explanation of the different kinds of

games, we refer the reader to Smith's "Dictionary of Greek and Roman Antiquities."

GAMMADIMS. Ezek. xxvii. 11. Some suppose Africans to be meant. The prevailing opinion is, that the term is descriptive of the character of a people, as the brave, the warlike, the invincible. Jerome renders it *BELLATORES*, *warriors*. The *LXX*, *φύλακες*, *guards*.

GARDEN. The Scriptures often refer to such places. Gen. ii. 8—10, 15. Ahab's garden of herbs, 1 Kings xxi. 2; the garden of the Persian kings at Susa, Esther i. 5; vii. 7, 8; the garden of Joseph of Arimathea, John xviii. 1. In the language of the Hebrews, every place where plants and trees were cultivated with greater care than in the open field, was called a garden. The idea of such an enclosure was certainly borrowed from the garden of Eden, which the bountiful Creator planted for the reception of our first parents. Besides, the gardens of primitive nations were commonly, if not in every instance, devoted to religious purposes. In these shady retreats were celebrated, for a long succession of ages, the rites of pagan superstition. Thus Jehovah calls the apostate Jews, "a people that provoketh me to anger continually to my face; that sacrificeth in gardens." Isai. lxv. 3. And in a preceding chapter, the prophet threatens them in the name of the Lord: "They shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens which ye have chosen." The oriental gardens were either open plantations, or enclosures defended by walls or hedges. Some fences in the Holy Land, in later times, are not less beautiful than our living fences of white-thorn; and perfectly answer the description of ancient Jewish prophets, who inform us, that the hedges in their times consisted of thorns, and that the spikes of these thorny plants were exceedingly sharp. Doubdan found a very fruitful vineyard, full of olives, fig-trees, and vines, about eight miles south-west from Bethlehem, enclosed with a hedge; and that part of it adjoining to the road

was strongly formed of thorns and rose-bushes, intermingled with pomegranate trees of surpassing beauty and fragrance. A hedge, composed of rose-bushes and wild pomegranate shrubs, then in full flower, mingled with other thorny plants, adorned in the varied livery of spring, must have made at once a strong and beautiful fence. The wild pomegranate-tree, the species probably used in fencing, is much more prickly than the other variety; and, when mingled with other thorny bushes, of which they have several kinds in Palestine, some of whose prickles are very long and sharp, must form a hedge very difficult to penetrate. These facts illustrate the force and beauty of several passages in the sacred volume. See 2 Sam. xxiii. 6, 7; Prov. xv. 19; xxiv. 31; Hosea ii. 6.

The ancient gardens of the Jews differed only in some slight points from the modern gardens. Dr. Olin has described the gardens near Shechem. "Upon turning an angle in the steep gorge, we found ourselves, as if by enchantment, in the midst of fruitful gardens, filled with vegetables, flowers, and fruit-trees, and all in the highest perfection of luxuriance and beauty. Olives, vines, acacias, pomegranates, figs, mulberries, and several species of trees which I did not recognise, are crowded together in small enclosures, forming an impervious shade, as well as an impenetrable thicket; and yet the capabilities of the soil seem not to be overburdened. Each separate tree and plant thrives to admiration, and seems rather to profit than suffer from the dark canopy of branches and foliage, which entirely excludes the sun's rays from the tangled huddle of trunks and roots. A beautiful mountain-stream runs through the midst of this forest of gardens, in a channel mostly artificial and sometimes covered; but the water often rises into small fountains, and forms several cascades."

It was customary among the Jews to watch the gardens when the fruit was ripe. A mound was raised in the centre of an extended cucumber or melon field, which would command

every part of it; and occasionally a tent or booth was erected: sometimes a hammock was swung in the trees, and guards were placed who kept off thieves. Isai. i. 8; Jer. iv. 16, 17.

GARLICK. Numb. xi. 5. A word that only occurs once. It is connected with leeks and onions; and there can be little doubt that the garlick is meant. The Talmudists frequently mention the use of this plant among the Jews, and their fondness for it. Herodotus and Dioscorides both refer to it as common in Egypt. Considerable sums of money were expended in the purchase of garlicks for feeding the labourers employed in building the pyramids. The species referred to is supposed to be *allium Ascalonicum*, which is the most common in eastern countries, and obtains its specific name from having been introduced into Europe from Ascalon. It is usually called *eschalot*, or *shallot*.

GARMENTS. See DRESS.

GATE. The entrance into enclosed buildings, dwelling-houses, towns, &c. The Scriptures mention gates of cities and palaces, of the temple, of tombs, of prisons, of camps, &c. These were made of various materials,—of iron and brass, of stone and wood. Criminals were usually punished without the gates. 1 Kings xxi. 13; Acts vii. 58. Christ was crucified without the gates of Jerusalem. See Heb. xiii. 12. The same custom prevailed among the Romans. Gates are often mentioned as places in which were holden courts of justice, where law was administered, and points in dispute determined. See Gen. xix. 1; xxiii. 10, 18; Deut. xvi. 18; xvii. 8; xxi. 19; xxv. 6, 7; Ruth iv. 1; 1 Sam. iv. 18; Job xxix. 7; Prov. xxii. 22; xxiv. 7, &c. The reason of this is apparent: for the gates being places of public concourse and resort, the courts held at them were of easy access to all people; witnesses were readily secured; and the publicity of the proceedings might act as an incentive to fidelity and integrity in the magistrates. The priests occasionally delivered their sacred discourses and addresses to the people at the gate: this was par-

ticularly the case with the prophets. Prov. i. 21; viii. 3. Isai. xxix. 21; Jer. xvii. 19, 20; xxvi. 10. The gates of a town are sometimes put for the town itself. Gen. xxii. 17; Deut. xii. 12; Psal. lxxxvii. 2. The "gate of judgment" is a term used by Arabians to express a court of justice. In Morocco, the place where judgment is held is the gate. "All complaints," says Höst, "are brought, in the first instance, to the *cadi*, or governor, who, for that purpose, passes certain hours of the day in the gate of the city, partly for the sake of fresh air, and partly to see all those who go out; and, lastly, to observe a custom which has long prevailed, of holding judgment there. The gate is contrived accordingly, being built like a square chamber, with two doors, which are not directly opposite to each other, but on two adjoining sides, with seats on the other sides." See 2 Sam. xviii. 24. God promises Abraham that his posterity shall possess the gates of their enemies. Gate sometimes signifies power, dominion. The Turkish emperor's palace is called the *Porte*. It was common to use the word gates as an image of large empires: hence *power, policy, arms*. "The gates of hell shall not prevail against the church of Christ," may signify that the policy, the persecution, the infidelity of infernal spirits and men shall never succeed to destroy the church. Or hell may mean the invisible world, hades, or death: then the promise is that God will perpetually replenish his church with living members, and from generation to generation a succession of devoted men and women shall be converted to the faith.

Solomon says, "He that exalteth his gate seeketh destruction." The Arabs are accustomed to ride into the houses of those they design to harass. To prevent this, Thevenot tells us that the door of the house in which the French merchants lived at Rama was not three feet high, and that all the doors of that town are equally low. Agreeably to this account, the Abbé Mariti, speaking of his admission into a monastery, near Jerusalem,

says, "The passage is so low, that it will scarcely admit a horse; and it is shut by a gate of iron, strongly secured in the inside. As soon as we entered, it was again made fast with various bolts and bars of iron: a precaution extremely necessary in a desert place, exposed to the incursions and insolent attacks of the Arabs." Mr. Drummond says, that in the country about Roudge, in Syria, "The poor miserable Arabs are under the necessity of hewing their houses out of the rock, and cutting very small doors or openings to them, that they may not be made stables for the Turkish horse, as they pass and re-pass." Long before him, Sandys, at Gaza, in Palestine, says: "We lodged under an arch in a little court, together with our asses; the door exceeding low, as are all that belong unto Christians, to withstand the sudden entrance of the insolent Turks." "To exalt the gate," would consequently be to court destruction. Morier says, "A poor man's door is scarcely three feet in height; and this is a precautionary measure to hinder the servants of the great from entering it on horseback; which, when any act of oppression is intended, they would make no scruple to do. But the habitation of a man in power is known by his gate, which is generally elevated in proportion to the vanity of its owner. A lofty gate is one of the insignia of royalty: such is the *Allan Capi*, at Ispahan, and *Bob Homayan*, or the *Sublime Porte*, at Constantinople. It must have been the same in ancient days: the gates of Jerusalem, Zion, &c., are often mentioned in the Scripture, with the same notion of grandeur annexed to them."

GATH. Josh. xi. 22. One of the five principal cities of the Philistines, and celebrated as the birthplace of Goliath. 1 Sam. xvii. 4. To Achish, king of Gath, David fled for fear of Saul. 1 Sam. xxi. 10; xxvii. 2-7. It was conquered by David, and fortified both by him and Rehoboam. 1 Chron. xiii. 1; 2 Chron. xi. 8. The inhabitants are called Gittites. Josh. xiii. 3. Gath was situated about twenty-two miles west from Jerusalem. The

word occurs in composition with other names, as

GATH-HEPHER. A city in the tribe of Zebulun, noted as the birth-place of the prophet Jonah. 2 Kings xiv. 25. It was also called Gittah-hepher. Josh. xix. 13.

GATH-RIMMON. There were two places of this name. One in Dan, Josh. xxi. 24; a second in the half-tribe of Manasseh, Josh. xxi. 25.

GAULON, or GOLAN. A small place in the half-tribe of Manasseh beyond Jordan, from which the province called Gaulonitis took its name. Deut. iv. 43. It was one of the cities of refuge. Josh. xxi. 27.

GAZA. A very ancient city of the Philistines, mentioned Gen. x. 19; there represented as one of the border-cities of the Canaanites. It was made by Joshua a part of the tribe of Judah, but its inhabitants were not exterminated. It appears generally in the Scriptures as a Philistine city, and one of the five principalities. Its advantageous situation was the cause of the numerous revolutions it underwent. It first of all belonged to the Philistines, and then to the Hebrews. It recovered its liberty in the reigns of Jotham and Ahaz, and was re-conquered by Hezekiah. 2 Kings xviii. 8. It was subject to the Chaldeans, who conquered Syria, and Phœnicia. Afterwards it fell into the hands of the Persians. It held out for two months against Alexander the Great, who was repeatedly repulsed and wounded in the assault, which he afterwards avenged in the most barbarous manner on Betis, the brave defender: while yet alive, he ordered his ankles to be bored, and then dragged him round the walls, tied to his chariot-wheels, in the shocking parade of imitating the treatment of the dead body of Hector, by Achilles. It was afterwards taken by Alexander Jannæus, and frightful barbarities inflicted on the inhabitants. Gabinius rebuilt it, and placed it under Roman protection. In the time of Eusebius it was a flourishing city; but has been often reduced since his day, and now consists of three small villages, with about four thousand inhabitants. Gaza is celebrated for the exploit

recorded of Samson, Judges xvi. 1—3, who "took the doors of the gate of the city, and the two posts, bar and all, and put them upon his shoulders, and carried them up to the top of a hill that is before Hebron." The Philistines afterwards took Samson, put out his eyes, and compelled him to grind in the prison-house: he, however, pulled down the temple of Dagon, the god of the Philistines, and slew, together with himself, all the lords of the Philistines, besides men and women. Judges xvi. 21—30. It was in this locality that the eunuch of Candace, queen of Ethiopia, was baptized by Philip. Acts viii. 26.

GEBAL. A city of Phœnicia, lying to the north of Beyrout, called by the Greeks and Romans *BYBLOS*, and latterly *JIBLATH* or *JIBAIL*. The extensive ruins indicate its former greatness. It was famous, in the time of Tyre's glory, for its ship-building. Ezek. xxvii. 9. There was another Gebal mentioned by the psalmist, Psal. lxxxiii. 7, probably a district of Idumæa, known to the Romans as *Gebalene*, and at present *Djebal*.

GEDALIAH, God-educated. The son of Ahikam, and appointed by Nebuchadnezzar governor of Judæa, after the destruction of Jerusalem. He inherited his father's respect for Jeremiah, Jer. xl. 5, *et seq.*, and was enjoined by Nebuzaradan to look to his safety and welfare. He fixed the seat of his government at Mizpah, in the tribe of Benjamin, and there the Jews, who had escaped at the advance of the Chaldæan armies, gathered around him. He was subsequently treacherously murdered by one Ishmael. See 2 Kings xxv. 22—26; Jer. xxxix. 14; xl. 5—xli. 18.

GEHAZI, vision-valley. A servant and constant attendant upon Elisha. 2 Kings iv. 12. He enjoyed the confidence of his master, but greatly abused it. 2 Kings v. 20—27. The most remarkable incident in his career is that which caused his ruin.

GEMARIAH, God-perfected. 1. The son of Hilkiah, who was sent to Babylon with Elasah, son of Sha-

phan, from Zedekiah, king of Judah, to carry the tribute-money to Nebuchadnezzar. He also took charge of a letter to the captives in Babylon, written by Jeremiah, and warning them against the false prophets, who deluded them with the hope of a speedy return to their own land. Jer. xxix. 3, &c. 2. The son of Shaphan, and a scribe in the temple in the time of Jehoiakim. Baruch read aloud the prophecies of Jeremiah to the people at the official chamber of Gemariah, which was attached to the new gate of the temple, built by Jotham. Jer. xxxvi. 10; 2 Kings xv. 35. This was reported by Michaiiah, Gemariah's son, to his father, when Baruch was invited to repeat the reading at the scribes' chamber in the palace, before Gemariah and other scribes and counsellors, who gave an account of the matter to the king. Jer. xxxvi. 10—26.

GENEALOGY. From the Greek *γενεαλογία*, which means *the list of a person's ancestors*. The common Hebrew expression is *SEPHER-TOLEDOTH*, *the book of generations*. No nation was ever more careful to preserve their genealogies than the Jews. Their sacred writings contain genealogies extending back three thousand five hundred years; from the creation to the captivity of Judah. The reason was not only because it was through Abraham that the Jewish church was transmitted, but especially because of the deep interest which was felt by all in the predictions concerning the Messiah, and the tribe and family from which he was to spring. Heb. vii. 14. Since the destruction of the Jews as a nation, their tables of descent are lost; and now they are utterly unable to trace the pedigree of any Israelite who might lay claim to be their Messiah. Hence arises an irresistible argument in confirmation of the fact that the Shiloh has come.

We find traces of the existence of the public tables of descent in the New Testament. The taxation spoken of Luke ii. 2, 3, clearly indicates this. Certainly each one in going to his own city to be enrolled must have known the particular tribe to which he belonged. St. Paul could

with confidence appeal to the Hebrews concerning the lineage of Christ. Heb. vii. 14.

It has pleased God to give us *two* inspired genealogies. Trifling objections have been started to these accounts; but it is remarkable that no Jew or Gentile during the first century stated any objection. Had any difficulty existed, we may be sure it would have been discovered at that time. The genealogies of Matthew and Luke have been carefully examined by Grotius, Hammond, Lightfoot, and others, and any apparent discrepancies reconciled. They coincide from Abraham to David; and then so entirely differ, except in two descendants, that they have been regarded as two distinct tables: and the opinion of Lightfoot is generally admitted, that St. Matthew gives the genealogy of Joseph, whose adopted son Jesus was; and St. Luke that of his virgin mother. This distinction in the genealogies serves to explain the reason why St. Luke begins his genealogy by stating that Jesus was *the supposed* son of Joseph, who was the son of Heli. The natural father of Joseph was, as Matthew states, Jacob; but Mary, being the daughter-in-law of Heli, Joseph became his son-in-law; or simply, according to the vague way in which the Hebrews use such relative terms, his *son*, which is further confirmed by a son-in-law being called, in the same table, a son, namely Salathiel, who is called the son of Neri; that is, his son-in-law, his natural father being Jechonias. The principal point of importance is whether Mary, as well as Joseph, was of the house of David, because the Christ was indubitably to be of the seed of David, "according to the flesh," which our Lord was, not by mere virtue of his being the adopted son of Joseph, and entered as such in the Jewish genealogies. Now, though there seems sufficient reason to conclude that Mary married Joseph as next of kin; and though the very silence of the Jews—who, upon the promulgation of the doctrine of the miraculous conception of Christ, at whatever period that was made known, whether during our Lord's

lifetime, or immediately after his ascension, must have raised the fatal objection, if Mary had not been a descendant of David as well as Joseph—proves that this fact was a subject of public notoriety; yet, the matter is settled by a passage in St. Luke, when the angel, who makes the annunciation to Mary, that she should become the mother of the Messiah, says, “He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of *his father David*:” terms which could not have been used, unless Mary herself had been David’s descendant. It may be added to this, that, unless it had been a matter sufficiently well-known and acknowledged that Mary and Joseph were of the same house and lineage, it could have answered no end for Matthew to have copied from the public genealogical tables of the Jews the descent of Joseph from David, since he himself closes the list of descents with an account of the conception and birth of Jesus, which declares that he was not the son of Joseph, but of Mary only. But the family relationship of Mary and Joseph being well-known, the one genealogy was as well suited to the purpose as the other. Besides that, it established our Lord’s *legal* right to the throne of David through Joseph, of whom he was the son by adoption; and this was of importance in arguing with the Jews; for, although Mary descended from David, yet, had she married into the tribe of Levi, under the same circumstances as she married Joseph, our Lord would have been reckoned in the Jewish genealogies of the tribe of Levi, and his *legal* claim to the throne of David could not have been established on the ground of descent; but, being married into her own tribe, our Lord was the descendant of David both in law and nature.

GENERATION. The significations of this word are various. It means a particular class of people, Psal. xxiv. 6; 1 Pet. ii. 9: the history as well as the lineage of a man, Gen. v. 1; Matt. i. 1: the history of other things, Gen. ii. 4: a period of time,

Matt. xxiv. 34; Acts ii. 40: and sometimes posterity of future ages, Isai. xxxiv. 10. When used to denote the lapse of time, its meaning is uncertain: it may signify the period which one race or generation spends upon earth. The Greeks reckoned three generations for one hundred years, or thirty-three years and a third for a generation. Our computation is nearly similar.

GENESIS. The name of the first book in the Bible, containing the genealogy of mankind, and the generation and production of all things. Moses is admitted to have been the author, and its authenticity is settled by indisputable evidence. Passages of this book are cited directly or substantially many times in the New Testament. The history embraces a period of about two thousand three hundred and seventy years, but according to Dr. Hales, a much longer period. It contains an account of the history of the creation of the world; of the creation, innocence, trial, and fall of our first parents; of the religion, arts, habits, genealogies, corruption, and destruction of the antediluvians, with the exception of eight souls; the re-peopling and division of the earth; the dispersion of its inhabitants; and the remarkable histories of the patriarchs down to Joseph, with an account of whose death it ends. The internal proofs of its inspiration are clear; the predictions which it contains were afterwards accomplished; and it is repeatedly quoted by Christ and his apostles. The admission of the inspiration of Moses, who wrote this book, will set aside many of the difficulties which men of sceptical minds have started. He wrote as he was inspired by the Holy Ghost. Besides it was easy for Moses to be satisfied of the truth of what he delivered in this book; the information had come down through few hands: from Adam to Noah there was one intervening man,—Methuselah conversed with them both; and from Noah to Abraham, likewise, there was only one connecting link,—Shem saw them both. Isaac connected Abraham and Joseph, from whom information might

be easily conveyed through Amram to Moses. Whether any documents existed to which reference might be made is uncertain, and we cannot separate any portions of the book, and say they are independent of earlier compositions. The peculiar use of the names of God in the first chapters has led to the conjecture that the sections may be separated and referred to different periods. Elohim (God) is used exclusively in the first chapter, and to verse three of the second chapter. In the next two chapters Jehovah Elohim is as uniformly employed, though the tempter uses the name Elohim simply. In the fourth chapter Jehovah only is employed. This peculiar use of names has been supposed to distinguish the productions of separate authors. It has, however, been shown that this distinction in the use of the divine names is not arbitrary; and that they are employed in unison with their appropriate meaning. Elohim is used for Deity in himself. Jehovah, God in covenant relation with man. Creation is the work of Elohim; redemption of Jehovah. It is, therefore, assumed that Moses could not use the term Jehovah in the first chapter, since no one existed with whom he could stand in covenant relation. The chronology of this book presents some difficulties which cannot here be detailed. The chronology of Josephus mainly corresponds with the Septuagint; that of Archbishop Usher is generally given in the margin of our English Bibles. A useful chronological table of the principal events related in this book will be found in Dr. Clarke's Commentary. He follows generally the Usherian mode of computation.

GENNESARET. See **TIBERIAS**, and **GALILEE**, **SEA OF**. It is probable that Gennesaret is only a corruption of Cinnereth, and that this latter was the first name of the town of Tiberias. It seems occasionally to mean a district of country, and is supposed to indicate a tract of land extending about four miles along the north-western shore of the lake. Matt. xiv. 34.

GENTILE. This Anglo-Latin word, the Hebrew **GOYIM**, and the Greek **ἔθνη**, are used to designate those who

were not Jews and circumcised. It was applied to all individuals and communities not under the law, and as such excluded from the religious privileges which the Jews enjoyed. Those who were converted and embraced Judaism were called *proselytes*. In the writings of St. Paul, the Gentiles are usually designated *Greeks*. Rom. i. 14, 16; ii. 9, 10; iii.; x. 12; 1 Cor. i. 22—24; Gal. iii. 28. The Jews, mistaking the design of their peculiar dispensation, supposing it to be perpetual, and looking upon the nations as outcasts from the favour of God, rejected the Gospel of Christ which placed Gentiles on the same footing with themselves. Acts x. 1—18; Rom. ix. 30—33; xi. 1—18. Now the Gentiles compose the great body of God's people; and the stubborn and obstinate Jews, who rejected the Saviour, are a byword and a proverb. St. Paul is generally called the apostle of the Gentiles, because it was principally among them that his ministry was exercised. 1 Tim. ii. 7. Peter and the other apostles confined their preaching generally to the Jews. The conversion of the Gentiles to the Messiah is a glorious theme in the prophetic Scriptures.

GENTILES, COURT OF THE. According to Josephus, there was, in the court of the temple, a wall or balustrade, breast-high, with pillars at regular distances, and inscriptions on them in Latin and Greek, importing that strangers were forbidden to enter further. Here their gifts were presented and sacrifices were offered for them while they stood at the barrier; but they were not allowed to approach the altar. The apostle, Eph. ii. 14, refers to this partition-wall which separated the court of the Gentiles from that of the Jews, and makes it symbolical of the ritual law of Moses, which was *intended* only to keep the Jews apart from the Gentiles, but which, in fact, *produced* that mutual enmity to which the apostle adverts.

GENTILES, ISLES OF THE. Gen. x. 5. Asia Minor and the whole of Europe, peopled by the descendants of Japheth.

GERAH. The smallest piece of money among the Hebrews, equal to

about three half-pence of our money. Twenty made a shekel. Exod. xxx. 13.

GERAR. A town on the southernmost borders of Palestine, in the country of the Philistines, and not far from Gaza. To this place both Abraham and Isaac retired to escape the disastrous effects of famine, and both deceived the king with respect to their wives. Gen. xx. 1; xxvi. 1. Its site is not certainly known. Eusebius places it twenty-five Roman miles south of Eleutheropolis. Robinson was unable to discover any traces of it in the locality. The *valley of Gerar* was probably in the immediate vicinity. Gen. xxvi. 17.

GERGESENES. See GADARA.

GERIZIM. See EBAL.

GERSHOM, *a stranger here*. One of the sons of Moses. His mother's name was Zipporah. Exod. ii. 22; xviii. 3. The two sons of Moses held no other rank than that of simple Levites, while the sons of their uncle Aaron were invested with all the privileges of the priesthood. 1 Chron. xxiii. 14. This is a remarkable instance of the disinterestedness of Moses: he made no public provision for his sons, as he might easily have done.

GERSHON, *banisher*. The eldest son of Levi, born in Canaan, before the going down to Egypt. His name was given to one of the three great branches of the Levitical tribe. The Gershonites were posted next the tabernacle, and during the marches in the wilderness they had charge of the veils and curtains of the tabernacle. Exod. vi. 16; Numb. iii. 17.

GESHUR, *a bridge*. A district of Syria, lying between Mount Hermon, Maachah, and Bashan, east of the Jordan. Deut. iii. 13, 14; Josh. xii. 5. Geshur was originally designed to form part of the Holy Land; but it was not subdued, as we find in the time of David it had a king of its own, called Talmai, to whose daughter, Maachah, David was married. She was the mother of Absalom, who took refuge with his grandfather, after the murder of Amnon. 2 Sam. xiii. 37. Travellers have pointed out a bridge over the Jordan, between Mount Hermon and the sea of Tiberias, called

GESHUR, or **JISR-BENI-JAKUB**, *the bridge of the sons of Jacob*. Geshurites were the inhabitants of this region. There appears also to have been a people of this name in the south of Palestine, near the Philistines. Josh. xiii. 2; 1 Sam. xxvii. 8.

GETHSEMANE, *oil-press*. Some suppose this to be the name of a village at the foot of the Mount of Olives; but if so, the particular place into which our Lord entered was a small field or garden belonging to it. It was a secluded place, to which Christ was in the habit of retiring frequently with his disciples for the purposes of devotion, confidential intercourse, and instruction. It seems to have been a grove, laid out in walks and shady retreats. The place now pointed out as the garden in which our Lord endured his awful agony, is between the brook Kidron and the foot of the Mount of Olives, and corresponds with all the circumstances of the narrative. It now contains some old olive-trees. The monks have possession of it, and, Dr. Olin says, have planted several young olive-trees. These monks preserve the kernels of the olives, and make them into beads for rosaries. Dr. Robinson has said, that there is nothing particular in this plot to mark it as the garden of Gethsemane; but tradition and the testimony of other travellers seem to set aside all reasonable doubt.

GHOST. This word means *spirit*, and sometimes *principle of life*. It is probably from the German **GEIST**, *principle of life*. To "give up the ghost" is an expression by which the sacred writers described dying or death. It is said of Christ, "He yielded up the ghost." It is a dangerous assumption that our Lord voluntarily hastened his death by an act of divine power, thus dying, not as exhausted by sufferings, but by cutting them short. If it were so, if our Lord died not as the effect of his crucifixion, but by an exertion of the divine power, he was not put to death by the Jews. The Jews killed the Prince of Life. The passage, "No man taketh my life from me, but I lay it down of myself," does not teach that he would exert his divine

power to prevent men from inflicting death upon him; but that, although possessing that power, he would not exert it, but surrender it to their will; for to lay down his life was surely to yield up himself to be put to death by his enemies. The phrase is only a periphrasis for death. In the *Hecuba* of Euripides, the poet, in describing the slaughter of Polyxena by the son of Achilles, uses the exact phrase of St. Matthew, "*ἀφῆκε τὸ πνεῦμα*," *she dismissed her spirit, she yielded up the ghost*. The speedy termination of Christ's sufferings by death is not to be ascribed to his own volition, but to the extremity of his agony.

GHOST, HOLY. The third Person in the adorable Trinity, proceeding from the Father and the Son, and equal in power and glory with the Father and the Son. See **HOLY GHOST**.

GIANT, earth-born. The English word is from *γίγας*, and that is from two Greek words, *γινέσθαι*, *to be*, and *γῆ*, *the earth*: *to be born of earth*, in allusion to the Titans of classical mythology. Several words are used in the Bible to describe giants. **NEPHILIM**: Gen. vi. 4: "There were *giants* in those days;" "mighty men, who were of old, men of renown." The translation of Aquila renders the word by a Greek term, meaning *men who attack*: Symmachus renders it by one signifying *violent men*. The bearing of the passage, however, seems to point out men of extraordinary size. **REPHAIM**: Gen. xiv. 5. Chedorlaomer beat the Rephaim at Ashteroth-Karnaim. To this class belonged Og, king of Bashan, who remained in the days of Moses. Deut. iii. 11. The passage which follows is evidently from a later hand: "His *bedstead* was a *bedstead* of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man." Probably the word *bedstead* means *coffin*; and, according to the average length of the cubit, eighteen inches, and allowing the bed or coffin to be at least a foot longer than the man, this gives his

height twelve feet. Job says, that the Rephaim groan under the waters; Solomon, that the ways of a loose woman lead to the Rephaim; and that he who deviates from the ways of wisdom, shall dwell in the society of the Rephaim,—that is, in hell. **ANAKIM** were seen by the spies who were sent to survey the land of Canaan: Numb. xiii. 33: "There we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight." In the time of Moses they dwelt in the neighbourhood of Hebron. Josh. xi. 21. No doubt the meaning here is, men of very large size. The **EMIM** dwelt in the country of the Moabites. They are described as "a people great, and many, and tall, as the Anakims; which were also accounted giants." Deut. ii. 10, 11. The **ZAMZUMMIM** belong to the same class. Verses 20, 21. Several others are mentioned by name: "Goliath, the Gittite, the staff of whose spear was like a weaver's beam;"—Ishbi-benob, whose spear weighed three hundred shekels of brass;—Saph, which was of the sons of the giant, and was slain by Sibbechai. Another slain by Jonathan, the son of Shimeah, the brother of David, was "a man of great stature, that had on every hand six fingers, and on every foot six toes, four-and-twenty in number; and he also was born to the giant." Although there have been great exaggerations of the size of such people, yet there is strong historical proof of the existence of giants, both in ancient and modern times. The notion that men in former ages surpassed the moderns in size and strength appears to be a mere conjecture, for which there is no foundation in reality. The mummies brought in such numbers from Egypt are all of the ordinary size. Implements and ornaments obtained from the most ancient tombs, found in bogs and mosses, and in cities overwhelmed by volcanic eruptions, are of similar size to those of modern times; and ancient armour which has been preserved, and which furnishes more decisive evidence, is in some cases too small for men of the present time.

GIBBETHON. A city of the Philistines, included in the territories of the tribe of Dan. Josh. xix. 44. It was in the hands of the Philistines in the time of Nadab, king of Israel, who besieged it, and was slain under its walls by Baasha, one of his own officers. 1 Kings xv. 27. Its site cannot be ascertained.

GIBEAH, a hill. Several places of this name are mentioned in Scripture, which, in all probability, were situated on hills. 1. Gibeah of Benjamin. It was the scene of that disgraceful transaction, which involved in its consequences almost the extirpation of the tribe of Benjamin. Judges xix. 14, *et seq.* Saul was born in this place, and continued to reside here after he was king. 1 Sam. x. 26; xi. 4; xv. 34; xxiii. 19. It was about five miles north-by-east from Jerusalem. Robinson finds it in the village of Jeba, little else but a mass of ruins. 2. Gibeah of Judah. Josh. xv. 57. This was situated about ten miles south-west from Jerusalem; and is identified with the village Jebah, which stands upon an elevated hill. 3. Gibeah, in Mount Ephraim, called Gibeah of Phinehas, where Eleazar was buried. Josh. xxiv. 33. It was situated about fifteen Roman miles north of Jerusalem. Robinson says it was about midway between Jerusalem and Shechem.

GIBEON. Josh. x. 2. A city of considerable size in the tribe of Benjamin, about six or seven miles north of Jerusalem, inhabited by Hivites, who secured the protection of Joshua by a remarkable stratagem, Josh. ix. 4—15: they were, consequently, attacked by the five Canaanitish kings, but delivered by the aid of the Israelites. In the close of David's, and at the beginning of Solomon's reign, the sanctuary was there. 1 Chron. xvi. 39, 40. Near to it was a pool, Jer. xli. 12, where Abner was defeated by Joab; and also a great stone or monumental pillar, raised, perhaps, to the twenty-four men of David and Ishbosheth, who fell there. 2 Sam. ii. 13; xx. 8. It is now called El-jib, and is a moderately sized village. One large building remains, probably a former tower, or castle of strength.

GIDEON, destroyer. The son of Joash, the Abi-ezrite, of the tribe of Manasseh, and the same with Jerubbaal, the fifth judge of Israel. He was a man of extraordinary valour, and greatly honoured of the Lord. The Lord was pleased to favour him with a remarkable instance of his power and grace in the miracles of the dew and the fleece, recorded Judges vi. 36—40. He delivered his countrymen from the oppression of the Midianites by an admirable stratagem, chap. vii.; and afterwards generously refused the crown which was offered to him. "I will not rule over you," he said, "neither shall my son rule over you: *Jehovah*, he shall rule over you." Chap. viii. 22, 23. He would only accept the golden earrings which the victors had taken from their slaughtered foes; and a cloth being spread out to receive them, the Israelites threw in not only the earrings, but other ornaments of gold, including the chains of the royal camels, and added the purple robes which the monarchs had worn. The earrings alone weighed one thousand seven hundred shekels, equal to seventy pounds ten ounces, and in value above £3,000. With this "Gideon made an ephod, and put it in his city, even in Ophrah; and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house." If this was a rival establishment, it had the effect of drawing away the attention of the people east of Jordan from the tabernacle at Shiloh, and thus might tend to facilitate the step into actual idolatry. Gideon had seventy sons, by many wives; and died at an advanced age, after he had ruled Israel, principally the northern tribes and those beyond the river, forty years. He is mentioned, Heb. xi. 32, as an instance of strong faith.

GIER-EAGLE. Lev. xi. 18. See **EAGLE.** It is an unclean bird, somewhat larger than a raven, and particularly serviceable in clearing away dead carcases. Hasselquist describes the Egyptian vulture: "The appearance of the bird is as horrid as can well be imagined. The face is naked and

wrinkled, the eyes are large and black, the beak black and crooked, the talons large and extended, ready for prey, and the whole body polluted with filth. These are qualities enough to make the beholder shudder with horror. Notwithstanding this, the inhabitants of Egypt cannot be sufficiently thankful to Providence for this bird. All the places round Cairo are filled with the dead bodies of camels and asses, and thousands of these birds fly about and devour the carcases before they putrefy and fill the air with noxious exhalations."

GIFT OF TONGUES. An ability imparted to the apostles and others, of readily and intelligibly speaking a number of languages which they had never learned. This power was imparted on the day of Pentecost, when the Holy Spirit descended and sat upon each of the persons assembled, in the form of "cloven tongues of fire,"—assuming the *shape of a tongue*, to indicate the character of the miracle; *cloven*, to show the number of languages; and *of fire*, to intimate that the truth communicated should illuminate and quicken. On the day of Pentecost at least fourteen different languages were spoken. Some appear to have been gifted with one tongue, others with more. To St. Paul this endowment was vouchsafed in a more liberal degree than to many others; for to the Corinthians he says, that he spake with tongues more than they all. The theory that the miracle was in the hearing, and not in the speaking, contradicts the narrative. And there is no reason to understand that this was merely an occasional gift, so that a person might speak a language fluently one hour, and be entirely ignorant of it the next. This would not have been sufficient to answer the end proposed, nor does it agree with what is said of the abuse of this gift.

GIFTS. The practice of making presents as a token of honour, respect, and affection, prevailed very extensively in eastern countries in early ages. To refuse to make presents to a king, was deemed a mark of contempt. 1 Sam. x. 27. Kings often made presents of splendid garments

to their favourite officers, and to others whom they were disposed to honour. Gen. xlv. 22, 23. The offerings required by the law are spoken of as gifts. Deut. xvi. 17; Matt. v. 23, 24. The blessings of the Gospel, and that eternal life to which they lead, are pre-eminently *gifts*: they never could be purchased by money. The graces with which Christ endues his disciples are called *gifts*. Eph. iv. 8, 11. Many remarkable and miraculous endowments were conferred by the apostles, and designed to confirm their claim to apostolic authority.

GIHON. 1. The name of one of the rivers of Eden, Gen. ii. 13, supposed to be the Araxes, which has its source in the mountains of Armenia, and empties itself into the Caspian sea. This river is *impetuous*, and thus corresponds with the meaning of the word Gihon. Others suppose it was the Oxus, or *Jihon*. 2. The name of a fountain on the west side of Jerusalem, 2 Chron. xxxii. 30, at which Solomon was anointed king by the high-priest Zadok and the prophet Nathan. 1 Kings i. 33.

GILBOA. A ridge of mountains on the north of Scythopolis, memorable for the defeat of Saul by the Philistines, when his three sons were slain, and he himself died by his own hand, his sword-bearer refusing to kill him. 1 Sam. xxxi. The narrative fixes the locality south-east of the great plain of Esdraelon. There is still in the neighbourhood a village with the name of *Jelbon*, in which that of Gilboa may be recognised.

GILEAD, heap of witnesses. 1. A group of mountains, connected with Lebanon by means of Mount Hermon. The ridge begins not far from the latter, and extends southward to the sources of the Jabbok and Arnon, thus enclosing the whole eastern part of the land beyond the Jordan. Gen. xxxi. 21. It was here that Gideon's army deserted him. 2. A large district beyond the Jordan, mentioned apart from Bashan. See Deut. iii. 13; Josh. xii. 5; xiii. 11; xvii. 1; 2 Kings x. 33. Judging, however, from its geographical position, as given in Numb. xxxii. 26; Deut. iii. 12, it must have comprised the entire possession

of the two tribes of Gad and Reuben, and even the southern part of Manasseh. The name Galeed, or Gilead, was originally that of a monument, designed to perpetuate the covenant between Laban and Jacob. The region itself was remarkable for its rich pastures, and especially for the production of a tree from which was procured an aromatic balm, which became an article of commerce. The travelling company to whom Joseph was sold by his brethren were merchants of Gilead, and were carrying balm into Egypt. Gen. xxxvii. 25. The balm is spoken of as a thick tenacious gum or milk, which coagulates rapidly. It has medicinal properties, and was specially used in inflammations. In the time of Alexander, it was estimated at twice its weight in silver.

GILGAL, *rolling*. 1. A place on the west of Jordan, where the Israelites formed their first encampment in Palestine, and which continued for some time to be their head-quarters while engaged in the conquest of the country. Josh. iv. 19, 20; ix. 6; x. 6, 7. It was here they set up twelve stones, which were taken out of the bed of the river Jordan, as a memorial. A city of considerable size was afterwards built there, which became renowned for many events recorded in the history of the Jews. Samuel used to visit this place in his annual circuit as a judge; and there was also a school of the prophets here. 1 Sam. vii. 16; 2 Kings iv. 38. It was about three miles from the river, and the same distance from Jericho. It seems to have been a place in which idolatrous worship was established, and hence the allusions to it in the prophets. Hosea iv. 15; Amos iv. 4. It is probable that there were idols in Gilgal as early as Ehud, who was one of the judges; for it is said that having delivered his presents to the king, "he went away, but returned again from the quarries that were by Gilgal." Judges iii. 19. The margin renders the word "quarries," *graven images*, the idols set up by the Moabites, the sight of which, it is thought, stirred up Ehud to avenge the affront thereby offered to the God

of Israel. 2. A place "beside the plains of Moreh, not far from Shechem." Deut. xi. 30; Josh. xii. 23. The king was subdued by Joshua. Eusebius and Jerome place it six miles from Antipatris. There is a village in the immediate locality, called *Jiljuleh*.

GIRDLE. This was an indispensable article in eastern dress, the principal use of which was to tuck up the loose flowing robes, lest they should incommode the wearers in their work. Some suppose that two girdles were worn,—one of greater breadth, with which the tunic was fastened up when they prepared for any active exertion,—the other under their garments, around the loins. The upper girdle was sometimes made of leather, but more commonly of worsted, often skilfully woven into a variety of figures, and made to fold several times around the body, one end of which, being doubled back, and sewed along the edges, served for a purse, agreeable to the meaning of ζώνη, which is occasionally translated *purse* in the New Testament. Matt. x. 9; Mark vi. 8. This article of dress was common among the Romans, and *zona* often means a purse. Writers and secretaries suspended their ink-horns in the girdle. Ezekiel mentions "a person clothed in white linen, with an inkhorn upon his loins." Chap. ix. 2. A girdle, curiously and richly wrought, was, among the ancient Hebrews, sometimes bestowed as a mark of honour and merit. 2 Sam. xviii. 11. To loose the girdle and give it to another, was a token of confidence and esteem. To ratify the covenant which Jonathan made with David, he gave him his girdle. "To gird up the loins," is to prepare for a journey, by bringing the flowing robe within the girdle. See **DRESS**.

GIRGASHITES. See **CANAANITES**.

GITTITE. The inhabitants of Gath are designated Gittites, Josh. xiii. 3. See **GATH**.

GITTITH. A word which occurs in the title of Psalms viii., lxxxi., lxxxiv. It is of uncertain meaning. The conjectures are, that it not improbably signifies an instrument of

music, or a particular tune brought from the town of Gath. As Gath means a *wine-press*, others suppose it may denote an instrument or melody used in the wine-press, and hence a song used at or composed for the feast of Tabernacles.

GLASS. It was long supposed that the ancients were unacquainted with glass, properly so called, and that they used a semi-transparent substance, through which a degree of light was admitted, but which intercepted the principal part of the rays. Wilkinson, in his "Ancient Egyptians," has adduced the fullest evidence that glass was made by that people at a very early period of their national existence. Upwards of three thousand five hundred years ago they practised the art of blowing glass. Paintings have been discovered executed in the reign of Beni Hassan, representing glass-blowers at work. A bead of glass, of the date of 1500 B.C., has been found, being of the same specific gravity as our crown-glass. Glass was used by the Egyptians for ornaments, so that they counterfeited the amethyst; also for drinking-vessels, and even for coffins. Pliny informs us that the ancients understood the cutting of glass, and used the diamond for this purpose. Glass was also known to the Hebrews. The word rendered *crystal*, Job xxviii. 17, is believed to mean glass. In the New Testament, James i. 23, a mirror is intended. In 1 Cor. xiii. 12, the allusion is probably to *tale*, of which the ancients made windows. Schleusner says, that the Jews used a similar mode of expression to describe a dim and imperfect view of mental objects. In Pliny there is an account of the accidental discovery of glass. Between Carmel and Tyre, at a spot where the river Belus deposits a fine sand, which it brings down, some Phœnician merchants kindled a fire, and as they were without the usual methods of suspending their cooking-vessels, they employed for that purpose logs of nitre, their vessel being laden with that substance. The fire fused the nitre, and the sand mingling with it produced glass. The Sidonians, in whose neighbourhood the discovery

was made, turned it to great advantage.

GLEAN. The ordinary signification of this word is to gather the ears of corn, or the grapes left by the farmer. In the Jewish law, special provision was made for the poor: the fields were not to be fully reaped; the corners were to be left, and ears were to be scattered here and there. See Lev. xix. 10; xxiii. 22; Deut. xxiv. 21; Ruth ii. 3.

GLEDE. Deut. xiv. 13. A rapacious bird, belonging to the hawk or vulture species. The original term is rendered vulture, Lev. xi. 14. The word is now obsolete. The general opinion is that the bird referred to is the European or Egyptian kite.

GLORIFY. To make glorious or honourable, or to cause to appear so. John xii. 28; xiii. 31, 32; xv. 8; xvii. 4, 5; xxi. 19; Acts iii. 13. It refers to the resurrection of Christ, and his ascension to the right hand of God. John vii. 39; xii. 16. It also refers to that change which shall pass upon believers at the general resurrection, and their admission to heaven.

GLORY. The literal meaning of the Hebrew word rendered glory is *weight*. There are various analogical meanings derived from this root: *to be honoured, rich, ornamented*. See Gen. xxxi. 1; Isai. x. 3; lxvi. 12; Psal. lxxix. 9. "The *glory* of Lebanon." In some passages it is supposed to refer to the seat of the passions. The liver was thought to be the seat of anger. Gen. xlix. 6. "Mine honour," is rendered by the LXX, τὰ ἡπατὰ μου, *my liver*. "My liver is poured on the earth." Lam. ii. 11. *To be heavy* is the radical meaning: hence the Hebrew word means the liver, as being the heaviest of all the viscera; just as the lungs, because the lightest of the viscera, are, in our language, called the *lights*. The glory of God, in the writings of Moses, denotes, generally, the divine presence; as when he appeared on Mount Sinai; or, the bright cloud which declared his presence, and descended on the tabernacle of the congregation. Exod. xxiv. 9, 10, 16, 17. Moses, with Aaron, Nadab, Abihu,

and seventy elders of Israel, went up to Mount Sinai, and "saw the glory of the Lord." Now, "the glory of the Lord was, as it were, a burning fire on the mountain; and under his feet was, as it were, the brightness of the sapphire-stone, resembling heaven itself in clearness." The glory of the Lord appeared to Israel in the cloud also, when he gave them manna and quails. Exod. xvi. 7, 10. Moses having earnestly begged of God to show his glory to him, God said, "Thou canst not see my face: for there shall no man see me, and live. And the Lord said, There is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: and I will take away my hand, and thou shalt see my back parts:" (the train, the fainter rays of the glory:) "but my face shall not be seen." Exod. xxxiii. 18—23. The ark of God is called the glory of Israel; and the glory of God. 1 Sam. iv. 21, 22; Psal. xxvi. 8. The priestly ornaments are called "garments of glory," Exod. xxviii. 2, 40; and the sacred vessels, "vessels of glory." 1 Macc. ii. 9, 12. Solomon, "in all his glory," in all his lustre, in his richest ornaments, was not so beautifully arrayed as a lily. Matt. vi. 29; Luke xii. 27. When the prophets describe the conversion of the Gentiles, they speak of the "glory of the Lord" as filling the earth; that is, his knowledge shall universally prevail, and he shall be everywhere worshipped and glorified. The term glory is used also of the Gospel dispensation by St. Paul; and to express the future felicity of the saints in heaven. When the Hebrews required an oath of any man, they said, "Give glory to God:" confess the truth: confess that God knows the most secret thoughts, the very bottom of your hearts. Josh. vii. 19; John ix. 24.

The glory of God is most completely, consistently, and perfectly displayed in the redemption by Christ; to this every other manifest-

ation, whether in creation or providence, was designed to be subservient. Here are seen, in beautiful combination and harmony, wisdom, goodness, holiness, fidelity, justice. "Here the whole Deity is known." "The light of the knowledge of the glory of God in the face of Christ Jesus."

GNAT. Matt. xxiii. 24. A small winged insect, designated by the Greeks *κῶνωψ*, a generic name, including several species. Our Saviour's allusion to the gnat is a kind of proverb, either in use in his time, or invented by himself: "Blind guides, who strain out a gnat, and swallow a camel." The antithesis of the smallest insect and the largest animal is adopted, and refers to those who are professedly anxious in avoiding small faults, yet do not scruple to commit the greatest sins. The older translations render the word "strain out:" the translation of our version, "strain at," seems to be a typographical error. It is supposed that our word *canopy*, a bed with hangings of gauze, to keep off gnats, originated with the means used, in ancient times, to avoid the molestation of these troublesome insects: *κῶνωψ*, a *gnat*. Gnats will only fly to a certain height: hence the practice of retreating to towers to avoid them; and this also accounts for the practice of the Egyptians of sleeping on the roofs of their houses.

GNOSTICS. Dr. Burton, in the "Bampton Lectures," has given an elaborate history of Gnosticism; and, considering the time, attention, and scholarship which he has devoted to this subject, his opinions are deserving of the greatest attention. We subjoin an extract:—

"In attempting to give an account of these doctrines, I must begin with observing, what we shall see more plainly when we trace the causes of Gnosticism, that it was not by any means a new and distinct philosophy, but made up of selections from almost every system. Thus we find in it the Platonic doctrine of ideas, and the notion that everything in this lower world has a celestial and immaterial archetype. We find in it evident traces of that mystical and cabbalistic

jargon which, after their return from captivity, deformed the religion of the Jews; and many Gnostics adopted the oriental notion of two independent co-eternal principles, the one the author of good, the other of evil. Lastly, we find the Gnostic theology full of ideas and terms which must have been taken from the Gospel; and Jesus Christ, under some form or other, of *æon*, emanation, or incorporeal phantom, enters into all their systems, and is the means of communicating to them that knowledge which raised them above all other mortals, and entitled them to their peculiar name. The genius and very soul of Gnosticism was mystery: its end and object was to purify its followers from the corruptions of matter, and to raise them to a higher scale of being, suited only to those who were become perfect by knowledge.

"We have a key to many parts of their system, when we know that they held matter to be intrinsically evil, of which, consequently, God could not be the author. Hence arose their fundamental tenet, that the creator of the world, or Demiurgus, was not the same with the supreme God, the Author of good, and the Father of Christ. Their system allowed some of them to call the creator God; but the title most usually given to him was Demiurgus. Those who embraced the doctrine of two principles, supposed the world to have been produced by the evil principle; and, in most systems, the creator, though not the father of Christ, was looked upon as the God of the Jews, and the author of the Mosaic law. Some, again, believed that angels were employed in creating the world; but all were agreed in maintaining that matter itself was not created, that it was eternal, and remained inactive. The supreme God had dwelt from all eternity in a *pleroma* of inaccessible light; and beside the name of first Father, or first Principle, they called him also Bythus, as if to denote the unfathomable nature of his perfections. This Being, by an operation purely mental, or by acting upon himself, produced two other beings of different sexes, from

whom, by a series of descents, more or less numerous according to different schemes, several pairs of beings were formed, who were called *æons*, from the periods of their existence before time was, or *emanations*, from the mode of their production. These successive *æons* or emanations appear to have been inferior each to the preceding; and their existence was indispensable to the Gnostic scheme, that they might account for the creation of the world without making God the author of evil. These *æons* lived, through countless ages, with their first Father; but the system of emanations seems to have resembled that of concentric circles; and they gradually deteriorated, as they approached nearer and nearer to the extremity of the *pleroma*. Beyond this *pleroma* was matter, inert and powerless, though co-eternal with the supreme God, and like him without beginning. At length one of the *æons* passed the limits of the *pleroma* and, meeting with matter, created the world, after the form and model of an ideal world which existed in the *pleroma*, or in the mind of the supreme God. Here it is that inconsistency is added to absurdity in the Gnostic scheme. For, let the intermediate *æons* be as many as the wildest imagination could devise, still God was the remote, if not the proximate, cause of creation. Added to which, we are to suppose that the Demiurgus formed the world without the knowledge of God; and that, having formed it, he rebelled against him. Here, again, we find a strong resemblance to the oriental doctrine of two principles, good and evil, or light and darkness. The two principles were always at enmity with each other. God must have been conceived to be more powerful than matter, or an emanation from God could not have shaped and moulded it into form; yet God was not able to reduce matter into its primeval chaos, nor to destroy the evil which the Demiurgus had produced. What God could not prevent, he was always endeavouring to cure: and here it is that the Gnostics borrowed so largely from the Christian scheme. The

names, indeed, of several of their *æons* were evidently taken from terms which they found in the Gospel. Thus we meet with *Logos*, *Monogenes*, *Zoe*, *Ecclesia*, all of them successive emanations from the supreme God, and all dwelling in the *pleroma*. At length, we meet with Christ and the Holy Ghost, as two of the last *æons* which were put forth. Christ was sent into the world to remedy the evil which the creative *æon* or Demiurgus had caused. He was to emancipate men from the tyranny of matter, or of the evil principle; and, by revealing to them the true God, who was hitherto unknown, to fit them, by a perfection and sublimity of knowledge, to enter the divine *pleroma*. To give this knowledge, was the end and object of Christ's coming upon earth; and hence the inventors and believers of the doctrine assumed to themselves the name of Gnostics. In all their notions concerning Christ we still find them struggling with the same difficulty of reconciling the author of good with the existence of evil. Christ, as being an emanation from God, could have no real connection with matter: yet, the Christ of the Gnostics was held out to be the same with him who was revealed in the Gospel; and it was notorious that he was revealed as the son of Mary, who appeared in a human form. The methods which they took to extricate themselves from the difficulty, were principally two: They either denied that Christ had a real body at all, and held that he was an unsubstantial phantom; or, granting that there was a man called Jesus, the son of human parents, they believed that one of the *æons*, called Christ, quitted the *pleroma*, and descended upon Jesus at his baptism.

"We have seen that the God, who was the father or progenitor of Christ, was not considered to be the creator of the world. Neither was he the God of the Old Testament, and the giver of the Mosaic law. This notion was supported by the same argument which infidels have often urged, that the God of the Jews is represented as a God of vengeance and of cruelty, but it was also a

natural consequence of their fundamental principle, that the author of good cannot in any manner be the author of evil. In accordance with this notion, we find all the Gnostics agreed in rejecting the Jewish Scriptures, or, at least, in treating them with contempt. Since they held that the supreme God was revealed for the first time to mankind by Christ, he could not have been the God who inspired the prophets; and yet, with that strange inconsistency which we have already observed in them, they appealed to these very Scriptures in support of their own doctrines. They believed the prophets to have been inspired by the same creative *æon*, or the same principle of evil, which acted originally upon matter; and if their writings had come down to us, we should perhaps find them arguing that, though the prophets were not inspired by the supreme God, they still could not help giving utterance to truth.

"Their same abhorrence of matter, and their same notion concerning that purity of knowledge which Christ came upon earth to impart, led them to reject the Christian doctrines of a future resurrection, and a general judgment. They seem to have understood the apostles as preaching literally a resurrection of the body; and it is certain that the fathers insisted upon this very strongly as an article of belief. But to imagine that the body, a mass of created and corruptible matter, could ever enter into heaven, into that *pleroma* which was the dwelling of the supreme God, was a notion which violated the fundamental principle of the Gnostics. According to their scheme, no resurrection was necessary, much less a final judgment. The Gnostic, the man who had attained to perfect knowledge, was gradually emancipated from the grossness of matter; and, by an imperceptible transition, which none but a Gnostic could comprehend, he was raised to be an inhabitant of the divine *pleroma*. If we would know the effect which the doctrines of the Gnostics had upon their moral conduct, we shall find that the same principle led to two

very opposite results. Though the fathers may have exaggerated the errors of their opponents, it seems undeniable, that many Gnostics led profligate lives, and maintained upon principle that such conduct was not unlawful. Others, again, are represented as practising great austerities, and endeavouring, by every means, to mortify the body and its sensual appetites. Both parties were actuated by the same common notion, that matter is inherently evil. The one thought that the body, which is compounded of matter, ought to be kept in subjection; and hence they inculcated self-denial, and the practice of moral virtue: while others, who had persuaded themselves that knowledge was everything, despised the distinctions of the moral law, which was given, as they said, not by the supreme God, but by an inferior *æon*, or a principle of evil, who had allied himself with matter."

With respect to the origin of this system the same author observes: "There is no system of philosophy which has been traced to a greater number of sources than that which we are now discussing; and the variety of opinions seems to have arisen from persons either not observing the very different aspects which Gnosticism assumed, or from wishing to derive it from one exclusive quarter. Thus, some have deduced it from the eastern notion of a good and evil principle, some from the Jewish Cabbala, and others from the doctrines of the later Platonists. Each of these systems is able to support itself by alleging very strong resemblances; and those persons have taken the most natural and probably the truest course, who have concluded that all these opinions contributed to build up the monstrous system which was known by the name of Gnosticism."

GOAD. A long pole, armed at one end with a piece of iron, with which the ploughshare was freed from clods and earth, and at the other end with a small pike, with which the oxen were urged on. Judges iii. 31.

GOAT. An animal resembling a sheep in its general appearance and structure, but covered with hair in-



stead of wool, and much more active and wandering in its habits. It feeds on bark and twigs, and its feet are formed for leaping and climbing among rocks and mountains. In the early ages of the world the goat was among the chief possessions of the wealthy. Gen. xxvii. 9; 1 Sam. xxv. 2. Its milk was considered very nutritive. Prov. xxvii. 27. The hair was used in various manufactures, and was spun by the women for the curtains of the tabernacle. Exod. xxv. 4; Numb. xxxi. 20. The skin was made into bottles. Josh. ix. 4; Matt. ix. 17. Those kept by the Hebrew people are supposed to have been,—the domestic Syrian, long-eared breed, with horns rather small, and variously bent, the ears longer than the head and pendulous; the angora, or anadoli breed of Asia Minor, with long hair; the Egyptian breed, with small spiral horns, long brown hair, and very long ears; a breed from Upper Egypt, without horns, having the nasal bones singularly elevated, the nose contracted, with the lower jaw protruding. The animal was clean, and much used in sacrifice. Deut. xiv. 4; Lev. iii. 12; Numb. xv. 27.

GOAT, SCAPE. See ATONEMENT, DAY OF.

GOBLET. The horns of animals were anciently used by some nations as drinking-vessels. The Jews had, however, goblets of various forms made of different metals, silver, gold,

copper, &c., according to the wealth of the owner. Many of them were elegant in their form and proportions.

GOD. The word is generally considered to be of the same signification as *good*. Some philologists have, however, traced it to a Hebrew word signifying *one* or *unity*. The word ACHAD, *one*, is found in the Syriac CHAD; in the Arabic AHD or GAHD; in the Persic CHODA; the Teutonic GUD; the German GOTT; and our Saxon GOD. Dr. A. Clarke has given the following general definition of the Great First Cause:—"The eternal, independent, and self-existent Being; the Being whose purposes and actions spring from himself, without foreign motive or influence; he who is absolute in dominion; the most pure, the most simple, the most spiritual of all essences; infinitely benevolent, beneficent, true, and holy: the cause of all being, the upholder of all things; infinitely happy, because infinitely perfect; and eternally self-sufficient, needing nothing that he has made; illimitable in his immensity, inconceivable in his mode of existence, and indescribable in his essence; known fully only to himself, because an infinite mind can only be fully comprehended by itself. In a word, a Being, who from his infinite wisdom cannot err or be deceived, and from his infinite goodness can do nothing but what is eternally just, and right, and kind." That there is such a God is taken for granted in the Scripture. The first sentence written by God for our instruction assumes the fact: "In the beginning God created the heavens and the earth." The argument in opposition to atheistic notions is triumphant. Something now exists. If so, it is easy to prove that something has existed from eternity. If there ever was a time, however remote, when there was nothing, there never could have been anything; since no effect can exist without a cause. That which existed from eternity must have been either matter or mind: if matter, there never could have been mind, because no possible combination of matter could produce intellect, and because mat-

ter cannot move without the direction of some intelligent power; but a spirit of unlimited wisdom and power could create all things. If that which existed from eternity be mind, we then discover an intelligent Being, who never began to be, and who will exist for ever and ever; and that Being is GOD. The works of creation, including the heavens and the earth, and all intelligent beings, prove his existence. That there is a God is proved by the consent of all nations, civilised and barbarous; and is a fact impressed on the mind of man, and may be considered as a primary truth. Many elaborate works have been written on the being of a God. Some proceed from cause to effect, and the logical argument is called *à priori*; others proceed from effect to cause, and the argument is called *à posteriori*. The latter argument is much more simple and satisfactory. Everywhere we meet with marks of *design*; and must trace them to one great intelligent designing cause. The reader is particularly referred to Paley's "Natural Theology," and Howe's "Living Temple." The principal names of God in the Bible are ELOHIM and ЯЕВОВАИ. The former is translated *God*, the latter *Lord*. The former marks the relation of God to man as Sovereign Lord and Judge; it is the abstract expression for Deity apart from special notices: the latter is the revealed and personal Elohim. Other names, or rather perfections, of God are described Exod. xxxiv. 6, 7. The mode adopted by the sacred writers to make God known to us, is by referring to his names, his attributes, and his actions.

More at large do we learn what God is, from the declarations of the inspired writings. As to his *substance*, that "God is a Spirit." As to his *duration*, that "from everlasting to everlasting he is God;" "the King, eternal, immortal, invisible." That, after all the manifestations he has made of himself, he is, from the infinite perfection and glory of his nature, *incomprehensible*: "Lo, these are parts of his ways; but how little a portion is heard of him!" "Touching the Almighty, we cannot

find him out." That he is *unchangeable*: "The Father of Lights, with whom is no variableness, neither shadow of turning." That "he is the fountain of life," and the only independent Being in the universe: "Who only hath immortality." That every other being, however exalted, has its existence from him: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible." That the existence of everything is upheld by him, no creature being for a moment independent of his support: "By him all things consist;" "upholding all things by the word of his power." That he is *omnipresent*: "Do not I fill heaven and earth? saith the Lord." That he is *omniscient*: "All things are naked and open before the eyes of him with whom we have to do." That he is absolute Lord and *Owner* of all things: "The heavens, even the heaven of heavens, are thine, and all the parts of them;" "The earth is thine, and the fulness thereof, the world and them that dwell therein;" "He doeth according to his will in the armies of heaven, and among the inhabitants of the earth." That his *providence* extends to the minutest objects: "The hairs of your head are all numbered;" "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." That he is a Being of unspotted *purity* and perfect *rectitude*: "Holy, holy, holy, Lord God of Hosts!" "a God of truth, and in whom is no iniquity;" "of purer eyes than to behold iniquity." That he is *just* in the administration of his government: "Shall not the Judge of the whole earth do right?" "Clouds and darkness are round about him; judgment and justice are the habitation of his throne." That his *wisdom* is unsearchable: "O the depth of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" And, finally, that he is *good* and *merciful*: "Thou art good, and thy mercy endureth for ever;" "His tender mercy is over all his works;" "God, who is rich in mercy, for his great love

wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ;" "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;" "God hath given to us eternal life, and this life is in his Son."

The following passages of Scripture refer to various perfections of the character of God:—Deut. vi. 4; Isai. xlv. 8; xlv. 5, 6, 14, 18, 21, 22; Psal. lxxxix. 11; cxv. 16; xxiv. 1; 1. 1; Dan. iv. 34, 35; 2 Chron. xix. 7; Psal. xcvi. 2; cxlv. 9; Rom. xi. 33; Eph. ii. 4, 5; 1 John v. 11.

God is clearly revealed to us, as the Father, the Son, and the Holy Ghost; a trinity of Persons subsisting in the unity of the divine essence. To each of the three Persons, the essential attributes of the supreme God are ascribed, while they are distinguished from each other by all the acts and by all the forms of speech by which men are accustomed to designate different persons. This is the prevailing character of revelation. Any different view of God is altogether incompatible with salvation. If the distinction in the Godhead were merely nominal and not real, it destroys the atonement. Not only does the denial of the doctrine of the Trinity contradict the plain and palpable declarations of Scripture, but it renders salvation by atonement altogether impossible. The Son makes atonement, the Father accepts it, the Holy Spirit applies it. The Father, first in order, begets the Son, and hath the Holy Ghost proceeding from him; the Son is eternally begotten of the Father, and hath the Holy Ghost proceeding from him also; so that the Holy Ghost proceedeth from the Father and the Son. John xv. 26. These distinctions belong to the nature of God, and are not simply connected with the scheme of redemption. The filiation of the Son of God is eternal; the procession of the Holy Ghost from the Father and the Son is eternal. *How* God thus exists we may not be able to understand. The Bible reveals the fact. We must bow and adore. The application of the names, perfections, and works of God

to the Son and the Spirit will be brought out under other articles of this work. See ELOHIM; JEHOVAH; TRINITY; JESUS CHRIST; CHRIST JESUS; HOLY GHOST. Atheism is a monstrous absurdity. See ATHEIST. Pantheism is only a revival of an old philosophical absurdity: to say that everything is God, is atheism in another form; it is saying there is no God.

The words *god* and *gods* are occasionally used to express the office, power, or excellence of some created beings. Psal. xcvi. 7; Exod. xxii. 28.

GODS. With the Greeks and Romans the word *gods* implied an excellent and superior nature; and consequently they gave the name to all beings of a rank or class higher than that of man. Men might, in their opinion, become gods after death. The first idol-gods were the sun, moon, &c.; probably in consequence of the light and heat derived from them. Afterwards the earth was deified, because of the fruits it rendered: then fire and water, in consequence of their utility. By degrees *gods* became multiplied, and there was scarcely anything which the caprice or weakness of some devotee did not elevate to the rank of a divinity. The principal of the ancient gods were Jupiter, Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars, Mercury, Neptune, Vulcan, Apollo. Jupiter was considered the god of heaven; Neptune, of the sea; Mars, of war; Apollo, of eloquence, poetry, and physic; Mercury, the messenger of gods; Bacchus, of wine; Cupid, of love, &c. A second sort of gods were men canonised and deified. The heathen gods may be reduced to the following classes:—created spirits; heavenly bodies; elements; meteors; minerals or fossils; plants; fishes; insects; birds; four-footed beasts; men; everything that relates to men, such as labour, rest, sleep, youth, age, death, virtues, vices, &c., health, fever, fear, love, pain, indignation, shame, impudence, &c. Hesiod wrote a treatise on “the Generation of the Gods;” Cicero, on “the Nature of the Gods.” Varro reckoned thirty thousand in a small extent of country. Modern idolatry calculates its millions.

GODHEAD. The nature or essential being of God. Acts xvii. 29; Rom. i. 20.

GODLINESS. Conformity to God’s moral nature, godlikeness. Religion resulting from the knowledge and love of God, and leading to an impartial observance of all his commandments. 1 Tim. iv. 8; 2 Pet. i. 6. In 1 Tim. iii. 16, it means the substance of revealed religion as furnished in the various particulars enumerated.

GOEL. This word is from a root signifying *to redeem, to buy back*. Sometimes it is used in application to a field or farm sold. Lev. xxv. 25; Ruth iv. 4. The Hebrew word is frequently used of God as redeeming men, and especially Israel, out of captivity. Isai. xlii. 1; xlv. 22; xlviii. 20; xlix. 7. It is the word generally rendered *Redeemer* in Job xix. 25. It also means *avenger*, and is followed by the word blood, (*avenger of blood*.) to point out the duty of the nearest of kin to endeavour to slay the individual who had laid violent hands upon and killed his relative. Since both the right of redemption, and the office of avenging bloodshed, belonged to the nearest kinsman, the word itself is found repeatedly with this application. Numb. v. 8; Lev. xxv. 25.

The office of blood-avenger seems to have existed before the time of Moses. Rebecca refers to it, when she urges Jacob to flee, saying, “Why should I be bereft of you both in one day?” To prevent the unnecessary loss of life through a sanguinary spirit of revenge, the Hebrew legislator made various enactments concerning the blood-avenger. In most ages and countries, certain reputed sacred places enjoyed the privilege of being asylums: Moses, therefore, taking it for granted that the murderer would flee to the altar, commanded that when the crime was deliberate and intentional, he should be torn even from the altar, and put to death. Exod. xxi. 14. But in the case of unintentional murder, the man-slayer was enjoined to flee to one of the six cities of refuge, which were appropriated for his residence.

The roads to these cities, it was enacted, should be kept in such a state that the unfortunate individual might meet with no impediment whatever in his way. Deut. xix. 3. If the *goel* overtook the fugitive before he reached an asylum, and put him to death, he was not considered as guilty of blood: but if the manslayer had reached a place of refuge, he was immediately protected, and an inquiry was instituted whether he had a right to such protection and asylum; that is, whether he had caused his neighbour's death undesignedly, or was a deliberate murderer. In the latter case, he was judicially delivered to the *goel*, who might put him to death in whatever way he chose; but in the former case the homicide continued in the place of refuge until the high-priest's death, when he might return home in perfect security. If, however, the *goel* found him without the city, or beyond its suburbs, he might slay him without being guilty of blood. Numb. xxxv. 26, 27. Further to guard the life of man, and prevent the perpetration of murder, Moses positively prohibited the receiving of a sum of money from a murderer in the way of compensation. Numb. xxxv. 31. It would seem that if no avenger of blood appeared, or if he were dilatory in the pursuit of the murderer, it became the duty of the magistrate himself to inflict the sentence of the law; and thus we find that David deemed this to be his duty in the case of Joab, and that Solomon, in obedience to his father's dying entreaty, actually discharged it by putting that murderer to death. 1 Kings ii. 5, 6, 28—34. There is a beautiful allusion to the *goel* in Heb. vi. 17, 18.

GOG AND MAGOG. Magog was one of the sons of Japheth. Gen. x. 2. According to Ezekiel, Gog was prince of Magog. Ezek. xxxviii. 2, 3; xxxix. 1, 2. Expositors have given varying explanations of these two words. They have generally understood them as symbolical expressions for the heathen nations of Asia, or more particularly for the Scythians. Josephus has dropped the Hebrew

word, and used *Σκῆθαι*; and this term, in ancient authors, is but a collective name for the northern but partially known tribes: hence Magog seems to point out the tribes in the neighbourhood of the Caucasian mountains. Some of the people of those parts are said to call their mountains *Gog*, and the highest northern points *Magog*. The prophecy of Ezekiel seems to be revived in the Revelation of St. John, where the hosts of Gog and Magog are represented as coming to invade "the beloved city," and perishing with an immense slaughter in Armageddon. See Rev. xvi. 14—16; xx. 7—10.

GOLAN. Deut. iv. 43. A city belonging to the half-tribe of Manasseh, and situated in the north-western part of Bashan. From it the district was called Gaulonitis. The present name is *Djolan*. It was a city of refuge. Josh. xx. 8.

GOLD. Gen. ii. 11. The heaviest and most malleable of all the metals. Several places are mentioned in Scripture as abounding in gold: Ophir, Job xxviii. 16; Parvaim, perhaps Ceylon, 2 Chron. iii. 6; Sheba and Raamah, Ezek. xxvii. 22. In modern times it has been found in Africa, South America, and California in North America. It was highly valued in early times. Abraham was rich in gold. Gen. xiii. 2; xxiv. 35. Female ornaments were made of gold. Gen. xxiv. 22. The Hebrews at one time must have been in possession of immense quantities of this metal. Many tons were expended in the building of the temple. 1 Chron. xxii. 14; xxix. 4. The Hebrews had various words by which to designate the kinds of gold. One (*zahav*) was the mineralogical name, and others distinguished the various kinds in a purified state. We meet with the word that signifies "goldsmith" in Judges xvii. 4; but it is evident, from the formation of the golden calf in the wilderness, and the erection of the tabernacle, in which much gold was used for ornamental work, that the Jews must have been, at a much earlier period, acquainted with the art of working gold. The pictures in the Egyptian tombs indicate very beautiful workmanship,

and furnish evidence as satisfactory and demonstrative as can be well imagined, that the children of Israel would be perfectly competent to execute the various works in metals which were required for the service of the sanctuary.

GOLDEN CANDLESTICK. See **CANDLESTICK.**

GOLGOTHA. See **CALVARY.**

GOLIATH. A remarkable giant of the city of Gath, who was slain by David. The particulars are given 1 Sam. xvii. See **GIANT.**

GOMER. 1. The eldest son of Japheth, son of Noah, whose descendants settled in Asia Minor, and particularly in Phrygia. Gen. x. 2. They extended into northern Europe. In Germany, Gaul, and Britain, are their posterity. The Welsh **KUMERO**, and **KUMERAEG**, the names of the people and the language, point out their origin. Cimmerii, Cymbri, Cymrig, Cumbri, Umbri, Cambri, are all tribes of Gomerians. 2. The name of the daughter of Diblaim, the wife of the prophet Hosea. Hosea i. 3.

GOMORRAH. Gen. xviii. 20; xix. 24. A city of ancient Canaan, whose inhabitants were addicted to the most abominable sins: they were consequently destroyed by fire from heaven with guilty Sodom. See **SODOM**, and **DEAD SEA.**

GOODNESS. Excellence, glory, Exod. xxxiii. 19; spiritual blessings, Psal. lxxv. 4; providential mercies, Psal. lxxv. 11; sometimes moral qualities and Christian virtues, Rom. xv. 14. "The goodness of the Lord" desired by the saints of old, was the manifestation of the promised Messiah. Psal. xxvii. 13.

GOPHER-WOOD. The wood of which the ark of Noah was built. Gen. vi. 14. The uncertainty of our translators of the Scriptures, as to the kind of tree meant by the word **GOPHER**, is evident from their retaining the original word. The Hebrew word means *pitch*: hence it has been supposed that several species may be intended, such as yield resin, tar, pitch. The **LXX** render it by a word meaning *squared timbers*; and Jerome, *planed wood*, and *pitched wood*. Others adopt the

pine or the cedar. The most probable conjecture is, that **GOPHER** is *cypress*: this is founded on the similarity of the Hebrew and Greek words. **G** and **PH**, **K** and **P**, differ only in the soft or hard manner in which they are pronounced; and, therefore, *gopher* and *cupar* differ very little in sound: *ισσος*, in the Greek *κυπάρισσος* (*cypress*), is the mere addition to the root. It is argued further that the wood of the cypress, being almost incorruptible, was likely to be preferred; that it was greatly used, in later times, in the construction of temples, bridges, and even ships; and that it was abundant in the country where it is supposed the ark was built. Nothing has been certainly determined as to the kind of wood.

GOSHEN. 1. The district of Egypt which was allotted to Jacob and his family, when they settled in Egypt, and where they remained till the time of the exodus. Gen. xlv. 10; xlv. 28; xlvii. 27; Exod. viii. 22; ix. 26. The locality is generally fixed by geographers in Lower Egypt, on the east side of the Pelusiatic branch of the Nile, and is identified by the **LXX** with Rameses, and the district round Heroöpolis. That it was situated east of the Nile, is evident from the fact that when the Israelites left for the Red Sea, they did not cross the Nile. The territory was "the best of the land," and is supposed to have been much more extensive than at present, in consequence of the failure of the eastern branches of the Nile, the main body of the river verging more towards the west. Robinson assumes that the Israelites dwelt upon the banks of the Nile; that they were accustomed to the irrigation of the land, and subsisted largely on fish; consequently that Goshen extended much further west than is generally supposed. They appear to have been interspersed among the Egyptians, since *their* houses were to be marked with blood when the angel went through the land to destroy the first-born; and their proximity is evident from their borrowing of their neighbours' jewels of gold and silver, when they left for

the wilderness. Almost all the opinions which have been held substantially agree in fixing Goshen between Arabia and Palestine on the one side, and the Pelusiac arm of the Nile on the other, with the Mediterranean sea at the base. 2. There was a city in the territory of Judah, which gave the name of the land of Goshen to the country around it. Josh. xv. 51.

GOSPEL. The literal meaning of *εὐαγγέλιον* being *good news*, or *joyful tidings*, our term Gospel, compounded of the two Saxon words, GOD and SPELL, *God's instruction*, or *good news*, expresses it with precision. It has now the signification of the whole dispensation of mercy to mankind, and in this sense is used in the Epistles. As the title of each of the four books written by the evangelists, it has a restricted sense. There it means the history of Christ, embracing an account of his birth, actions, ministry, miracles, doctrines, death, resurrection, and ascension; and there is constant reference to the joyful import of this intelligence, and to the unspeakable benefits conferred on mankind. For the same reason the four writers are termed evangelists, *announcers of glad tidings*. There are only *four*: many accounts of Christ, called spurious Gospels, were published in early times, possessing various degrees of merit; and the most fabulous of them recording some truth respecting Christ, which had been handed down by tradition; but the four which we receive are the only inspired and canonical accounts. Two of the Gospels were written by apostles, the other two by the companions of apostles. Some ancient translations give the order of the Gospels according to the rank of the authors, Matthew, John, Luke, Mark; but in all the old translations of Asia and Africa that chronological order is observed which was most anciently received,—Matthew, Mark, Luke, John. This has been deemed a matter of some importance, since it assists in explaining the peculiar character and object of each. Eusebius says, "Matthew, who at the first taught among the Jews, published his Gospel when he

was going to visit others. When Mark and Luke had published their Gospels, and these three had fallen into the hands of many, he, John, gave his approbation and testimony to their veracity. But something was defective in them: on this account John included in his Gospel that space of time which they had omitted, and those parts of the history of the Saviour which occurred within it." Matthew wrote and published his Gospel in Palestine, and designed it for the Jews: Mark wrote for the use of Gentile converts, as appears from his adding explanations to names of places and of things which were familiar to the Jews, and he wrote at Rome, and for the use of the Latin converts in the first instance. Luke inscribes his Gospel to a Greek; and, from his long connection with the churches of Greece and Asia Minor, it is probable he wrote his Gospel in that part of the world, and especially for their use. John wrote after the rest, and no doubt in Asia Minor. The composition of his Gospel shows that he had seen all the rest, and that his chief object was to supply many of the longer discourses of Christ, and to render his account the means of refuting heresies which had sprung up. The fathers gave to the four the symbolical representation of the four faces of the cherubim. It is difficult to assign a satisfactory reason for the particular application of each figure. They represented Matthew by the symbol of the man; perhaps on account of his tracing the genealogy of Christ to Abraham. To Mark was appropriated the lion; probably because he commences his history with the account of the forerunner of Christ, and represents him crying (roaring) in the wilderness, "Prepare ye the way of the Lord." Luke was symbolised by the ox: he refers to the ancient economy, and represents the father of the Baptist engaged in the temple, and employed in his sacerdotal duties. To John was appropriated the eagle. He survived the others, and lived to see the introduction of error into the church; he seems to soar with the daring flight of the bird by which he

is symbolised, and commences in the extraordinary language, "In the beginning was the Word, and the Word was with God, and the Word was God." It is evident that he records these miracles and discourses of Christ which were pre-eminent proofs of the filial divinity of the Saviour. His Gospel is the divine history of Christ. The evangelists do not profess to give a complete history of our Lord's life. This is disclaimed by St. John, chap. xx. 30. The absence of so many facts, conversations, and discourses, from the narratives, is considered a strong presumption of their inspiration. To add to the deep interest of their writings, and advance their own fame as authors, would have been strong motives to minds not under a special influence from God; and to gratify the desire of Christians to know all the particulars possible respecting their adorable Lord, would present itself as a pious and laudable inducement to greater copiousness; but enough only is unfolded to display the character and claims of Christ, the leading principles of his heavenly doctrine, and the evidence of his mission as it stood confirmed by stupendous miracles and accomplished prophecies. Enough is written, "that we might believe that Jesus is the Christ, the Son of God; and that believing we might have life through his name." As to the rest, the very tradition, though doubtless fondly cherished by the first believers, has been permitted to perish. The opinion of some German critics is, that there was a common *original Gospel* from which all copied. This is mere conjecture, and is one of those facts which indicate the state of mind in which many of the laboured criticisms of German writers are conducted,—an entire forgetfulness, or an utter disregard, of the inspiration of each of the Gospels. The writers are treated as any other authors; and hence the impertinence and irreverence which characterize many of the criticisms. Bishop Marsh, in our own country, has defended the hypothesis of a common document. Let a reader of the Gospels first settle in his mind the point

of their inspiration, and that decides not only the matter, but also the form. We may expect *substantial agreement*, because in such writings there could be nothing but truth; and this would apply to those things which had been known from the beginning, and were remembered: there would be also in many instances *entire similarity*, as to those things which had been specially brought to mind; and that would be done, probably, as to all the disciples at the day of Pentecost, in the same words; and if so, in the same words as to those inspired to write the Gospels.—Harmonies of the Gospel are near two hundred in number. They proceed on two principles. Some assume that the chronological order has been observed in the Gospels; others that this order has been more or less neglected, and endeavour, therefore, to correct this supposed irregularity. In many cases such attempts to harmonise the four writers have been attended with mischievous effects. Discrepancies between evangelist and evangelist have been complained of, when the real discrepancy has been between the false systems and schemes of the harmonisers and the evangelists. It was never intended by the evangelists to give a full and exact chronological and historical account of our Lord's life and ministry: the order of time was with them a secondary consideration, and, in some instances, appears to have been regarded as of no consequence. Such a general order and succession as the case required is manifest; and by considering this, many passages derive force and illustration.—The term Gospel is often used in Scripture to signify the whole Christian doctrine: hence, to preach the Gospel, is to declare all the truths, precepts, promises, and threatenings of the word of God. It is termed "the Gospel of the grace of God," Acts xx. 24, because it flows from God's free love and goodness, and is accompanied by the demonstration of the Spirit. It is called "the Gospel of the kingdom," Matt. xxiv. 14, because it treats of the kingdom of grace, and shows the way to the kingdom of glory. It is "the

Gospel of Christ," Rom. i. 16, because he is its author and subject. It is the Gospel of peace and salvation, since it confers present peace with God, tranquillity of conscience and heart, and future and final salvation. It is the "glorious Gospel," 1 Tim. i. 11; for it displays the glory of God, and of Christ, and assures believers of future glory. It is "the everlasting Gospel," Rev. xiv. 6, because its influences reach back to the commencement of time, and its blessed effects will last for ever.

GOURD. Jonah iv. 6, 7, 9, 10. The Hebrew name, KIKAYON, is so similar to the KIKI of the Egyptians, that it was at an early period thought to indicate the same plant. Dioscorides says, that *kiki* or *croton* is called wild sesamum by some. It is of rapid growth, and bears a berry, from which an oil is expressed. It rises with a strong herbaceous stalk to the height of ten or twelve feet; and is furnished with very large leaves, not unlike those of the plane-tree. Rabbi Kimchi says, that the people of the East plant them before their shops for the sake of the shade, and to refresh themselves under them. Niebuhr says, "I saw, for the first time at Basra, the plant *el-kerua*, mentioned in Michaelis's 'Questions.' It has the form of a tree. The trunk appeared to me rather to resemble leaves than wood; nevertheless, it is harder than that which bears the Adam's fig. Each branch of the *kerua* has but one large leaf, with six or seven foldings in it. This plant was near to a rivulet, which watered it amply. At the end of October, 1765, it had risen in five months' time about eight feet, and bore at once flowers and fruit, ripe and unripe. Another tree of this species, which had not had so much water, had not grown more in a whole year. The flowers and leaves of it which I gathered withered in a few minutes; as do all plants of a rapid growth. This tree is called at Aleppo, *palma Christi*. An oil is made from it, called *oleum de keroa*; *oleum cicinum*; *oleum ficus infernalis*. The Christians and Jews of Mosul (Nineveh) say, it was not the *kerua* whose shadow refreshed Jonah, but a

sort of gourd, *el-kerua*, which has very large leaves, very large fruit, and lasts but about four months." The epithet which is used, verse 10, in speaking of the plant,—“Son of the night it was, and, as a son of the night, it died,”—does not compel us to believe that it grew in a single night, but either, by a strong oriental figure, that it was of rapid growth, or akin to night in the shade it spread for his repose. The figure is not uncommon in the East; and one of our own poets has called the rose, “child of the summer.” Nor are we bound to take the expression, “on the morrow,” as strictly importing the very next day, since the word has reference to much more distant time. Exod. xiii. 14; Deut. vi. 20; Josh. iv. 6. It might be simply taken as *afterwards*. But the author of “Scripture Illustrated” justly remarks: “As the history in Jonah expressly says, the Lord prepared this plant, no doubt we may conceive of it as an extraordinary one of its kind, remarkably rapid in its growth, remarkably hard in its stem, remarkably vigorous in its branches, and remarkable for the extensive spread of its leaves, and the deep gloom of their shadow; and, after a certain duration, remarkable for a sudden withering, and a total uselessness to the impatient prophet.”

The wild gourd, referred to in 2 Kings iv. 39, was a poisonous plant. Celsius supposes it to be *colocynth*. The fruit is said to be about the size of an apple, which when ripe is yellow, and of an inviting appearance, but to the taste very bitter.

GOVERNOR. Matt. xxvii. 2. After Judæa became a Roman province, procurators, or governors, were sent there from Rome. Pontius Pilate was the Roman governor at the time of Christ's crucifixion.

GOZAN. A river of Media, to the country watered by which the Israelites were sent into captivity by Tiglath-pileser, and afterwards by Shalmaneser. 1 Chron. v. 26; 2 Kings xvii. 6. It is generally admitted that Gozan is the present Ozan, which flows into the Caspian sea. It flows through that part of Persia which corresponds with the ancient Media.

Gozan is mentioned by Isaiah, chap. xxxvii. 12, and is probably a town or district on the banks of the Ozan, called at present Gausania.

GRACE, favour. Gen. vi. 8; xix. 19. The grace of God is his merciful favour to guilty man, which originated the covenant of redemption, and sent his Son to be our Redeemer, with all the blessings of salvation by Jesus Christ. John i. 17; iii. 16; Rom. iii. 24—26. The grace of our Lord Jesus Christ is his compassion to sinners, exhibited in his giving himself for their redemption, and felt by believers in its invigorating and consoling power on their hearts. 2 Cor. viii. 9; Eph. v. 2, 25—27. The grace of God ordinarily denotes the influences of the Holy Spirit on the souls of Christians, enlightening, sanctifying, comforting, and strengthening them in the ways of holiness. Luke ii. 40; 1 Cor. i. 4; iii. 10. It denotes all spiritual gifts, such as pardon, mercy, remission of offences, Eph. ii. 5; Col. i. 6: gifts of miracles, prophecy, &c., Rom. xv. 15; 1 Cor. xv. 10; Eph. iii. 8: the Gospel dispensation, in contradistinction to that of the law, Rom. vi. 14; 1 Pet. v. 12: a liberal and charitable disposition, 2 Cor. viii. 7: eternal life, 1 Pet. i. 13: beauty, form, agreeableness of person, Prov. i. 9; iii. 22.

GRAPE, the fruit of the vine. Gen. xlix. 11. This fruit was one of the principal productions of the land of Palestine. Particular districts were famed for the production of grapes of large size and fine flavour. The grapes of Sorek and Eshcol are celebrated in Scripture. Sorek is not only the name of a district in the tribe of Judah, but also is descriptive of the best variety of the vine and its clusters, which there abounded. This grape was white, and of rich flavour, and the seeds so small as to be almost imperceptible. In Persia the best raisins are made of this grape. The bunch of grapes cut in the valley of Eshcol, and brought upon a staff between two men to the camp of Israel, at Kadesh-barnea, may give us some idea of the largeness of the fruit of that country. Numb. xiii. 23. Very fine grapes were in old times, as at present, produced

on Mount Lebanon, and Helbon, or Aleppo. Even in its present state of subjugation to the Mussulman, who is forbidden the use of wine, travellers agree that Palestine produces clusters of grapes of twelve pounds' weight each, the single grapes being as large as plums. Manti says, "I have seen grapes of such an extraordinary size, that a bunch of them would be a sufficient burden for one man." Schultz says, "At Beidtdjin, a village near Ptolemais, we took our supper under a large vine, the stem of which is nearly a foot and a half in diameter, the height about thirty feet, and covered, with its branches and shoots, (for the shoots must be supported,) a hut of more than fifty feet long and broad. The bunches of the grapes are so large, that they weigh from ten to twelve pounds, and the grapes may be compared to our plums. Such a bunch is cut off, and laid on a board, round which they seat themselves, and each helps himself to as many as he pleases." The grapes are generally red or black: hence the phrase, "*blood of the grape*;" in our version, "red wine." Isai. xxvii. 2. The Jews were required to leave some of the grapes on the vines for the poor. Lev. xix. 10. They were called the "gleanings;" and as they hung here and there, or were scattered on the ground, they furnished an emblem of the depopulation of a town or city. Isai. xvii. 6; xxiv. 13; Jer. vi. 9; xlix. 9. "The fathers have eaten a sour grape, and the children's teeth are set on edge," Jer. xxxi. 29, is a proverbial expression, intimating that the fathers have sinned, and the children have borne the punishment of their crimes. Wild grapes are the fruit of the bastard vine. Isai. v. 2—4. Various renderings of the term have been suggested, but the idea of worthless grapes seems to be the best supported. The root BAASH means to give out an offensive smell, to be odious, &c. The whole passage is a striking description of the perverseness and ingratitude of the Israelites.

GRASS. The word means green herbage generally. Isai. xv. 6. Sometimes a distinction is made between

such herbs as are used by man, as grain and vegetables, and such as are used chiefly by cattle. Psal. civ. 14. The quick growth and tenderness of grass have furnished the sacred writers with some of their most appropriate illustrations. See Psal. xc. 5, 6; xcii. 7; ciii. 15, 16; Isai. xl. 6—8; li. 12; James i. 10; 1 Pet. i. 24. As in their decay, the herbs of the field strikingly illustrate the shortness of human life, so in the order of their growth, from seeds dead and buried, they illustrate the resurrection. Both Isaiah and Peter speak of bodies rising from the dead, as of so many seeds springing from the ground to renovated beauty. Isai. xxvi. 19; 1 Pet. i. 24, 25. No one can presume, from these illustrations, that the process of vegetation is analogous to the resurrection. The resurrection is a miracle. Wicked men are like "grass upon the housetops,"—that which springs up in thin mould or shallow earth: they flourish awhile, but when calamity comes are cut down. Psal. cxxix. 6. The dry stalks of herbs were often used, as faggots are now, for the purpose of heating ovens. Matt. vi. 30; xiii. 30; Luke xii. 28.

GRASSHOPPER. An insect of the locust species. The word, which in Eccles. xii. 5 is rendered grasshopper, is in 2 Chron. vii. 13 rendered locust. The grasshopper was a clean insect, and of course allowable for food. Lev. xi. 22. They are found in large numbers, are proverbial for timidity, and are destructive to vegetation, especially in its earlier stages. This insect is an emblem of insignificance. Numb. xiii. 33; Isai. xl. 22. "The grasshopper shall be a burden." Eccles. xii. 5. Many expositions of this description of old age have been furnished. Some have supposed that Solomon compares an old man to a grasshopper, because in old age the body becomes shrivelled and shrunk, the bones obtrude, the knees project. It is conjectured that this originated the fable of Tithonus, who, living to extreme old age, was turned into a grasshopper. Others refer to the custom of eating locusts, and understand the expression to imply, that the means of luxurious

gratification will cease: others suppose it means that the lightest pressure, even that which is as light as a grasshopper, will become burdensome: others suppose the reference is to the chirping noise of the grasshopper, which must be disagreeable to the aged and infirm.

GREECE. Zech. ix. 13. **GRECIA.** Dan. viii. 21. This country was known to the Jews by the name, **JAVAN, IONIA**, which was originally the province of Asia Minor so called, but afterwards extended, so as to include the whole of Greece. In the Sanscrit, the Greeks are called **YAVANAS**. As used in the New Testament, it generally includes Greece Proper, Ionia, and Asia Minor. Till the time of Alexander, there is little reference in Scripture to Greece: his conquests extended into Asia, where hitherto Greece had been little known; and as the Greeks became masters of Egypt, Syria, and the countries and provinces beyond the Euphrates, the name of Greek became somewhat indefinite, and was applied by the Jews to all who were subject to Grecian power: hence "Greek" and "Gentile" were synonymous, Mark vii. 26; and "Jews and Greeks" means all nations.

GREEK CHURCH. Just as the Gospel spread in the first ages, east and west, the churches formed were called eastern and western. They were also called Latin and Greek churches. For seven centuries they continued a friendly intercourse and communion with each other; but about the middle of the eighth century disputes arose, which terminated in a schism, which has continued to this day. The dispute arose out of a controversy respecting the use of images in the churches. The patriarch of Constantinople insisted on their being put down, not only in his own church, but also at Rome. The pope resented this, and at length they mutually excommunicated each other. This controversy led to another respecting the procession of the Holy Spirit; the Greek church accusing the Roman of surreptitiously introducing the word *filioque* into the ancient creeds. The principal points

which distinguish the Greek church from the Latin are as follows:—They maintain that the Holy Ghost proceeds from the Father only, and not from the Father and Son. They disown the authority of the pope, and deny that the church of Rome is the only true catholic church. They disclaim infallibility, works of supererogation, and indulgences. They admit prayers for the dead, but reject the doctrine of purgatory. They dip the candidate for baptism three times. Chrism or baptismal unction immediately follows baptism. The chrism of Maundy Thursday is called the unction with ointment, and is peculiar to the Greek communion: it is called “the seal of the gift of the Holy Ghost.” They administer the Lord’s supper in both kinds, dipping the bread in the cup of wine, into which a small quantity of warm water is also introduced. They give the Lord’s supper to children immediately after baptism. They do not admit confirmation and extreme unction as sacraments, but they use the holy oil for the sick. Three priests are required to administer this sacrament, each priest in his turn anointing the sick person, and praying for his recovery. They deny auricular confession to be a divine command, but practise confession attended with absolution, and sometimes penance. They believe in consubstantiation. They pay a secondary kind of adoration to the Virgin and other saints. They use paintings and silver shrines in worship. Matrimony is a sacrament, and celebrated with great formality. Their secular clergy, under the rank of bishop, are allowed to marry once, and laymen twice. They have five orders of ministers,—bishops, priests, deacons, sub-deacons, and readers. The episcopal order is distinguished by the titles of metropolitan, archbishop, and bishop. The head of the church is the patriarch of Constantinople, elected by twelve bishops. The other patriarchs are of Jerusalem, Antioch, and Alexandria. A synod is convened monthly, for the transaction of ecclesiastical affairs.

GREEK LANGUAGE, THE, is

that in which the New Testament was written. The reason for this is, it was understood by the generality of writers and readers; being spoken and written, read and understood, throughout the Roman empire, and particularly in the eastern provinces. At the time of our Lord’s appearance in the flesh, the dialect was current in Palestine, and diffused through many countries into which Christianity was introduced by the apostles. It was, therefore, chosen by God as the fittest medium of communicating his will, because of its prevalent use. The Greek of the New Testament differs, in some respects, from the pure and classic language of Greece. It consists of three constituent parts: 1. The common, or Hellenic, *as spoken by the people*, which was Attic, with a sprinkling of various dialects. 2. The *Jewish element*, as arising from the vernacular tongue of the writers. 3. The *Christian or ecclesiastical element*, owing to the subjects to which the Greek language was necessarily applied by the New-Testament writers. We refer the student of the New-Testament dialect to Winer’s “Grammar.” It is a work indispensable to the full comprehension of all the peculiarities.

GREYHOUND. Prov. xxx. 31. The term ZARZIR, translated *greyhound*, is of doubtful application. It means *tied or girded in the loins*. Some understand a war-horse, as ornamented about the loins with girth and buckles: such ornaments are very frequent in the sculptures at Persepolis. Simonis understands the zebra, or wild ass of Abyssinia, so called from its skin being striped, as if girded. Some understand a wrestler, and others a greyhound.

GRIND. Anciently handmills were used for grinding corn, and women or slaves were employed. Judges xvi. 21; Isai. xlvii. 2; Matt. xxiv. 41. In Job xxxi. 10, the expression not only denotes the lowest menial office, but also that the person of the patriarch’s wife may be at the disposal of another, as slaves in the East at the present day.

GROVE. Groves and high places

seem to have been the same; that is, groves planted on the tops of hills. In such places the idolatrous worship of the heathen was performed. "They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks, and poplars, and elms," Hosea iv. 13. The use of groves for places of worship seems to have obtained very early, Gen. xxi. 33; and the selection of such localities was designed, perhaps, in the first place, to make the worship more agreeable to the worshippers, or more inviting to the gods; or, because the shade of the forest is more calculated to excite awe; or, because the concealment of the odious rites and impurities was more effectual. Another conjecture is, that this practice begun with the worship of demons, or departed souls. The dead were anciently buried under trees, or in woods; and as the conjecture was, that the souls of the deceased hovered round their graves, or delighted to visit their dead bodies, the idolaters, who paid divine honours to the souls of departed heroes, erected images and altars for their worship in the same groves where they were buried: hence it became customary to plant groves and build temples near the tombs of departed heroes, 2 Kings xxiii. 15, 16, and to surround their temples and altars with groves and trees: thus *grove* and *idol* became convertible terms. 2 Kings xxiii. 6.

GUILT. The condition of a person justly charged with crime; liability to punishment. It is in this latter acceptance that the term is used in reference to original sin. We cannot be chargeable with the crime as Adam was, because we have not actually or personally committed it; but, in consequence of his federal character, he transmitted to all his posterity all his physical and moral evil. Man is born in sin, and liable to eternal death.

H

HABAKKUK, *a favourite, a wrestler.* The opinion of Abarbanel is that the word means simply *wrestler*, and that it was assigned in allusion to

the patriotic zeal which the prophet should display for his country. He was one of the most distinguished of the Jewish prophets who lived in the reign of Jehoiakim, and was contemporary with Jeremiah. Of his birthplace, parentage, and life, we have no account in Scripture; and those in apocryphal books are not worth repeating. One may be given as a specimen. In the apocryphal appendix to Daniel, in the Story of Bel and the Dragon, we are told that an angel seized Habakkuk by the hair, when he was in Judæa, carrying food to his reapers in the field, and transported him through the air to the lions' den in Babylon, where Daniel then lay; and that, after having provided the latter with victuals, he was on the same day carried back, in like manner, to his own country. His prophecy comprises three chapters: the subject of them is the same with that of Jeremiah's prophecies,—the destruction of Judah and Jerusalem by the Chaldeans, in consequence of the grievous sins of the Jewish people, and the consolation of the faithful amid all their national calamities. The prophet complains of the growth of iniquity among the Jews, when God is introduced, announcing the captivity as a punishment. Chap. i. 1—11. The prophet then expostulates with God, when God assures him that in due time he will perform his promises of deliverance; in which he refers to Cyrus, but principally to the Messiah. Chap. i. 12—17; ii. 2—4. The destruction of the Babylonish empire is then foretold, together with the judgments that would be inflicted on the Chaldeans for their covetousness, cruelty, and idolatry. Chap. ii. 5—20. The third chapter contains a beautiful poem, which for the boldness of its flights, the sublimity and grasp of its conceptions, the splendour of its imagery, and the music of its rhythm, is said to be unsurpassed in Hebrew poetry. See Lowth.

HABERGEON. From the French *HAUT*, *high*, and *BERG*, *armour*. A coat of mail; an ancient piece of defensive armour, in form of a coat,

descending from the neck to the middle, and formed of little iron rings or meshes, linked into each other. Job xli. 26.

HABITS. See DRESS.

HABOR. A city or country of Media, to which portions of the ten tribes were transported, first by Tilgath-pilneser, and then by Shalmaneser. 1 Chron. v. 26; 2 Kings xvii. 6; xviii. 11. It was near the river Gozan. See GOZAN. The site fixed upon by modern travellers is Abhar, which is situated on a branch of that river. Sun-burnt bricks, made with straw, have been found there, which are deemed a sure sign of remote antiquity.

HADAD. 1. The name of the chief deity of the Syrians, meaning the sun. See ADAD. 2. The king of Edom, who defeated the Midianites. Gen. xxxvi. 35; 1 Chron. i. 46. 3. A king of Syria, who reigned in Damascus at the time that David attacked and defeated Hadadezer. See 2 Sam. viii. 5: the name is not given. Josephus refers to the fact. 4. A son of the king of Edom, who was carried off into the land of Midian, and subsequently into Egypt, when Joab extirpated the males of Edom. Hadad was then a child. The king of Egypt gave him a house and lands, and married him to the sister of Tahpenes, his queen. By her he had a son, whom the queen educated in Pharaoh's house, with the king's children. When Hadad heard of David's death, he wished to return into his own country; and though the king desired to detain him, he at length allowed him to go to Edom. Here it is probable he became the enemy of Solomon; but the Scriptures do not furnish particulars. 1 Kings xi. 14—22, 25.

HADADEZER, *Hadad helped*; sometimes HADAREZER. A powerful king in the time of David, and the only one who seems to have been in circumstances seriously to dispute with him the predominancy in south-western Asia. He was defeated by the Israelites. 2 Sam. viii. 3; 1 Chron. xviii. 3. He subsequently accepted the subsidies of Hanun, king of the Ammonites, and was beaten by Abishai and Joab. But afterwards going

into the countries east of the Euphrates, he collected all the forces of his allies and tributaries, which he placed under the command of Shophach. David took the field in person against him, and so completely broke the power of the monarch, that all the small tributary princes seized the opportunity of throwing off his yoke, and of quietly submitting to David, whose power thus extended to the Euphrates.

HADAD-RIMMON. Probably a city or village in the neighbourhood of Megiddo, near to which king Josiah was mortally wounded in battle against the Egyptians. Such was the lamentation for Josiah that the expression used by the prophet, Zech. xii. 11, became proverbial to denote general consternation. See 2 Chron. xxxv. 22, *et seq.*

HADASSAH. Queen Esther. HADAS means *myrtle*. Esther is supposed to be compounded of AS and TUR, *fresh myrtle*; and hence the new name is closely allied with the old one.

HADES. A Greek word, from *α*, privative, and *ιδεῖν*, *to see*, signifying *the invisible world*. The word ᾠδης is that term by which the LXX translates SHEOL, denoting the abode or world of the dead, and is generally rendered *hell* in the New Testament. The Jewish notion was, that *sheol* or *hades* was the vast receptacle where the souls of the dead existed in a separate state till the resurrection of their bodies. The generality of Christian writers have adopted a similar notion, and have considered *hades* the receptacle of disembodied spirits, having two regions, one of the blessed, called "paradise;" the other "the abyss" or "gehenna," where the wicked are collected in the state of misery. Whether this opinion will bear rigid scrutiny is doubtful; nor is it proper in a work like this, from which controversy must necessarily be almost entirely excluded, and the articles of which must be presented in a condensed form, to examine those passages of Scripture on which the opinion is professedly founded. Many passages of Scripture shew that the souls of the righteous enter *at once* at death into the place of *final* happiness, and

the souls of the wicked into the place of *final* punishment; and perhaps a careful criticism might show the consistency of the meaning and use of the terms *sheol* and *hades* with this view. The absurd doctrine of purgatory rests very much on the commonly-received notion, and on the assumption that the classical *hades* must be the New-Testament *hades*.

HAGAR, *a stranger*. A native of Egypt, and servant in Abraham's household. The presumption, principally from her Hebrew name, is that she was one of the female slaves presented by Pharaoh to Abram during his visit to Egypt. Gen. xii. 16. Others derive her name from a word signifying *to flee*, in reference to a particular incident in her history. After ten years' residence in the land of Canaan, Abram, by the persuasion of his wife, who had been barren heretofore, and now despaired of bearing children herself when she was seventy-five years old, took, as a second wife, or concubine, her handmaid, Hagar, an Egyptian. When Hagar conceived, she despised her mistress, who dealt hardly with her, Abram giving her up to his wife's discretion; so that she fled towards Egypt from the face of her mistress, but was stopped in her flight by the angel of the Lord, who foretold that she should bear a son called Ishmael, because the Lord heard her affliction, and that his race should be numerous, warlike, and unconquered; a prediction remarkably fulfilled to the present day. Abram was eighty-six years old when Hagar bare Ishmael. When Isaac was weaned, Ishmael, the son of Hagar, who was now about fifteen years of age, offended Sarah by some mockery or ill-treatment of Isaac: the original word signifies, elsewhere, *to skirmish* or *fight*, 2 Sam. ii. 14; and St. Paul represents Ishmael as "persecuting" him. Gal. iv. 29. Sarah, therefore, complained to Abraham, and said, "Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight because of his son" Ishmael; but God approved of Sarah's

advice, and again excluded Ishmael from the special covenant of grace: "For in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed." God renewed this promise also to Hagar, during her wanderings in the wilderness of Beersheba, when she despaired of support: "Arise, lift up the lad, and hold him in thy hand; for I will make him a great nation. And God was with the lad; and he grew, and dwelt in the wilderness of Paran, and became an archer. And his mother took him a wife out of the land of Egypt."

HAGARENES. Psal. lxxxiii. 6. **HAGARITES**. 1 Chron. v. 10, 19. The descendants of Ishmael, called Ishmaelites and Arabians. In course of time the names seem to have been applied to different tribes. In the psalm above referred to, the Hagarenes are distinguished from the Ishmaelites.

HAGGAI, *festive, one who keeps holiday*. Very little is known of this prophet. He is supposed to have been born in Babylon during the captivity, and to have come to Jerusalem when Cyrus allowed the return of the Jews to their country. 2 Chron. xxxvi. 23; Ezra i. 1. He flourished during the reign of the Persian king Darius Hystaspes, who began to reign B.C. 521. The Jews who returned to Jerusalem were hindered by the interruptions of their neighbours in the building of the temple; and at length ceased for fourteen years to prosecute their work, assuming that the time was not yet come, and applied themselves to the building their own houses. The exhortations of Haggai induced them to resume the work, which was completed in a few years. His prophecy is divided into four parts. 1. He foretells that a brighter day would begin as soon as Jehovah's house was rebuilt; and a notice is added, stating that the address of the prophet had been effective, the people having resolved to resume the restoration of the temple. Chap. i. 2. He predicts that the glory of the second temple should be greater than that of Solomon's; and shows that no

fear need be entertained on this subject, since the gifts of the Gentiles would be brought to it. Chap. ii. 1—9. 3. He refers to the period when the building materials had been collected, and when the workmen had begun to put them together, from which a commencement of the divine blessing had been promised. Verses 10—19. 4. The last part contains a discourse addressed to Zerubbabel, the chief of the new colony, who appears to have asked an explanation regarding the political revolutions which Haggai had predicted in his second discourse: he is comforted by the assurance that they will not take place in his lifetime. Verses 20—23. The glory of the second temple, which is predicted with so much clearness, verses 7—9, was to be occasioned by the coming of Christ; and the prophecy was fulfilled in a remarkable manner. He was the "Desire of all nations."

HAGIOGRAPHIA, *holy writings*. This name has been given to the third division of the Jewish Scriptures. In Hebrew it is called **CETUBIM**. The Old-Testament Scriptures are recognised in the New, as the Law, the Prophets, and the Psalms. The last division was so designated because the Psalms formed the first and most important book. This division, the Hagiographa, included the following:—The Psalms, Proverbs, Job, Daniel, Ezra, Nehemiah, Ruth, Lamentations, Ecclesiastes, Solomon's Song, Esther, and the Chronicles. It is difficult to ascertain on what principle the persons proceeded who made this division. It is adopted in the various editions of the Hebrew Bibles.

HAIL, *frozen rain*. A storm of hailstones was one of the plagues of Egypt, and is described Exod. ix. 23—32; Psal. lxxviii. 47; cv. 32, 33. It was employed for the destruction of Joshua's enemies. Josh. x. 11. It is also used figuratively to represent terrible judgments. Isai. xxviii. 2; Rev. xvi. 21. The word **HAIL** is also used as a form of salutation, and means *joy to you*. Luke i. 28.

HAIR. With eastern women the possession of long and flowing hair is allowed by St. Paul to be an ornament, a graceful and modest covering.

1 Cor. xi. 15. It was plaited or braided. In India the hair is only cut off by women as a sign of widowhood. The practice of cherishing the hair, and beautifying it with fragrant ointments, has been adopted from the earliest periods. The head of Aaron was anointed with a precious oil, carefully compounded; and the prohibition against imitating this oil, intimates that the practice of using unguents was already adopted. David says, "Thou anointest my head with oil." See Eccles. ix. 8. It was also decorated with precious stones and gold. According to Josephus, the body-guard of Solomon powdered their hair with gold-dust. The expensive and wasteful decoration which eastern women bestowed upon their hair is alluded to in Scripture. 1 Tim. ii. 9. The apostles condemn "plaiting the hair," and "braided hair," probably referring to the tedious process of twisting the locks, lengthening them by ribands when necessary so as to reach to the ground, which were kept at full length by the weight of various wreaths of gold and pearls fastened down to the extremity. The prophets make certain metaphorical allusions to hair: "cutting off the hair," is the entire destruction of a people by the righteous retributions of Providence. Isai. vii. 20. "Grey hairs here and there on Ephraim," the undiscovered marks of decline and downfall. "Hair like women's," denotes the effeminacy of the ministers of antichrist. Rev. ix. 8.

HALAH. 2 Kings xvii. 6. A city or province of Assyria, on the river Gozan, to which the Jewish captives were transplanted. At the present day Major Rennell points out a district of some extent, lying along the banks of the Gozan, called Chalach.

HALLELUJAH, *praise ye the Lord*. The Hebrew word is the commencement of many of the Psalms. It has now become a common term in Christian worship. See **ALLELUIA**.

HAM, *hot*. Gen. ix. 22. The youngest son of Noah. He fell under the curse of his father, in consequence of his indecent conduct towards him. The names of his sons

were Cush, Mizraim, Phut, and Canaan. Cush is supposed to have been the progenitor of the eastern nations; Mizraim of the Egyptians and Libyans; Canaan of the inhabitants of Palestine and Syria; Phut of some African nations. The general opinion is that all the southern nations derive their origin from Ham, which is in some measure strengthened by the meaning of his name. "The land of Ham" is a name for Egypt. Psal. lxxviii. 51; cv. 23, 27; cvi. 22.

HAMAN. A wicked and ambitious courtier of king Ahasuerus. He is called an Agagite; and as Agag was the title of the kings of the Amalekites, it is conjectured that he was descended from the royal family of that nation. The particulars of his history are involved in those of Esther. The whole of the circumstances of his life—his sudden elevation and credit with the king, the homage which he consequently received, the royal signet-ring which gave him such unbounded authority, the pride which could brook no rival, the sudden retribution and hanging of Haman on a gallows—are quite in keeping with the procedure and customs of modern eastern courts. His house was given to Esther, and his office to Mordecai. See **ESTHER**.

HAMATH. A province and city of Syria. The city was on the banks of the river Orontes. It is mentioned as the extreme limit of Palestine on the north. Numb. xxxiv. 8. Toi was its king in David's time; but it subsequently fell into the hands of the Assyrians. 2 Sam. viii. 9; 2 Kings xvii. 24. It is the celebrated city to which the Greeks gave the name of Epiphania, and continues to be a place of considerable note. Abulfeda, the famous geographer, resided here, and calls Hamath one of the most pleasant towns of Syria. He says, the Orontes flows round the greater part of it: it boasts a lofty and well-built citadel. Within the town are many dams and water-machines, by means of which the water is led off by canals to irrigate the gardens and supply the houses. The description of this geographer is said to be still applicable. In Burckhardt's time, the district

contained one hundred and twenty inhabited villages, and seventy or eighty that lay waste. The harvest is said to be scanty in this part of Syria, in consequence of the immense numbers of mice which destroy the crops. The expression, "the entering in of Hamath," refers to the narrow pass leading from the country of Palestine into Syria. Judges iii. 3.

HAMMEDATHA. The father of Haman. Esth. iii. 1.

HANAMEEL. A kinsman of Jeremiah, to whom, before the siege of Jerusalem, he sold the field which he possessed in Anathoth, a town of the Levites. Jer. xxxii. 6—12. The transaction was conducted with all legal form, and was intended to evince the certainty of restoration from the approaching exile, by showing that possessions which could be established by documents would yet be of future value to the possessor.

HANANI, gracious. 1. A prophet in the reign of Asa, by whom he was seized and imprisoned for announcing that, for want of trust in God, he had lost an advantage which he might have gained over the king of Syria. 2 Chron. xvi. 7—10. 2. A brother of Nehemiah, who went from Jerusalem to Shushan, being sent most probably by Ezra, and brought that information respecting the miserable condition of the Jews which led to the mission of Nehemiah. Neh. i. 1, 2.

HANANIAH, the goodness of Jehovah. 1. The false prophet who opposed Jeremiah in the discharge of his duty. It was against him that Jeremiah uttered that awful announcement, "This year thou shalt die." He died accordingly. Jer. xxviii. 1, *et seq.* 2. The name of Shadrach. Dan. i. 7. 3. The name of the person associated with Hanani, in charge of the gates of Jerusalem. The circumstances of Jerusalem at the time rendered this an important trust. He had this high commendation bestowed upon him, "He was a faithful man, and feared God above many." Neh. vii. 2.

HAND. The organ of feeling. By this, man is distinguished from every other terrestrial being. No other animal has anything that can

be compared to the human hand. The fore-foot of the orang-outang is possessed of peculiar properties, but is greatly inferior to the human hand. Such are the indications of design in this member, that it has often been selected by writers on natural theology to illustrate the wisdom and beneficence of the Creator. One of the Bridgewater Treatises, "The Hand, its Mechanism and vital Endowments, as evincing Design," by Sir Charles Bell, is a work deserving careful perusal. The right hand has a preference, not only derived from use, but from natural endowment. Sir C. Bell shows that the right side has an advantage over the left, both in muscular power and in vital and constitutional properties. The figurative uses of the word *hand* in Scripture are very numerous. A few instances may be selected. Sometimes it denotes the vengeance of God. 1 Sam. v. 6, 7. To pour water on any one's hands, signifies to serve him. 2 Kings iii. 11. To wash one's hands, denotes innocence: Pilate washed his hands to denote his being innocent of the blood of Jesus. Matt. xxvii. 24. To kiss one's hand, is an act of adoration. 1 Kings xix. 18; Job xxxi. 27. To fill one's hands, is to take possession of the priesthood, to perform the functions of that office; because in this ceremony, those parts of the victim which were to be offered, were put into the hand of the newly-created priest. Judges xvii. 5, 12; 1 Kings xiii. 33. To lean upon any one's hand, is a mark of familiarity and superiority. The king of Israel had a confidant on whom he thus leaned. 2 Kings vii. 17. The king of Syria leaned on the hand or arm of Naaman, when he went up to the temple of Rimmon. 2 Kings v. 18. To lift up one's hand, is a way of taking an oath, which has been in use among all nations. To give one's hand, signifies to grant peace, to swear friendship, to promise entire security, to make alliance. 2 Kings x. 15. The Jews say, they were obliged to give the hand to the Egyptians and Assyrians, that they might procure bread, 2 Maccab. xiii. 22; that is, to surrender to them, to submit. To stretch out

one's hand, signifies to chastise, to exercise severity or justice. Ezek. xxv. 7. God delivered his people with a high hand, and arm stretched out; by performing many wonders, and inflicting many chastisements on the Egyptians. To stretch out one's hand, sometimes denotes mercy. Isai. lxxv. 2. Hand is also frequently taken for the power and impression of the Holy Spirit felt by a prophet. 1 Kings xviii. 46. It is said that God gave his law by the hand of Moses; that he spoke by the hand of the prophets, &c.; that is, by their means, by them, &c. The right hand denotes power, strength. The Scripture generally imputes to God's right hand all the effects of his omnipotence. Exod. xv. 6. The Son of God is often represented as sitting at the right hand of his heavenly Father, Psal. cx. 1: Thou hast done thy work upon earth, now take possession of that sovereign kingdom and glory which by right belong unto thee; do thou rule with authority and honour, as thou art Mediator. The right hand commonly denotes the south, as the left does the north; for the Hebrews speak of the quarters of the world, in respect of themselves, having their faces turned to the east, their backs to the west, their right hands to the south, and their left to the north. For example: "Doth not David hide himself with us in strongholds in the wood, in the hill of Hachilah, which is on the south of Jeshimon?" in Hebrew, "on the *right hand* of Jeshimon." The accuser was commonly on the right hand of the accused: "Let Satan stand at his right hand." Psal. cix. 6. And in Zech. iii. 1, Satan was at the right hand of the high-priest Joshua, to accuse him. Often, in a contrary sense, to be at one's right hand signifies to defend, to protect, to support him. Psal. xvi. 8. To turn from the law of God, neither to the right hand nor to the left, is a frequent Scripture expression, the meaning of which is, that we must not depart from it at all. Our Saviour, in Matt. vi. 3, to show with what privacy we should do good works, says that our left hand should not know what our right hand

does. Above all things, we should avoid vanity and ostentation in all the good we undertake to do, and should not think that thereby we merit anything. Laying on hands, or imposition of hands, is understood in different ways both in the Old and New Testament. As the hand is the great instrument of action, and at once obeys the dictates of the mind, by the signs and indications which it makes; to lay the hand upon any one, was the means of pointing him out, and consequently setting him apart for any particular office. Imposition of hands, accordingly, formed, at an early period, a part of the ceremonial observed at the consecration of priests and ministers, as well among the Jews as Christians. Numb. viii. 10; Acts vi. 6; xiii. 3; 1 Tim. iv. 14. It is sometimes also made use of to signify the establishment of judges and magistrates, on whom it was usual to lay hands when they were entrusted with these employments. Thus, when Moses constituted Joshua his successor, God appointed him to lay his hands upon him. Numb. xxvii. 18. Jacob laid his hands on Ephraim and Manasseh, when he gave them his last blessing. Gen. xlviii. 14. The high-priest stretched out his hand to the people, as often as he recited the solemn form of blessing. Lev. ix. 22. The Israelites, who presented sin-offerings at the tabernacle, confessed their sins while they laid their hands upon them. Lev. i. 4. This testified that the person acknowledged himself worthy of death; that he laid his sins upon the sacrifice; that he trusted in Christ for the expiation of his sins, and that he devoted himself to God. Witnesses laid their hands upon the head of the accused person, as it were to signify that they charged upon him the guilt of his blood, and freed themselves from it. Deut. xiii. 9; xvii. 7. Our Saviour laid his hands upon the children that were presented to him, and blessed them. Mark x. 16. The Holy Ghost was bestowed on those who were baptized by the laying on of the hands of the apostles. Acts viii. 17; xix. 6. In Col. ii. 13, 14, "The hand-writing of

ordinances that was against us," there seems to be an allusion to the ancient custom of annulling covenants or bonds, by driving a nail through them. See Eph. ii. 15. The meaning is, the Levitical law has been annulled by the cross.

HANDBREADTH. 1 Kings vii. 26. The handbreadth, or palm, was four digits, or the breadth of the four fingers, about three and a half or four inches.

HANDKERCHIEF, or NAPKIN. Luke xix. 20; John xi. 44; xx. 7. The Greek word is derived from the Latin *SUDO*, *to perspire*; and thus it appears to correspond with our pocket-handkerchief. The word is used in the New Testament for the wrapper of the head of persons dead, which was bound round the forehead and under the chin. In many Egyptian mummies, similar kerchiefs are found enveloping the head. It was used also for folding up money, and laying it in some secret place. And it was an article of dress commonly used, as among us; but principally carried in the hand, as among eastern nations at this day.

HANGING. This punishment always implied that the offender was cursed of God, and an abomination in his sight. It was generally a mark of infamy inflicted on the dead, rather than a punishment, as in modern times. Christ was made a curse for us; "for it is written, Cursed is every one that hangeth on a tree." Compare Gal. iii. 13, with Deut. xxi. 22, 23.

HANNAH, graciousness. The wife of Elkanah, and the mother of Samuel. Her history is found in that of Samuel. See **SAMUEL**.

HANUN, giver. A king of the Ammonites, and the successor of Nahash. On the death of Nahash, David sent messengers to Hanun, to condole with him. The rash young man took them for spies, and treated them with great indignity. He shaved off half their beards, and cut short their garments by the middle, and dismissed them in this shameful condition. David ordered the ambassadors to remain in Jericho till their beards had grown, and then determined to punish Hanun for the

insult. The result was a long war, in which multitudes of the Ammonites and their allies were slain. 2 Sam. x.; 1 Chron. xix.

HARAN. 1. The eldest son of Terah, the brother of Abraham, and father of Lot. Gen. xi. 26, *et seq.* 2. A place, called also Charran, Acts vii. 2, situated in the north-western part of Mesopotamia, on a small river of the same name, running into the Euphrates. It is supposed to have obtained its name from Haran, the father of Lot. Here Terah died and was buried. Rebecca's brother, Laban, resided here. Gen. xi. 32; xxvii. 43. The neighbourhood is celebrated as the scene of a battle between the Romans and Parthians, in which the Romans were defeated, and Crassus slain. It still retains its ancient name, and is peopled by a few families of Arabs.

HARE. Lev. xi. 6; Deut. xiv. 7. It is prohibited from being used as food because, though it chews the cud, it does not divide the hoof. It is larger than the rabbit, and somewhat longer, in proportion to its thickness. There are two species of the Syrian hare: one nearly equal in size to the common European hare; the other, generally found in the desert, smaller, and brownish in colour. The difficulty which seems to be presented as to this animal is, that it is said to chew the cud, which our hare does not. In fact, all the properties belonging to the *ruminantia* are absent from the hare. They have four stomachs; incisor teeth in the lower jaw, molars made for grinding, &c.; all these are wanting in the hare, which belongs to the class called *rodentia*. The incisor teeth in this species are set like chisels, and adapted to gnawing, cutting, and nibbling. They have only one stomach. The supposition that they chew the cud seems to have arisen from the fact, that as they subsist on tender shoots and grasses, and thus have more cause to abrade the teeth, (which is indeed a necessary condition of their existence, since otherwise the incisors would grow to an improper length, and be unfit for use,) they do this in a manner which is often mistaken for rumina-

tion. The German version renders the Hebrew word, *to chew again*, which seems more correct than *to chew the cud*. The act of *chewing the cud*, and *re-chewing*, may have been considered by the Hebrews as identical. Many nations of antiquity rejected the hare as food. Cæsar says, the Britons did not eat the hare. There may, however, be some species of the animal which actually chew the cud.

HARLOT. Though this term is generally applied to an abandoned woman, the sacred writers use it figuratively to denote the wicked conduct of the Israelites in departing from God. "How is the faithful city become an harlot!" Isai. i. 21. The allusion of the prophet is to the idolatrous practices which obtained in the days of Ahaz. Such practices were a breach of the matrimonial bond into which the Jewish nation had symbolically entered with Jehovah.

HARMONY OF THE GOSPELS.

A term made use of to express the agreement of the writings of the four evangelists, or the histories of the evangelists digested into one continued series. By this means, each narrative or discourse is presented, with all its concurrent circumstances and seeming oppositions reconciled. The word **DIATESSARON** is frequently used, and denotes a continued narrative selected out of the four Gospels, in which all repetitions of the same or similar words are avoided. It is thus the result of a harmony; since the latter, properly speaking, exhibits the entire texts of the four evangelists arranged in corresponding columns. It should be remembered that the *form* of the Gospels is of divine inspiration, as well as the *material*. The evangelists never intended, either separately or together, to give an exact and full chronological and historical account of our Lord's life and ministry; but to state those particulars which should display his character, and show the fulfilment of prophecy in him; to record the substance of his teaching, and those events of his birth, life, death, and resurrection, which are the foundation of his religion. The order of time was a secondary consideration.

Greswell is the most laborious of modern writers in this department.

HARNESS. 1 Kings xx. 11. The paintings found in Egyptian tombs, and the recent skill evinced in deciphering the hieroglyphics of Egypt, have made us acquainted with the fact that the harness of the horses and chariots differed very little from that of modern times. The Egyptians were skilled in working leather. The strips of leather which they cut were twisted very scientifically into ropes, and these were used for fishing-nets and other purposes; whether for harness, as in modern times, may be doubted. See Osburn's "Ancient Egypt." Bridles and bits were very early known as part of the harness of a horse. Isai. xxxvii. 29; James iii. 3. The word sometimes means armour. 1 Kings xx. 11. The people of Israel went out of Egypt *harnessed*. Exod. xiii. 18. The word is here of doubtful meaning: several renderings have been suggested;—armed; ready-prepared for fighting; divided into fives, namely, the centre, the front and rear guard, and the two wings. The sense is properly *equipped, furnished, arranged*.

HAROD. A brook, not far from Mount Gilboa. The word means *palpitation*, and probably refers to the peculiar outflowing of the stream. Judges vii. 1.

HAROSHETH OF THE GENTILES. A city, supposed to be situated near Hazor, in the northern parts of Canaan, called afterwards "Upper Galilee," or "Galilee of the Gentiles." It was near the great resorts of the Gentiles, Tyre and Sidon, and might be more inhabited by Gentiles than Jews. Harosheth is said to have been the residence of Sisera, the captain of Jabin's army. The latter resided in Hazor. See Judges iv. 2, 13, 16.

HARP. A musical instrument invented by Jubal, and used by the Jews on joyous occasions. Gen. iv. 21; xxxi. 27; Psal. lxxxii. 2. David was particularly skilled in the use of it. 1 Sam. xvi. 16, 23. One kind was made in the form of the human ear. The strings of an ancient harp were stretched over an oval sounding-board,

and played with a key. It was sometimes carried on the shoulder. Some had eight strings, and were called **SHEMINITH**. In the ancient Egyptian sepulchres the figures represent the principal forms of the harp. In Osburn's "Ancient Egypt," several drawings are given. One of a shoulder harp, borne by a young damsel, and held in a manner very remote from modern usage: it has three cords; and, according to Diodorus Siculus, the tri-chord was invented in honour of the god Thoth, in imitation of the three seasons into which, in Egypt, the year naturally divides itself;—the summer being denoted by the shortest string, which emitted the acute, or sharp sound; the winter by the longest, which, of course, emitted a grave sound; and the spring by the intermediate one.

HART. Deut. xii. 15; xiv. 5; Psal. xlii. 1. The stag, one of the most graceful and beautiful of animals. It is clean by the Levitical law. The grace and agility of its motions are referred to Isai. xxxv. 6; Sol. Song, ii. 9. In consequence of the estimation in which animals of this class were held in eastern countries for the beauty of their eyes, the elegance of their form, or the graceful agility of their movements, their names were perpetually applied to persons who were supposed to be possessed of similar qualities. In 2 Sam. i. 19, Saul is denominated "the roe of Israel." "Asahel was light of foot as a wild roe." 2 Sam. ii. 18. The roe of Scripture is supposed to be the gazelle of later times, found principally in Asia and Africa. The hind is the female stag. She is much smaller and weaker than the hart, and has no horns.

HARVEST. In Palestine three months intervened between the seed-time and the first reaping, and a month between this and the full harvest. It generally commenced in April and terminated in June. Barley is in full ear in April, and the wheat-harvest is late in May, or in the beginning of June. The sickle was generally used for cutting down the crops, and the corn was often threshed and winnowed in the open air. The

season was one of hard work, but of great joy, so that the joy of harvest became proverbial. The wheat was collected into granaries, but the chaff was burned. Those who worked in cutting down the grain, and binding the sheaves, filled the one their hand, and the other their bosom. Psal. cxxix. 7. There seems to have been a customary salutation between those who frequented the harvest-field and persons who passed or came among them. "Boaz came from Bethlehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee." Ruth ii. 4. The Mosaic law made a merciful provision for the poor who gleaned. Lev. xix. 9. "Harvest" is frequently used symbolically. Matt. ix. 37, the numerous ears of corn standing thick in the fields represent the multitudes destitute of instruction, yet ripe for it; the reapers are diligent ministers, who gather in the harvest into the garner of the church. In Joel iii. 13, the harvest points out a people ripe for judgment in consequence of sins. The end of the world is so designated, Matt. xiii. 30. In Jer. viii. 20, the meaning is that the season for marching armies was past; but no deliverance was wrought for the complaining parties by their allies. Harvest preceded summer. Three things were generally included in harvest,—the reaping, the gathering in, and the grinding: hence it has often, in parabolic writing, a twofold meaning,—slaughter, indicated by reaping and grinding; and safety, by gathering in. Matt. xiii. 30.

HATE. Gen. xxiv. 60. This word is not always to be taken in its ordinary signification: it means to love in a less degree. Our Saviour says that he that will follow him must hate his father and mother; that is, his affection to them must be subordinated to the love of Christ. A Christian must hate his own life for Christ; that is, must be willing to sacrifice it for the love and service of the Redeemer. "Jacob have I loved, but Esau have I hated." On Jacob God bestowed privileges and blessings such as indicated affection; from Esau these privileges and blessings

were withheld. See Mal. i. 2, 3. The prophet adds to the last clause, "And laid his mountains and his heritage waste." The whole refers to the posterity of the two individuals, and to the bestowment or withholding of temporal blessings. Compare Gen. xxv. 23; xxvii. 27—29, 37—40. By the Hebrew mode of expression, a stronger affection was love; a weaker, hatred. Gen. xxix. 30, 31; Deut. xxi. 15; Prov. xiii. 24.

HAURAN. Ezek. xlvii. 16, 18. A district of country east of the Jordan, south of Damascus. It is supposed to have been originally of small extent, but to have received considerable additions from the Romans, under the name of Auranitis. At present it extends from about twenty miles south of Damascus, to a little below Bozrah, including the ancient Trachonitis. Within its limits are included, besides Trachonitis, Ituræa, and part of Batanæa, or Bashan. The tract is represented by Burekhardt as volcanic, and the remains of a crater are to be found on its eastern border. Many ruins of cities are found scattered over its surface, among which Greek inscriptions are to be met with.

HAVILAH, LAND OF. 1. A land rich in gold, &c.: it is given in the geographical description of paradise. Gen. ii. 11. Some suppose it was on the Caspian sea, and others in India. 2. A district in Arabia Felix, deriving its name from the second son of Cush, Gen. x. 7, or from one of the sons of Joktan. Gen. x. 29. It is probable that there were two Havilahs; one founded by the descendants of Ham, the other by those of Shem. From Gen. xxv. 18, it appears that one of the boundaries of the Ishmaelites was Havilah. The phrase "from Havilah to Shur" may designate the opposite extremities of Arabia; in which case Havilah may be regarded as the eastern border of the country inhabited by the Ishmaelites.

HAVOTH-JAIR, *huts of Jair*. Numb. xxxii. 41. The name of thirty villages in the land of Gilead, in the half-tribe of Manasseh, belonging to the thirty sons of Jair, the judges of Israel. Judges x. 3, 4.

HAWK. Lev. xi. 16; Deut. xiv.

15; Job xxxix. 26. The Hebrew word is from a root signifying *to fly*, probably in reference to the rapidity and length of flight for which the bird is remarkable. The word means the falcon, as well as the hawk, and includes several species, as the gyrfalcon, gos-hawk, and sparrow-hawk. It was an unclean bird, and forbidden to the Israelites for food. Among the Egyptians, no animal was held in such high estimation. Representations of it occur in monuments: it is considered an emblem of the sun and other divinities. It is migratory in its habits; and is produced, in Job xxxix. 26, as a specimen of that astonishing instinct which teaches birds of passage to know their times and seasons, when to migrate out of one country into another for the benefit of food, or a warmer climate, or both.

HAY. Prov. xxvii. 25; Isai. xv. 6. The easterns did not dry grass, and thus convert it into hay. The Hebrews cut the grass green as it was required. In the passage above in Proverbs, the word means the first shoots of the grass. The author of the "Fragments" supplementary to Calmet has remarked on the incorrectness of our version: "The *hay* appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered." "If the tender grass," he says, "is but just beginning to show itself, the *hay*, which is grass cut and dried after it has arrived at maturity, ought by no means to be associated with it; still less ought it to be placed before it." The word means the first shoots, the rising, just-budding spires of grass. The tenderness of grass, the rapidity of its growth, and the early period at which it is cut down, afford the sacred writers some forcible and striking illustrations. Psal. ciii. 15; Isai. xl. 6; James i. 11.

HAZAEI, *vision of God*. One of the officers of Benhadad, king of Syria, whom Elijah was commanded to anoint as king, and at the same time he was directed to anoint Jehu king of Israel. 1 Kings xix. 15, 16. Hazael was sent by Benhadad, about twenty-one years after to Elisha, with a princely present, to inquire whether the sickness with which he

was then afflicted would issue in death. The prophet informed Hazael that his royal master's disease would not prove his end, but still he would not live; and he proceeded to predict the elevation of Hazael to the throne of Syria, and described all the atrocities which he would inflict on Israel. Hazael exclaimed, "But what! is thy servant a dog, that he should do this great thing?" Hazael returned to his master, and repeated that part of the prophet's message which referred to his disease. The next day he took a cloth, and having dipped it in water, spread it over the face of the king, and smothered him, B.C. 885. 2 Kings viii. 8, &c. Being much esteemed in the army, Hazael was elected king, and soon inflicted on Israel all the cruelties which Elisha had foretold. A reference to the following passages of Scripture will show that he verified to the letter the appalling predictions of Elisha:—2 Kings viii. 28; ix. 14; x. 32; xii. 17; xiii. 3; 2 Chron. xxii. 5.

HAZEON-TAMAR. Gen. xiv. 7. See ENGEDI.

HAZOR. A principal city of the Canaanites, where Jabin dwelt. He and his confederates were defeated by Joshua, and the city burned to the ground. Josh. xi. 1, 10—13. In the time of Deborah we find it had been rebuilt, and was the residence of another king Jabin, who had been permitted to oppress the Israelites for their sins. Deborah and Barak gained a signal victory over his troops; and subsequently Hazor remained in quiet possession of the Israelites, and belonged to the tribe of Naphtali. Josh. xix. 36; Judges iv. 2. It was fortified by Solomon; but in the invasion of Tiglath-pileser, it fell into his hands, and the inhabitants were carried away into Assyria. 2 Kings xv. 29. There is no modern notice of the place. There is a remarkable prophecy respecting it in Jeremiah, which shows that it was a place of great importance. Chap. xlix. 28—33.

HEAD. The word is used with a variety of significations in Scripture. It is sometimes put for the whole man. Prov. x. 6; Ezek. ix. 10. It signifies a chief or capital city. "The

head of Syria is Damascus." Isai. vii. 8. It denotes a chief or principal member in society. Isai. ix. 14, 15. In Gen. iii. 15, it means the power, policy, and works of the devil, which Christ Jesus, the blessed Seed of the woman, is appointed to overthrow. In times of grief the mourners covered their heads: they cut and plucked off their hair. Amos, speaking of unhappy times, says, "I will bring baldness upon every head." Amos viii. 10. In prosperity, they anointed their heads with sweet oils: "Let thy head lack no" perfumed "ointment." Eccles. ix. 8. To shake the head at any one expresses contempt: "The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee." Isai. xxxvii. 22. Head is taken for one that hath rule and pre-eminence over others. Thus God is the head of Christ: as Mediator, from him he derives all his dignity and authority. Christ is the only spiritual head of the church, both in respect of eminence and influence: he communicates life, motion, and strength to every believer. The apostle mentions this subordination of persons in 1 Cor. xi. 3: "But I would have you know, that the head of every man is Christ; and the head of the woman is the man, and the head of Christ is God." "The stone which the builders refused is become the head of the corner." Psal. cxviii. 22. It was the first in the angle, whether it were disposed at the top of that angle to adorn and crown it, or at the bottom to support it. This, in the New Testament, is applied to Christ, who is the strength and beauty of the church, to unite the several parts of it, namely, both Jews and Gentiles, together.

HEART. Acts xvi. 14. The seat of the emotions and passions, such as love, pleasure, grief. In Scripture it also means the intellectual faculties. God is said to shine into the hearts of men, to give the light of the knowledge of the glory of God, &c. 2 Cor. iv. 6. To want heart, means to lack understanding. Hosea vii. 11. Hardness of heart is that state of a sinner in which he determinately pro-

ceeds in a course of rebellion against God. The heart is naturally inclined to evil. Jer. xvii. 9. The power of God is requisite to its renovation. John iii. 1—11. When that change takes place, the will, the passions, the judgment, the affections, are all converted, and the effect is visible in the temper, conduct, and conversation.

HEATH. Jer. xvii. 6; xlviii. 6. The Hebrew word *OROR* has been variously translated, *tamarisk*, *tamarind*, *broom*, *heath*, *juniper*. Several species of juniper are found in Syria and Palestine. Robinson, who, in proceeding from Hebron to Wady Musa, met with the juniper growing in rocky heights, and in wild and inaccessible situations, deems it the *OROR* of Scripture. The *LXX* render the word *the wild ass*, reading *ORUD* for *OROR*. This seems agreeable to the meaning of the passage: "Flee, save your lives, and be like the wild ass of the wilderness." Jer. xlviii. 6. Whether we consider the word to mean heath, or some naked tree, or wild ass, the idea is the same; namely, that the Moabites should seek the solitude of the desert, and elude the pursuit of their enemies.

HEATHEN. Psal. ii. 1. This word is the same in signification as *Gentiles*, though sometimes applied to those who are infidels. Jer. x. 25. It is used in modern times to designate those who are destitute of the knowledge of the Gospel; and they amount to more than three-fourths of the human family.

HEAVEN, *heaved up*, or *high*. The Jews reckoned three heavens. The first, the region of the air, where the birds fly. Job xxxv. 11. The second, the space in which the heavenly luminaries are fixed. Gen. i. 8. The third, the residence of God and holy angels, the place into which Christ ascended at his resurrection. The Scriptures undeniably teach us that there is a place somewhere in the universe, where God's presence is made manifest by some visible display of his glory, before the holy company who are permitted to dwell there. Jesus Christ went thither at his ascension; and there he now sits on his throne, as king of Zion,

continually employed in his mediatorial work of the great High-Priest of our profession. See Luke xxiv. 51; Eph. iv. 10; Heb. viii. 1; ix. 15, 24—28; x. 12. That is his Father's house, to which he will gather all his saved and sanctified people, out of every kingdom, and nation, and people, and tongue. The Scriptures describe heaven variously, sometimes telling us what it is not; thus excluding everything which could create pain or uneasiness. No sin, or effect of sin, will be found there; there is no curse, nor sorrow, nor sighing, no tear, no death: the former things are passed away. They describe it figuratively, crowding together all the images which nature or art can supply to illustrate its happiness. It is a kingdom, an inheritance: there are rivers of pleasure, trees of life, robes, crowns, feasting, mirth, treasures, triumphs. They give us positive representations. The righteous dwell in his presence, they see God: they appear with Christ in glory. Heaven is life, a happy life, eternal life: glory, an eternal weight of glory: salvation, eternal salvation. There are different degrees in that glory. It will be a social state, and its happiness, in some measure, will arise from mutual communion and converse, and the expressions and exercises of mutual benevolence. It will include the perfect purity of every saint; exquisite enjoyment, for it is "the joy of the Lord," fulness of joy; delightful fellowship; the presence of Christ; and the consciousness that all is perpetual and everlasting. We are taught that the body will share this bliss as well as the soul. The consummation of our bliss is subsequent to the resurrection of the body; for it is redeemed as well ■ the soul, virtually when Christ paid the price, his most precious blood; it will be redeemed actually when he shall come again as the *Saviour*, and "shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. iii. 20, 21. "Heaven of heavens" is ■ Hebrew superlative.

2 Chron. vi. 18. The "third heaven," 2 Cor. xii. 2, and the "highest" heaven, are both used to express the idea of the highest exaltation and glory. It is of great importance to remember that while the Scriptures have described heaven as a place, they have said more about the state of heart requisite to admission there. Its happiness is holiness. To be saved without salvation, is not a more palpable contradiction than to be happy without holiness.

HEBER, *one that passes over.*

1. His name is found in the genealogy of Luke iii. 35; and the principal interest which attaches to him is, that from him, not improbably, the Jews derived the name of Hebrews. He was the father of Peleg, and the son of Salah, who was the great-grandson of Noah. Gen. x. 24; xi. 14. Others have suggested that Abraham and his family are called Hebrews because they came from the other side of the Euphrates into Canaan. The name in this case is synonymous with *stranger*, or *emigrant*. The word Jews is derived from Judah, and belongs to a much later period of the history. 2. A descendant of Hobab, son of Jethro, and brother of the wife of Moses. His wife was Jael, who slew Sisera. The expression that there was peace between the houses of Heber and Jabin, king of Hazor, points him out as a person of considerable consequence. Judges iv. 17.

HEBREW OF THE HEBREWS.

Phil. iii. 5. Some suppose that St. Paul means that both his father and mother were Hebrews. Others take it to mean that he was ■ Hebrew both by nation and language, which many descendants of Abraham were not,—a Hebrew Jew, performing worship in the original Hebrew tongue, and of course more honourable than one speaking Greek or any other language: a Hebrew was thus distinguished from a Hellenist. Israelite seems to have been a *religious* designation; Hebrew, a *political* one.

HEBREWS. The people who descended from Abraham. The name is probably derived from HEBER, his progenitor, or from EBER, a Hebrew

word, signifying *passing over*. They are called Israelites from Jacob, and Jews from Judah. See JEWS.

HEBREWS, EPISTLE TO THE.

This book has given occasion to more discussion and contention among critics than all the other books of the New Testament. The disputed points have been *five*, which are now pretty well settled. We put down the points, and brief answers.

1. What is the nature of the book? Is it to be called an Epistle, or what? It is an Epistle. Internal evidence of this kind has been adduced. We have the pronoun *ye*, and that in conjunction with some particular circumstances connected with the persons so addressed; and especially a *visit* is promised, and various salutations sent. 2. To whom was it addressed? The generally received opinion is, that it was principally intended for the Hebrew Christians in Palestine, who bore the appellation Hebrews, by way of distinction from the foreign Jews, who were Hellenists. It might also be meant for the Jewish Christians in foreign countries, as well as for those in Palestine. 3. In what language was it written? The fathers of the Greek church generally, some of the Latin, and a few eminent modern critics, maintain that it was originally written in Hebrew, and afterwards translated into Greek by St. Luke, Barnabas, or Clement; while modern commentators in general maintain that it was written in Greek. The internal evidence seems clearly in favour of Greek. 4. By whom was it written? While some contend for St. Luke, Silvanus, Barnabas, &c., the mass of evidence ascribes it to St. Paul. Critics have carefully looked at the external and internal evidences, and have, with considerable unanimity, adopted this conclusion. See Stuart, vol. i. 5. What are the occasion of its being written, and the scope of its contents? The general design of this Epistle was to confirm the Jewish Christians in the faith and practice of the Gospel, which they might be in danger of deserting, either through the persuasion or persecution of the unbelieving Jews, who were very numerous

and powerful in Judæa. We may naturally suppose that the zealous adherents to the law would insist upon the majesty and glory which attended its first promulgation, upon the distinguished character of their legislator, Moses, and upon the divine authority of the ancient Scriptures; and they might likewise urge the humiliation and death of Christ as an argument against the truth of his religion. To obviate the impression which any reasoning of this sort might make upon the converts to Christianity, the writer of this Epistle begins with declaring to the Hebrews, that the same God who had formerly, upon a variety of occasions, spoken to their fathers by means of the prophets, had now sent his only Son for the purpose of revealing his will: he then describes, in most sublime language, the dignity of the person of Christ, chap. i.; and thence infers the duty of obeying his commands, the divine authority of which was established by the performance of miracles, and by the gifts of the Holy Ghost: he points out the necessity of Christ's incarnation and passion, chap. ii.: he shows the superiority of Christ to Moses, and warns the Hebrews against the sin of unbelief, chap. iii.: he exhorts to steadfastness in the profession of the Gospel, and gives an animated description of Christ, as our High-Priest, chap. iv.—vii.: he shows that the Levitical priesthood, and the old covenant, were abolished by the priesthood of Christ, and by the new covenant, chap. viii.: he points out the inefficacy of the ceremonies and sacrifices of the law, and the sufficiency of the atonement made by the sacrifice of Christ, chap. ix., x.: he fully explains the nature, merit, and effects of faith, chap. xi.; and, in the last two chapters, he gives a variety of exhortations and admonitions, all calculated to encourage the Hebrews to bear with patience and constancy any trials to which they might be exposed. He concludes with the valedictory benediction, usual in St. Paul's Epistles: "Grace be with you all. Amen." The most important articles of our faith are explained, and the most material objections to

the Gospel are answered with great force in this celebrated Epistle. The arguments used in it, as being addressed to persons who had been educated in the Jewish religion, are principally taken from the ancient Scriptures; and the connection between former revelations and the Gospel of Christ is pointed out in the most perspicuous and satisfactory manner.



HEBRON. Numb. xiii. 22. One of the oldest cities in the world, built seven years before Zoan, the capital of Lower Egypt. It was situated in the south of Palestine, in the tribe of Judah, about eighteen miles south of Jerusalem. It was anciently called KIRJATH-ARBA, *the city of Arba*, from Arba, the father of Anak and of the Anakim who dwelt in and around Hebron. Gen. xxiii. 2; Josh. xiv. 15; xv. 13. It seems also to have been called Mamre. Gen. xxiii. 19; xxxv. 27. Much of the life of Abraham, Isaac, and Jacob was spent here; here they were all buried; from this place the patriarchs and their families set out for Egypt by way of Beersheba. After the return of the Israelites, it was taken by Joshua, and given over to Caleb, who expelled the Anakim from its territories. It was afterwards made one of the Levitical cities, and a city of refuge. When David became king, he made Hebron his royal residence; here he reigned seven years and a half, most of his sons were born here, and here he was anointed king over all Israel. Subsequently he removed to Jerusalem as a more central place. Absalom selected it as the city in which to raise the standard of rebellion against his father. It was one of

the places fortified by Rehoboam; and after the exile, the Jews, who returned to Palestine, occupied Hebron and the surrounding villages. These various particulars may be collected from the books of Genesis, Judges, Samuel, Kings, Chronicles, and Nehemiah. The modern town has been visited by almost all travellers in Palestine. It lies on the sloping sides of the narrow valley of Mamre, chiefly on the eastern side, but stretches across also to the western side. The houses are of stone, high and well-built, with flat roofs, and on the roofs are domes. The streets are narrow; and the bazaars covered in, either by awning, or by arches springing from the tops of the houses and spanning the streets. Glass is manufactured here, and lamps are exported to Egypt. The sepulchres of the patriarchs are pointed out. The accounts of the number of the population differ from four to ten thousand: it is peopled principally by intolerant Moslems. There are no resident Christians. The Jews amount to about one hundred families, many of whom have come hither purposely to lay their bones with those of their fathers. In some of the sepulchres are tubs filled with bones; for it is the custom of the Israelites to bring hither the bones and relics of their

forefathers. The neighbouring country is beautiful. Vineyards, olive-yards, and fruit-trees spread over the valleys and arable ground, while the tops of the hills are covered with rich pastures, well stocked with sheep and goats, constituting an important branch of wealth.

HEIFER. Numb. xix. 1—10. A young cow, used in sacrifice at the temple. See Heb. ix. 13, 14. The animal was to be red, the symbol of sin; it was to be free from blemish, to be slain, its body burnt without the camp, and the ashes mingled with water to be sprinkled on the people. This was an impressive sin-offering; and the apostle shows from it the superior efficacy of the sacrifice of Christ. Allusions are also made to the wildness, sportiveness, and indocility of this animal, especially when well fed. Jer. xlv. 20; Hosea iv. 16.

HEIR. A son that succeeds his father in the estate, Gal. iv. 1; or one that inherits after the present possessor. Gen. xv. 3, 4. Expressions drawn from the mode of thus disposing of earthly property are used in Scripture to instruct believers concerning their inheritance in heaven. Christ is appointed heir of all things, and all true believers through his right will possess heaven: they are *joint heirs* with Christ. They are "heirs according to the promise," "heirs of the grace of life," "heirs according to the hope of eternal life," "heirs of salvation," "heirs of the kingdom which God hath promised to them that love him." The title of a Christian is inseparable from sonship: when born of God, then is he an heir of God. See Rom. vii. 16, 17.

HELBON. Ezek. xxvii. 18. "Wine of Helbon." Several versions consider the word Helbon (meaning *fat*) merely an appellative. The general opinion is, however, that it is a Syrian city of great opulence and antiquity, and is the same as Aleppo, called by the natives Haleb. Its buildings are of hewn stone, and its streets paved. It is one of the few cities of those parts that have retained their ancient importance. It has suffered greatly from earthquakes: in 1822 above

one-half of its population was destroyed.

HELIOPOLIS. See ON.

HELL. This is the word by which the Hebrew SHEOL, and the Greek HADES, are generally translated. Both these words also mean *the grave*, or *the condition of the dead*: hell is, therefore, represented by another word, signifying *the valley of Hinnom*, a place near Jerusalem, in which children were cruelly sacrificed by fire to Moloch, the idol of the Ammonites. 2 Chron. xxxiii. 6. It was also called Tophet, 2 Kings xxiii. 10, in allusion to the noise of drums (TOPH signifying *a drum*) employed to drown the cries of these children. As, in process of time, this place came to be considered an emblem of hell, or the place of punishment of the wicked in a future state, the name Tophet came to be gradually used in this sense. The word GEHENNA, occurring about a dozen times in the New Testament, is synonymous with Tophet. Several expressions are also used to indicate hell: "Place of torment," Luke xvi. 28; "everlasting fire," Matt. xxv. 41; the fire of hell "where their worm dieth not, and the fire is not quenched," Mark ix. 44. The dreadful nature of the abode of the wicked is implied in various other expressions; such as "outer darkness," "I am tormented in this flame," "furnace of fire," "unquenchable fire," "the blackness of darkness," "torment in fire and brimstone," "the lake that burneth with fire and brimstone." See Matt. viii. 12; xiii. 42; xxii. 13; xxv. 30, 41; Mark ix. 43—48; Luke xvi. 24; Jude 13; Rev. xiv. 10, 11; xx. 14; xxi. 8.

The punishment will also consist in the privation of eternal happiness, in the painful sensations which are the natural consequence of sin, in propensities to sin, in remorse of conscience, in a sense of the wrath of God. These punishments are expressly described in the New Testament as *eternal*. The same terms which describe the perpetuity of the happiness of heaven, are used to explain the eternity of the torments of hell. The phrase "wrath to come" is an apt description:

it is always wrath to come; it is not only a future penal visitation, but even when it has arrived it will be wrath to come for ever.

HELL, GATES OF. See **GATES**. The power and policy of infernal spirits. Matt. xvi. 18.

HELLENISTS. The appellation Hellenists is opposite to that of Hebrews in Acts vi. 1. In Aristotle the word ἑλληνίζω means *to speak good Greek*. But according to the analogy of verbs in ἵζω, it means *to favour the Greeks, or to imitate Greek manners*. In the New Testament it is appropriated to those persons who, being of Jewish extraction, nevertheless spoke Greek as their vernacular tongue. This was the case with the Greeks in Egypt, Syria, Asia Minor, and Greece, and also to some extent in the north of Palestine. It is usual with critics to designate the Jewish dialect of Greek, *Hellenistic*. See **GREEK LANGUAGE**.

HELMET. A cap for protecting the head, made of different materials, sometimes of brass, and occasionally crowned with a plume or crest. In later times the helmet had a vizor which was brought down to protect the face.

HEMLOCK. A bitter and poisonous herb. The Hebrew word *ROSH* is generally rendered by our translators *gall*. In Hosea x. 4, and Amos vi. 12, it is translated *hemlock*. It is evident from Deut. xxix. 18, that some herb or plant of a malignant kind is meant, being there joined with *wormwood*, and explained in the margin to be a "poisonful herb." In Hosea x. 4, the comparison is to a bitter herb, which, growing among grain, overpowers the useful vegetable, and substitutes a pernicious weed. The evils of a perverted judgment resemble the springing up of useless and poisonous plants, where we look for and expect valuable and nutritious vegetation.

HEN. Matt. xxiii. 37; Luke xiii. 34. The hen with a brood is kept in constant alarm in the East, birds of prey being plentiful: she always makes a noise that she may assemble her chickens, and cover them with her

wings. Our Lord knew that the Roman eagle was about to appear, and fall upon the Jewish state: he, therefore, invited the people to himself, to protect them from the cruelty of their enemies and the wrath of God: they disregarded his warnings, and fell a prey to their adversaries.

HERESY. An error in some essential point of Christian faith, publicly avowed and obstinately maintained. Among the ancients the word does not appear to have had an odious signification attached to it. It signified *a peculiar opinion, dogma, or sect*, without conveying any reproach; being used of a party either approved or disapproved. The heresy of the Stoics, or of the Epicureans, meant the sect or peculiar system of the Stoics, &c. In the historical part of the New Testament, the word appears to bear nearly the same signification, being employed to denote indiscriminately a sect or party, whether good or bad. See Acts v. 17; xv. 5; xxiv. 5; xxviii. 22. In the first two of these passages the term *heresy* seems to be adopted by the sacred historian merely for the sake of distinction, without the least appearance of any intention to convey either praise or blame. In Acts xxvi. 4, 5, St. Paul, in defending himself before king Agrippa, uses the same term, when it was manifestly his design to exalt the party to which he had belonged. In the Epistles the meaning of the word seems to be modified. Here the apostles write to Christian churches, whom they censure for forming sects or heresies, to the prejudice of mutual charity, to the production of much evil within the community, and as a stumbling-block to the unconverted. I Cor. xi. 19; 2 Pet. ii. 1; Titus iii. 10, 11. During the early ages of Christianity the term *heresy* gradually lost the innocence of its original meaning, and came to be applied, in a reproachful sense, to any corruption of what was considered the orthodox creed, or to any departure from the established rites and ceremonies of the church.

HERMON, a fortress. A mountain forming the most northerly boundary of the country beyond the Jordan,

which the Hebrews took from the Amorites, Deut. iii. 8, and which must have belonged to Anti-Libanus. Modern travellers identify it with Jebel Es-Sheikh. It is probably the highest of the mountains of Lebanon, and is thought to rival Mont Blanc. Its top is covered with snow throughout the summer, and the line of perpetual congelation in that latitude is eleven thousand feet. It is, therefore, about twelve thousand feet high. See Dr. E. D. Clarke's "Travels," and Robinson's "Researches." The mention of Hermon along with Tabor in Psal. lxxxix. 12, has led to the supposition that the mountains are near each other. But this is not at all requisite: it seems natural for the psalmist to call upon these mountains, respectively the most conspicuous in the western and eastern territory, to rejoice in the name of the Lord.

HEROD, surnamed **THE GREAT**. He was the governor of Judæa at the time of our Saviour's birth. He is called the king of the Jews; but, as Judæa was at this time a Roman province, he was subject to the Roman emperor. At the age of twenty-five he was made, by his father, governor of Galilee, and greatly distinguished himself by the suppression of robbers. In the civil war between the party of Cæsar and that of the republicans, Herod joined Cassius, and was made governor of Coele-Syria; and when Marc Antony arrived victorious in Syria, Herod and his brother found means to ingratiate themselves with him, and were made tetrarchs in Judæa; but in a short time, an invasion of Antigonus, who was aided by the Jews, obliged Herod to make his escape from Jerusalem, and to retire first to Idumæa and afterwards to Egypt. He at length arrived at Rome, and obtained the crown, on occasion of a difference between the two branches of the Asmonean family. He was guilty of many cruelties and extortions in the management of the kingdom. He was at an early period of his government summoned to Rome to answer certain charges, and on this occasion gave a most remarkable display of the conflict of opposite pas-

sions in a ferocious heart. He had married Mariamne, the granddaughter of Hyrcanus; and not being able to bear the thought of her falling into the hands of another, he exacted from Joseph, who was appointed to govern in his absence, a solemn promise, that should the accusation prove fatal to him, he would put the queen to death. Joseph disclosed the secret to Mariamne, who from that moment conceived the deepest and most settled aversion to her husband. By great pecuniary sacrifices, Herod made his peace with Antony, and returned to Judæa in high credit. Some hints were thrown out respecting Joseph's familiarity with Mariamne during his absence: he communicated his suspicions to his wife, who upbraided him with his cruel order concerning her. For this breach of confidence Joseph was slain; and some time afterwards Herod brought his wife to trial: she was convicted and executed; in consequence of which his remorse was so great that he never afterwards had a tranquil hour. He afterwards married another wife of the same name, the beautiful daughter of a priest, whom he raised to the high rank of supreme pontiff. He sent his two sons by his first wife to be educated at Rome, and so ingratiated himself with Augustus and his ministers, that he was appointed imperial procurator of Syria. To acquire popularity with the Jews, and to exhibit attachment to their religion, he undertook the rebuilding of the temple, which he finished in a style of great magnificence. During the progress of the work, he visited Rome, and brought back his sons, who had attained to man's estate. They subsequently conspired against their father's government, and were tried, convicted, and executed. In the thirty-third year of his reign, our Saviour was born. This event was followed, according to the Gospel of St. Matthew, by the massacre of the children at Bethlehem. About this time, Antipater, returning from Rome, was arrested by his father's orders, charged with treasonable practices, and was found guilty of conspiring against the life of the king. This

and other calamities, joined to a guilty conscience, preying upon a broken constitution, threw the wretched monarch into a mortal disease, which was doubtless a just judgment of heaven on the many foul enormities and impieties of which he had been guilty. His disorder was attended with the most leathsome circumstances that can be imagined. A premature report of his death caused a tumult in Jerusalem, excited by the zealots, who were impatient to demolish a golden eagle which he had placed over the gate of the temple. The perpetrators of this rash act were seized, and, by order of the dying king, put to death. He also caused his son Antipater to be slain in prison, and his remains to be treated with every kind of ignominy. He bequeathed his kingdom to his son Archelaus, with tetrarchies to his two other sons. Herod, on his dying bed, had planned a scheme of horrible cruelty, which was to take place at the instant of his death. He had summoned the chief persons among the Jews to Jericho, and caused them to be shut up in the hippodrome, or circus, and gave strict orders to his sister Salome to have them all massacred as soon as he should have drawn his last breath: "For this," said he, "will provide mourners for my funeral all over the land, and make the Jews in every family lament my death, who would otherwise exhibit no signs of concern." Salome and her husband Alexas chose rather to break their oath, extorted by the tyrant, than be implicated in so cruel a deed; and accordingly, as soon as Herod was dead, they opened the doors of the circus, and permitted every one to return to his own home. Herod died in the sixty-eighth year of his age.

Archelaus held the government for about nine years, and was then banished for high crimes, and Judæa became completely subject to the Romans, and received its governors or procurators directly from the emperor, and probably for limited periods. Pontius Pilate held the office when John the Baptist appeared. The other sons of Herod remained in office as at their father's death.

HEROD AGRIPPA. See AGRIPPA.

HEROD ANTIPAS. See ANTIPAS.

HERODIANS. A sect among the Jews at the time of Christ, mentioned Matt. xxii. 16; Mark iii. 6; viii. 15; xii. 13. Diversity of opinion exists respecting the Herodians; some considering them a political sect attached to the Herodian family, from the time of Herod the Great, who was always unpopular with the Jews; others, as a religious sect, and conforming in sentiment to the Sadducees. The general opinion is, that they were both political and religious; political as being confined to the party of Herod; and religious, conforming to the views of Herod, who was a Sadducee, and who did not hesitate, in compliment to the Romans, to conform to many pagan customs, which the Jews held in detestation. The question which they are reported to have proposed to Christ, "Is it lawful to give tribute to Cæsar, or not?" may serve to throw some light upon their character. The great body of the Jews, and especially the Pharisees, held that the law of Moses forbade their subjection to a foreign power: while Herod and his party (the Herodians) regarded that law as forbidding a voluntary subjection; but if they were subdued by force of arms, they considered it lawful to avow their allegiance, and to pay tribute; and they not only paid it themselves, but urged others to do it, and to submit cheerfully to Rome. Hence the difficulty of the question. The Herodians also held that it was, on the same principle, lawful to adopt the rites and ceremonies, and comply with the customs, of the conquering nation. This was probably "the leaven of Herod."

HERODIAS. Matt. xiv. 3. The granddaughter of Herod the Great. She first married her uncle Herod Philip, and afterwards Herod Antipas, and that while her former husband was living. It was respecting this scandalous connection that John the Baptist rebuked the parties; and his fidelity cost him his life. Matt. xiv. 3-10. Both Herodias and her daughter Salome were subsequently stripped

of their kingdom, and banished to Lyons, where they died; two wretched women. "She brought the head of John the Baptist to her mother." To such a mother, the words of Ezekiel may be well applied: "What is thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions. And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men."

HERON. Lev. xi. 19; Deut. xiv. 18. An unclean bird, but it is doubtful what particular bird is pointed out. The original word *ANAPHAN* is from a root which signifies to *breathe short through the nostrils, to snuff as in anger*. This is supposed to point out the heron, because it is of an irritable disposition. Bochart fixes upon the falcon; others the kite, the woodcock, the peacock, the parrot, the crane.

HESHBON. Numb. xxi. 25. A city situated east of the Jordan, and about twenty-one miles from the point where the Jordan enters the Dead Sea. It belonged originally to the Moabites; but when the Israelites arrived from Egypt, it was in the possession of the Amorites, whose king, Sihon, reigned in that place. Josh. xiii. 10. It was taken by Moses, and eventually became a Levitical city. Josh. xxi. 39; 1 Chron. vi. 81. After the ten tribes were sent into exile, it was taken possession of by the Moabites, and hence is mentioned by the prophets in their declarations against Moab. Isai. xv. 4; Jer. xlviii. 2, 34, 45. Its remains, now called Husban, cover the side of a considerable insulated hill, seven or eight miles north of Medeba. Close by there is an uncommonly fine tank, doubtless one of the pools of Heshbon. Sol. Song, vii. 4.

HETEROUSIANS. A term composed of two Greek words, signifying *other and substance*. A sect or branch of Arians, sometimes called Aëtians: they held, not that the Son of God was of a substance *like* to that of the Father,—which was the doctrine of another branch of the Arians, called Homoiousians,—but that he was of

another substance, different from the Father.

HETH. Gen. x. 15. The second son of Canaan, and the ancestor of the Hittites.

HEXAPLA. The Bible disposed into six columns, containing the Hebrew text and various versions, compiled and published by Origen, with a view to secure the text from corruptions. He is said to have travelled over the whole of the East to collect materials for his work, and to have spent twenty-eight years in the preparation of it. His hardness and patience secured him the surname Adamantius. In the course of his travels he met with six Greek translations of the Old Testament; namely, those of Aquila, Symmachus, and Theodotion, with three anonymous versions. He probably first published his "Tetrapla," containing, in four columns, the versions of Aquila, Symmachus, the Seventy, and Theodotion. Subsequently he added the Hebrew text, both in Hebrew and Greek letters; and called the work "Hexapla." In some books he used two other versions, whose authors are unknown, in which case it was called "Octapla;" and occasionally a third anonymous version, from which the work was styled "Enneapla." The following is the order of the columns, when they are all used:—1. The Hebrew text in Hebrew letters. 2. The same in Greek letters. 3. Aquila. 4. Symmachus. 5. Septuagint. 6. Theodotion. 7, 8, 9. The three anonymous Greek versions, called the Fifth, Sixth, and Seventh Versions, in relation to the other four.

HEZEKIAH, *strength of Jehovah*. The son of Ahaz, and thirteenth king of Judah. He reigned from B.C. 726 to B.C. 698. The first object of Hezekiah, on his accession to the throne, was to restore the legal worship of God, both in Jerusalem and throughout Judæa. He cleansed and repaired the temple, and held a solemn Passover. He improved the city, repaired the fortifications, erected magazines of all sorts, and built a new aqueduct. In the fourth year of his reign, Shalmaneser, king of Assyria, invaded the kingdom of Israel, took Samaria,

and carried away the ten tribes into captivity, replacing them by different people, sent from his own country. But Hezekiah was not deterred, by this alarming example, from refusing to pay that tribute to the Assyrians which had been imposed on Ahaz: this brought on the invasion of Sennacherib, in the fourteenth year of the reign of Hezekiah, of which we have a very particular account in the writings of the prophet Isaiah, who was then living. *Isai. xxxvi.*

Immediately after the termination of this war, Hezekiah "was sick unto death," owing, as the sacred historian strongly intimates, to his heart being improperly elevated on occasion of this miraculous deliverance, and not sufficiently acknowledging the hand of God in it. *2 Kings xx.; Isai. xxxviii.* Isaiah was sent to bid him set his house in order, for he should die and not live. Hezekiah had instant recourse to God by prayer and supplications for his recovery; and the prophet had scarcely proceeded out of the threshold, when the Lord commanded him to return to Hezekiah, and to say to him, "Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years." And to confirm to him the certainty of all these tokens of the divine regard, the shadow of the sun on the dial of Ahaz, at his request, went backward ten degrees. After his recovery, he composed an ode of thanksgiving to the God of all his mercies, which the prophet Isaiah has recorded in his writings. *Chap. xxxviii. 10—22.* Yet, as an instance of human fickleness and frailty, we find Hezekiah, with all his excellencies, again forgetting himself, and incurring the divine displeasure. The king of Babylon, having been informed of his sickness and recovery, sent ambassadors to congratulate him on his restoration; an honour with which the heart of Hezekiah was greatly elated; and, to testify his gratitude, he made a pompous display to them of all his treasures, his spices, and his

rich vessels, and concealed from them nothing that was in his palace. In all this the pride of Hezekiah was gratified; and, to humble him, Isaiah was sent to declare to him that his conduct was displeasing to God, and that a time should come when all the treasures of which he had made so vain a display should be removed to Babylon, and even his sons be made eunuchs to serve in the palace of the king of Babylon. Hezekiah bowed submissively to the will of God, and acknowledged the divine goodness towards him, in ordaining peace and truth to continue during the remainder of his reign. He accordingly passed the latter years of his life in tranquillity, and contributed greatly to the prosperity of his people and kingdom. He died in the year of the world 3306, leaving behind him a son, Manasseh, who succeeded him in the throne: a son every way unworthy of such a father. Hezekiah was a man of great virtue and religion. He seems to have been animated by the spirit of David, both in his patriotism and his piety.

HEZRON or **ESROM**. *Ruth iv. 18; Matt. i. 3.* His name is found in the inspired genealogy of Christ as it is given by Matthew: he was the son of Phares, and the father of Aram.

HIDDEKEL. *Gen. ii. 14.* This river of paradise is acknowledged to be the Tigris. It rises about fifteen miles south from the eastern branch of the Euphrates, and was anciently connected with it by means of canals which irrigated and beautified the country. Several names in the present day seem to point out the identity of the Tigris and Hiddekel: *Degil, Dihlat, Diklath.*

HIEL, *God liveth.* *1 Kings xvi. 34.* A native of Bethel, who impiously rebuilt Jericho, although an imprecation of Joshua at its overthrow had pronounced the man cursed before the Lord who should attempt it. *The Lord lived* to fulfil his own word. Hiel was cursed in his house, and made childless during his profane attempt.

HIERAPOLIS. *Col. iv. 12, 13.* A city of Phrygia, near to Colosse and

Laodicea, where a Christian church flourished under the care of Epaphras. It is supposed to have obtained its name (*holy city*) either from the number of remarkable mineral springs in the neighbourhood; or, more probably, from the vast number of temples which it contained, the ruins of which are still visible. The cliffs of the mountains on which the ruins are situated are white, and the place consequently has the name of Pamluke Kale, or Cotton Castle.

HIGGAION. One of the obscure terms left untranslated in the Psalms. It is found at the close of the sixteenth verse of Psal. ix., and is followed by Selah. Gesenius renders it, *instrumental music*; that is, Let the instruments strike up a symphony, and let the singers pause. Tholuck and others render it, *meditation, pause*; that is, Let the singers meditate and reflect while the music stops.

HIGH PLACES. See GROVE. The high places were natural or artificial eminences, where altars were erected and sacrifices offered. The groves were probably plantations on these high places, and surrounding the altars. It is evident that the patriarchs worshipped on high places and in groves. See Gen. viii. 20; xii. 7, 8; xxi. 33; xxii. 2, 4; xxxi. 54. There is nothing in ordinary circumstances to render a grove or a hill objectionable for divine worship. But we find a strict command of God to destroy these high places. At first the heathen would worship the heavenly bodies on hills, since they could be better seen; then the notion spread that the gods could hear better, since the worshippers were nearer on hills than in valleys; subsequently, the deities were named from particular hills where they were worshipped. Mercury is called *Cyllenius*; Venus, goddess of *Eryx*; Jupiter, *Capitolinus*. In process of time places, at first selected for the sake of seclusion, became convenient for the celebration of those obscene and abominable practices which were gradually introduced as a part of heathen worship; and the groves had their own gods, Faunus, the Sylvens, &c. That these places became the scene of idolatrous

worship, accounts at once for the command to destroy them. The erection of the temple, the consecrated place of God's residence, and the place of appointed sacrifice, seems to have been a reason for dispensing with the erection of altars in other places. Judges vi. 25, 26; 1 Sam. ix. 12, 19, 25.

HIGH-PRIEST. See PRIEST.

HILKIAH. Several persons of this name are found in Scripture. 1. The father of Jeremiah. Jer. i. 1. 2. A high-priest in the time of Josiah. 2 Kings xxii. 4, 8. 3. The father of Eliakim. 2 Kings xviii. 26.

HIN. A Hebrew liquid measure. Exod. xxix. 40. According to Josephus, it was equal to two Attic congii, or the sixth part of an ephah or bath. The bath was sixty pints, the hin was ten pints.



HIND. Gen. xlix. 21; 2 Sam. xxii. 34, &c. The female of the stag or hart: doe is the female of the fallow-deer; and roe sometimes used for the female of the roebuck. It is noted for its fleetness, and the sureness of its step. See Psal. xviii. 33; Hab. iii. 19. The prophecy of Jacob respecting his son Naphtali refers to this beautiful creature. A criticism of Bochart renders the whole passage, "Naphtali is a spreading tree, shooting forth beautiful branches." Another critic has, however, justly objected to this, that the allusion to a tree is reserved

by the venerable patriarch for his son Joseph. He says, the word "let loose," implies an active motion, not like that of the branches of a tree, which, however freely they wave, are attached to the parent tree. The verb "he giveth" may denote *shoot-ing forth*. The word rendered "goodly" signifies *noble, grand, majestic*; and the noun translated "words," signifies radically *divergences*. For these reasons he proposes to read the passage, "Naphtali is a deer roaming at liberty: he shooteth forth spreading branches;" that is, majestic antlers. Here the unity of the imagery is preserved, and the fecundity of the tribe and the fertility of their lot intimated. See HART.

HINNOM. Josh. xv. 8. A deep valley immediately contiguous to Jerusalem, at the foot of Mount Zion, so called from an unknown person of the same name. We meet with Ben-Hinnom. It is called GE-HINNOM, "Valley of Hinnom." It was the scene of dreadful cruelties; children were here sacrificed by fire to the idol Moloch. An instrument called *toph* was beaten to drown the shrieks and cries of the miserable victims: hence the place was called *Tophet*. It was afterwards made the receptacle of ordure and all kinds of filth, in order to render it an object of eternal abomination; and fires were constantly kept burning in it, to consume what was thrown into it, and thereby prevent putrefaction. From this was framed the Greek word GEHENNA, which is sometimes used in Scripture to signify *hell-fire*. See HELL.

HIRAM. 1. A king of Tyre, who sent an embassy to congratulate David on his accession to the throne, which led to a friendly alliance. 2 Sam. v. 11. His dominion seems to have extended to the western slopes of Lebanon; for when David built his palace, Hiram sent him cedar-wood from Lebanon, B.C. 1043. 2. The son of Abibaal, and grandson of the above. He ascended the throne in the last years of David's reign; and, following his grandfather's example, sent an embassy of condolence on the death of David, and of congratulation on the accession of Solomon. A sub-

stantial and close alliance was formed between Solomon and Hiram, which was of great advantage to the former in building the temple; no less than five hundred talents of gold being supplied by Hiram for ornamental work. 1 Kings v. 1, *et seq.*; ix. 10, *et seq.*; 2 Chron. ii. 3, *et seq.* 3. A man, whose father was a Tyrian, and his mother of the tribe of Dan, who was sent to Jerusalem as a skillful artificer, to execute some of the works connected with the interior of the temple, as well as to prepare the sacred utensils. 2 Chron. ii. 13, 14.

HIRELING. Job vii. 1. A man who is employed on hire for a limited time. The Levitical law required that the wages should be paid daily. Lev. xix. 13. The circumstance that the time is limited suggests the figurative language in Job vii. 1: "His days are like the days of a hireling." Job xiv. 6: "Till he shall accomplish, as an hireling, his day." The contrast between the man who is a mere day-hireling, and the owner of the flock, is put in a forcible light. John x. 12, 13. The parable of the labourers refers to the practice of persons being engaged for a brief and limited period. Matt. xx. 1, *et seq.* It appears that it was the practice to hire men by the hour; for some were engaged at the eleventh hour.

HISS. 1 Kings ix. 8. To hiss at any one is an expression of insult and contempt. Jer. xix. 8; Ezek. xxvii. 36. To call any one with a hiss denotes power or authority. The word "hiss" in Isai. v. 26, and vii. 18, also means *whistle*; and there appears to be a reference to the practice of those who keep bees in the East, and in some countries of Europe: they call them out of the hive, and bring them back, by the blast of a whistle.

HITTITES. The descendants of Heth, the second son of Canaan. 1 Kings xi. 1. Their settlements were in the southern part of Judæa, near Hebron. Gen. xxiii. 3. See CANAANITES.

HIVITES. A horde of the Canaanites, called Avims. Gen. x. 17. See CANAANITES.

HOBAB. A kinsman of Moses. Numb. x. 29—32. Difficulty has

been experienced in ascertaining the relationship of Moses to Hobab. The word, which in Exod. iii. 1, and Numb. x. 29, is translated *father-in-law*, and in Gen. xix. 14, *son-in-law*, is of indeterminate signification, denoting simply relationship by marriage; and besides, the transaction which in one place is related of Hobab, is in another told of Jethro. Exod. xviii. 27. The probability is, that the father-in-law, Raguel or Reuel, (the same word in the original,) was dead, and that the person who visited Moses was his brother-in-law, called both Jethro and Hobab. Moses, though under divine guidance, did not disdain human assistance. See Numb. x. 31. The guidance of God regulated their movements and fixed their encampments. But beyond these general directions the tokens of their heavenly leader did not extend: in minor matters, where forage and other necessities might be required, a native prince, well acquainted with the country, would be of special advantage, and Moses acted a wise part in availing himself of his influence and experience.

HOLINESS. The holiness of God, in the general notion of it, is his moral perfection; that attribute by which all moral imperfection is removed from his nature. As it is evident that God loves righteousness and hates iniquity, the preference in the one case, and the hatred in the other, must flow from some principle in his nature,—that he is the righteous Lord, “of purer eyes than to behold evil,” one who “cannot look on iniquity.” This principle is holiness: an attribute assumed by himself, and attributed to him by adoring angels and saints. The attribute implies, 1. That no sinful or wicked inclination can be found in God. He cannot be tempted of evil. James i. 13. “He is *light*, and in him is no darkness,” 1 John i. 5; that is, He is holy and without sin. Tillotson says, “In him there can be no malice, or envy, or hatred, or revenge, or pride, or cruelty, or tyranny, or injustice, or falsehood, or unfaithfulness; and if there be anything else which implies sin, and vice, and moral imperfection,

holiness signifies that the divine nature is at an infinite distance from it.” 2. It is something positive; and implies that he chooses necessarily and invariably what is morally good, and refuses what is morally evil. Holiness and justice seem to be in reality one: the distinction consists in this only, that holiness denotes the internal inclination of the divine will, the disposition of God; and justice the expression of the same by actions. Howe speaks of the holiness of God as “the actual, perpetual rectitude of all his volitions, and all the works and actions which are consequent thereupon; and an eternal propension thereto, and love thereof, by which it is altogether impossible to that will that it should ever vary.” In creatures, holiness is conformity to the will of God; which is the counterpart of his nature. It implies the strictest justice, rendering to all their due, to God as well as to man; perfect truth and sincerity in everything; and the strict regulation of every temper and appetite. There is a principle from which this flows; it is not merely imitative; it flows from a participation of the divine nature. It is a new disposition and tendency of all the faculties and affections produced by the inward working of the Spirit of God, which leads to an approval of what is right, true, and excellent, and an abhorrence of the contrary. Just as the prismatic colours when concentrated in the correct proportions, constitute the pure white light of heaven; so the graces and virtues of the Christian character are so many constituent parts of the one perfection, holiness: “If we walk in the light,” in all holiness, “as he is in the light, we have fellowship one with another,” God with us, and we with God, “and the blood of Jesus Christ his Son cleanseth us from all sin.” 1 John i. 7.

HOLY CITY. See JERUSALEM.

HOLY GHOST. The third Person in the ever-blessed Trinity. The Scriptures clearly teach us the *procession*, the *personality*, and the *divinity* of the Holy Ghost.

1. The teaching of the Scriptures is,

that as Christ is God by an eternal filiation, so the Holy Ghost is God by an eternal *procession*. He proceedeth from the Father, and from the Son. "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which *proceedeth* from the Father, he shall testify of me." John xv. 26. He is the Spirit of the Father; he is the Spirit of the Son: he is sent by the Father; he is sent by the Son. The Father is never sent by the Son, but the Father sendeth the Son; neither the Father nor the Son is ever sent by the Holy Ghost, but he is sent by both. The Nicene creed teaches, "And I believe in the Holy Ghost, the Lord and Giver of life, who *proceedeth* from the Father and the Son, who with the Father and the Son together is worshipped and glorified." The Athanasian creed says, "The Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but *proceeding*." The article of the Church of England says, "The Holy Ghost, *proceeding* from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God." The term *spiration* was introduced by the Latin church to denote the manner of the procession. When our Lord imparted the Holy Ghost to his disciples, "he breathed on them, and said, Receive ye the Holy Ghost." John xx. 22.

2. *The personality of the Holy Ghost.* A person is "a thinking, intelligent being, that has reason and reflection;" "a singular, subsistent, intellectual being;" "an intelligent agent." As personality implies thought, reason, reflection, and an individual existence, distinct from that of other beings, when we speak of the personality of the Holy Ghost we mean his distinct and individual existence as an intelligent and reflecting being. That the Spirit is not a mere influence, is evident from several considerations. The personal pronouns are repeatedly applied to him by the sacred writers: "When *he* is come, he will reprove the world of sin. He shall not speak of himself; but whatsoever *he* shall hear,

that shall he speak." John xvi. 7, 8, 13. Intellectual properties are ascribed to the Holy Ghost. Mind, thought, reason, judgment cannot be the properties of a power. See Rom. viii. 27; 1 Cor. ii. 11; xii. 11. Personal feelings are ascribed to the Holy Ghost: grief, vexation, pleasure. Isai. lxiii. 10; Acts xv. 28; Eph. iv. 30. Works are ascribed to the Holy Spirit: speaking, bearing witness, making intercession, reproving, helping, revealing. John xvi. 13; Acts xx. 23; Rom. viii. 16, 26; 1 Cor. xii. 11; &c. The Holy Spirit sends messengers, and gives them directions how to proceed in their work. Isai. vi. 9, 10; Acts viii. 29; x. 19, 20; xiii. 2; xxviii. 25—27. The mode of the Spirit's subsistence in the Trinity is another proof: an attribute could not proceed. In many cases where he is spoken of, personification is impossible.

3. *The divinity of the Holy Ghost.* He is called God. When Ananias lied to the Holy Ghost, he lied to God. "All Scripture is given by inspiration of God." "Holy men of God spake as they were moved by the Holy Ghost." The inference that the Holy Ghost is God, is undeniable. 2 Tim. iii. 16; 2 Pet. i. 21. Luke ii. 26—29: in this scripture the Holy Ghost is called God and Lord. Simeon says, "According to thy word," which refers to what precedes: "it was revealed to him by the Holy Ghost." Divine attributes are ascribed to the Holy Ghost:—Omnipresence, Psal. cxxxix. 7—10; Isai. lxi. 1; Luke iv. 18. Omniscience, Psal. cxxxix. 12; 1 Cor. ii. 10. Eternity, Heb. ix. 14. The works of God are ascribed to him:—Creation, Job xxvi. 13; xxxiii. 4. Regeneration, John iii. 6. Miracles are allowed to be the works of God. The Holy Ghost bore witness to the apostles, "both with signs and wonders, and with divers miracles." Heb. ii. 4. They were miracles of the Holy Ghost. He raised the dead. 1 Pet. iii. 18; Rom. viii. 11. The form of baptism would be utterly unintelligible if the Holy Spirit be not a divine person. Matt. xxviii. 19. See also 2 Cor. xiii. 14; Titus iii. 4—6. Surely that

person who is with the church from age to age, and who dwells in every believer, must be God; but the Holy Ghost is ever with his church, and dwells in each saint. Matt. xxviii. 20, compared with John xiv. 16, 17; 1 Cor. iii. 16; vi. 19. To disciples he is promised as a *Comforter*, and as *the Spirit of adoption*: they receive a direct and inward testimony of their personal forgiveness and acceptance through Christ, and are filled with peace and joy in believing. See WITNESS OF THE SPIRIT.

HOMER. A dry measure of capacity. It must not be confounded with the *omer*. The *omer* is one-tenth of an *ephah*, or five and one-tenth pints. The *homer* is one hundred omers, or five hundred and ten pints. Isai. v. 10.

HOMIOUSIANS. Arians, who maintained that the nature of the Son of God was not the same but *similar* to that of the Father.

HOMOIOUSIANS. A name applied to the Athanasians, who held the Son to be consubstantial with the Father,—of *the same* nature and substance.

HONEY. There are three words rendered honey in our version. The honey of bees, called in Hebrew **YAAR**. 1 Sam. xiv. 25, 27. Honey that

drops, usually associated with the comb, called **NOPEH**. Psal. xix. 10. Vegetable honey, distilled from trees and dates, called **DEBESH**. 2 Chron. xxxi. 5. Honey was not allowed to be offered in the sacrifices of the Jews. Lev. ii. 11. The first-fruits and offerings were designed for the support of the priests, and were not consumed upon the altar. The abundance of honey in Palestine may be inferred from various passages of Scripture, confirmed by the accounts of modern travellers. It was a land literally flowing with milk and honey. The wild honey on which John the Baptist in part subsisted, was probably the vegetable honey. Matt. iii. 4. Or it might be honey procured from the rocks or hollows of trees. Roberts, in his "Oriental Illustrations," says that, in India, "the forests literally flow with honey; large combs may be seen hanging on the trees as you pass along, full of honey." The **DEBESH** of the Hebrews is now principally obtained from the treading of grapes. The juice is boiled down to a syrup under the name of *dibs*, and is used as a condiment with food. The figurative allusions to honey and the honeycomb are numerous in Scripture. Psal. xix. 10; Prov. v. 3; xxvii. 7.

HOPHNI. See **ELI**.



HOR. A mountain in Arabia Petrea, on the confines of Idumaea, being part of the mountain of Seir or Edom. The principal interest

to a reader of the Bible in this mountain arises from its being the place where Aaron died and was buried. The Israelites were en-

camped before it when Aaron was summoned to its top to die there, in the presence of his brother and son, who alone witnessed his departure. Numb. xx. 22—29. The mountain now identified as Mount Hor is the most conspicuous of the whole range of Mount Seir, and at this day bears the name of Jebel Haroun (Aaron's Mount). It is situated about halfway between the eastern gulf of the Red Sea and the Dead Sea. It has been visited by various travellers. Irby and Manglessay, that "the view from the summit is extremely extensive in every direction, and the eye rests on few objects which it can clearly distinguish to give a name to, although an excellent idea is obtained of the general face and features of the country. The chain of Idumæan mountains, which form the western shore of the Dead Sea, seems to run on to the southward, though losing considerably in their height. They appear in this point of view barren and desolate. Below them is spread out a white sandy plain, seamed with the beds of occasional torrents, and presenting much the same features as the most desert parts of the Ghor. Where this desert expanse approaches the foot of Mount Hor, there arise out of it, like islands, several lower peaks and ridges, of a purple colour, probably composed of the same kind of sandstone as that of Mount Hor itself, which, variegated as it is in its hues, presents in the distance one uniform mass of dark purple. Towards the Egyptian side there is an expanse of country without features or limit, and lost in the distance. The lofty district which we had quitted on our descent to Wady Mousa shuts up the prospect on the south-east side; but there is no part of the landscape which the eye wanders over with more curiosity and delight than the crags of Mount Hor itself, which stand up on every side in the most rugged and fantastic forms, sometimes strangely piled one on the other, and sometimes as strangely yawning in cliffs of a frightful depth."

HOREB. A mountainous district in Arabia Petræa. A careful perusal

of the several passages of Scripture in which the words Sinai and Horeb occur, furnishes a refutation of the theory of some writers that they were separate mountains of the same group; and also of another theory that they are only two names of the same mountain. Horeb never appears as a distinct mountain in contrast with Sinai, but Sinai is always considered as a single mountain connected with Horeb, as a part of the whole. The current language of the sacred writers is *in* Horeb, and *upon* Sinai. "The Lord our God spake to us *in* Horeb," Deut. i. 6. "The rock *in* Horeb," Exod. xvii. 6; which, being in the valley of Rephidim, must have been at a considerable distance from Sinai. "The Lord came down *upon* Mount Sinai, *on* the top of the mount." Horeb then is the group, Sinai the name of a particular summit. The range of Horeb spreads over a field of about forty miles diameter, having a general similarity of aspect. From the top of the highest, the eye takes in a view of wild and magnificent grandeur, a wilderness of rocky heights, and wild sterility. The deep valleys and rugged ravines are mostly concealed. A few stunted trees and shrubs are occasionally found in the valleys, where springs or rain supply the requisite moisture. See SINAI.

HORIMS, HORITES. An ancient and powerful people who inhabited Mount Seir. Gen. xxxvi. 20—30; Deut. ii. 12, 22.

HORN. From the primary use of the word, namely, a defence for animals, many derivative and figurative meanings have been obtained. The horn is an emblem of power, dominion, glory, fierceness. Josh. vi. 4, 5; 1 Sam. xvi. 1, 13; 1 Kings i. 39; Psal. lxxv. 5, 10; Dan. viii. 5, 9, &c. Hence to defile the horn in the dust is to degrade one's self, and to lift up and exalt the horn is to rise to prosperity. This is a common emblem among classical authors. Bacchus is described by Horace, "*aureo cornu decorum.*" In an ode addressed to the "wine-jar," he says, "*addis cornua pauperi.*" In both cases the idea of power is conveyed by the

symbol. There is a peculiar use of the word in some parts of Scripture. "Mine horn is exalted in the Lord." 1 Sam. ii. 1. "God shall exalt the horn of his anointed." Verse 10. "He hath raised up an horn of salvation for us in the house of his servant David." Luke i. 69. Some have



supposed that allusion is made to a hollow silver horn, four or five inches in diameter at the base, and rising obliquely from the forehead, which was worn as an ornament by eastern ladies, by warriors, and distinguished men. Such ornaments are yet in use, especially among the Druses of Mount Lebanon. The altar of burnt-offerings, Exod. xxvii. 2, and the altar of incense, Exod. xxx. 2, had each, at the four corners, four horns made of shittim-wood; the first being overlaid with brass, the second with gold. The horns of the altar of burnt-offerings were to be smeared with the blood of the victim. Exod. xxix. 12; Lev. iv. 7—18. By laying hold of the horns of the altar, a criminal found an asylum. 1 Kings i. 50. Horn signifies rays of glory. See Hab. iii. 4. "He had horns coming out of his hand;" that is, rays of refulgent glory.

HORNET. Exod. xxiii. 28; Deut. vii. 20. It belongs to the wasp species, and is remarkable for its irritability, and the severity of its sting. Some

expositors have supposed the word to be used, in the passages referred to above, metaphorically; but there is no need to depart from the literal signification. In old times, tribes have been known to be driven out of their country by these creatures, and cattle stung to madness by their assaults. Dr. Hales is of opinion, that the *asilus* of the Latins, and the *οἰστρος* of the Greeks, are only different pronunciations of the TZIRAH of the Hebrews, the name given to the *hornet*. Virgil, in his "Third Georgic," says, "the *asilus* drives whole herds of terrified cattle through the woods." The worship of Baal-zebul has reference to this dreadful scourge. The vindictive power that presides over it was worshipped at Ekron under this name, which means *master* or *lord of the fly* or *hornet*. Its fearfulness may be conjectured from the transfer of the word in the New Testament to "the prince of the devils." Matt. xii. 24. Bruce, in his "Travels," has given a description of the effects of the swarms of these insects. He says, "As soon as this plague appears, and their buzzing is heard, all the cattle forsake their food, and run wildly about the plain till they die, worn out with fatigue, fright, and hunger. No remedy remains but to leave the black earth, where they breed, and hasten down to the sands of Atbara; and there they remain while the periodical rains last, this cruel enemy never daring to pursue them further. The camel, emphatically called by the Arabs the ship of the desert, though his size is immense as is his strength, and his body covered with a thick skin, defended with strong hair, still is not able to sustain the violent punctures the fly makes with its pointed proboscis. He must lose no time in removing to the sands of Atbara; for when once attacked by this fly, his body, head, and legs break out into large bosses, which swell, break, and putrefy, to the certain destruction of the creature. I have found some of these tubercles upon almost every elephant and rhinoceros that I have seen, and attribute them to this cause. All the inhabitants of the

sea-coast are obliged to put themselves in motion, and remove to the next sand, in the beginning of the rainy season, to prevent all their stock of cattle from being destroyed. Nor is there any alternative, or means of avoiding this, though a hostile band was in the way capable of spoiling them of half their substance, as was actually the case when we were at Sennaar."

HORSE. In the earlier ages, horses appear to have been scarce, and were principally used by kings and warriors, either for the chariot or for riding on the back. Egypt was famed for its breed of horses, but God expressly forbade the Israelites to procure them. Deut. xvii. 16. The reason is stated Isai. xxxi. 1—3. The people might have been led into a dependence on a well-appointed cavalry, and thus have withdrawn their trust from Jehovah; they might also have been tempted to extend their territories, and become mixed up with surrounding idolatrous nations: they would thus have lost their distinctness, so essential to the fulfilment of the prophecies. In Solomon's time, a cavalry force was established, and he probably imported his horses from Egypt or Syria. 1 Kings iv. 26; x. 26, 28; 2 Chron. i. 14—17. As Solomon married a daughter of Pharaoh, his horses were perhaps chiefly drawn from Egypt.

HORSELEECH. Prov. xxx. 15. A species of worm that lives in water, which fastens on the flesh, and is never satisfied till its body is completely filled with blood. It is an apt emblem of rapacity and avarice, and has been employed in this sense by various writers. Horace uses it in his "*Ars Poetica*," and Cicero in his "Letters to Atticus."

HOSANNA, *save now*. This was a common form of blessing or well-wishing; meaning, *succour now I pray, be propitious*. "Hosanna to the son of David," *God save the son of David*. Matt. xxi. 9; Mark xi. 9, 10; John xii. 13. It was a customary form of acclamation at the feast of Tabernacles: the people carried palms, myrtles, &c., in their

hands, and sung the twenty-fifth and twenty-sixth verses of the one hundred and eighteenth Psalm, which commence with the word Hosanna.

HOSEA, *saving*. In the order of arrangement adopted in our Bible, the prophecy of Hosea is placed the first among the minor prophets: in chronological order, it is generally ranged after Jonah, Amos, and Joel. Concerning the family of Hosea all the information we have is furnished in the first verse of his prophecy, which states that he was the son of Beerī. It is a rule with the Jews, but it does not always hold, that the mention of a prophet's father is a proof that the father as well as the son was a prophet. His divine commission is plainly stated; so that whether he was taken from the schools of the prophets, where men were prepared to minister in holy things, or whether he was taken at once from following his ordinary occupation, he was God's messenger,—"the word of the Lord came to him." He prophesied "in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam, the son of Joash, king of Israel." If he only prophesied from Jeroboam's death to Hezekiah's accession to the throne, his ministry would be extended over fifty-eight years; and as he prophesied in the reign of both, it must have been still more prolonged. The years of his life must have been spent in great trial. He lived in the reign of one good king and four bad ones. The vials of the wrath of heaven were poured out on a wicked people. It is probable that the captivity he threatened, he lived to see carried into effect. Some of the events which transpired during his life may be found recorded 2 Kings xv. 10, 14, 19, 20, 25, 29, 30; xvii. 4. In his prophecy, his own country appears to engross his attention: he speaks of her advantages, her crimes, and her punishments. Bishop Horsley has stated the argument of the prophecy to be, "The fortunes of the whole Jewish nation in its two branches; not the particular concerns (and least of all the particular temporal con-

cerns) of either branch exclusively. And to this grand opening the sequel of the prophecy corresponds. In setting forth the vices of the people, the picture is chiefly taken, as might naturally be expected, from the manners of the prophet's own times; in part of which the corruption, in either kingdom, was at its greatest height; after the death of Jeroboam, in the kingdom of Israel; in the reign of Ahaz, in the kingdom of Judah. And there is occasionally much allusion, sometimes predictive allusion, to the principal events of the prophet's times; and much more to the events in the kingdom of Israel, than to those in Judah. Perhaps, because the danger being more immediately imminent in the former kingdom, the state of things in that was more alarming, and the occurrences, for that reason, more interesting. Still the history of his own times in detail in either kingdom, is not the prophet's subject. It furnishes similes and allusions, but it makes no considerable part, indeed it makes no part at all, of the action (if I may so call it) of the poem. The action lies in events beyond the prophet's times; the commencement indeed within them, but the termination in times yet future. The deposition of Jehu's family, by the murder of Zachariah, the son and successor of Jeroboam, was the commencement; the termination will be the restoration of the whole Jewish nation under one head; and the intermediate parts of the action are the judgments which were to fall, and accordingly have fallen, upon the two distinct kingdoms of Israel and Judah, typified by Lo-ruhamah and Lo-ammi." The style of Hosea is obscure, sententious, concise, and abrupt. The allusions to the Messiah are not frequent: he took for granted the promise of a Redeemer, and the references seem to be more in the general spirit of his observations than in the letter. He is quoted by St. Matthew and by St. Paul, and referred to by St. Peter. Matt. ii. 15 compared with Hosea xi. 1; Matt. ix. 13; xii. 7 compared with Hosea vi. 6; Rom. ix. 25, 26; 1 Cor. xv. 55; 1 Pet. ii. 10.

HOSHEA. 2 Kings xv. 30; xvii. 1—6; xviii. 9—12. The son of Elah, and the last of the kings of Israel. He conspired against Pekah, son of Remaliah, his predecessor, and slew him. He did evil in the sight of the Lord, "but not as the kings of Israel that were before him." This qualification is said to refer to his not restraining his subjects from going up to Jerusalem to worship, if they were so disposed. The intelligence that Hoshea had entered into an alliance with So, the king of Egypt, with a view to shake off the Assyrian yoke, caused Shalmaneser, the king of Assyria, to march an army into the land of Israel; and, after a three years' siege, Samaria was taken and destroyed, and the ten tribes were sent into the countries beyond the Euphrates, B.C. 720.

HOURS. One of the earliest divisions of the day was into morning, mid-day, and sunset. Among the Jews, mid-day was the sixth hour, sunrise the first hour, and sunset the twelfth. The defect of their reckoning was that, though each day had twelve hours, the length of the hour varied just as the sun was a longer or a shorter time above the horizon. At the equinoxes, the hours were exactly the same length as ours; but in midsummer, when the sun rose at five o'clock and set at seven, twelve Jewish hours were equal to fourteen of ours; and, in winter, when the sun rose at seven o'clock and set at five, twelve Jewish hours would be equal to ten of ours. It is not known by what means the Jews calculated the length of their hours: some have thought it was by a clepsydra, or water-clock, or by some other horological contrivance. Hour is also used to signify some determinate period or fixed time. "Mine hour is not yet come." "The hour is coming," &c. John ii. 4; v. 25. See DAY.

HOUSES. Eastern houses were generally built round a quadrangle, into which the windows of the several apartments opened for air and light, and in which the master entertained the guests. The pavement was often covered with mats or carpets. This answers to the place into which the

man afflicted with the palsy was let down, called "the midst." It is probable that our Lord was instructing in the court of one of the houses. A gallery, level with the upper story, surrounded the quadrangle. This was defended by a balustrade of carved work: when this was removed, or a part of it, a couch could easily be let down into the area. The windows looking into the street are high and narrow, and defended by lattice-work. This opening is described by the same word as that used to express the small openings through which pigeons passed into the cavities of the rocks. See *Isai. lx. 8*. Another kind of window was sufficiently large to admit of a person of mature age being thrown out. See *2 Kings ix. 32, 33*. The lower parts of the walls of the houses were adorned with costly hangings, *Esther i. 6*; the upper part with wreathings and devices in stucco and fret-work; and the ceilings with fragrant wood, richly painted. *Jer. xxii. 14*. The floors were laid with painted tiles or slabs of the most beautiful marble, covered with carpet. On them were laid mattresses or beds along the side of the wall, with velvet or damask bolsters, for the ease and convenience of the company. See *Ezek. xiii. 18*. Beds were also placed on a gallery at one end of the room, raised a few feet from the floor. *Gen. xlix. 4*; *2 Kings i. 4—16*. The roofs of the houses were flat, sometimes composed of branches of wood laid across rude beams, and then covered with plaster, to defend them from the injuries of the weather. They were surrounded by a wall, or battlement, breast high. *Deut. xxii. 8*. Instead of the parapet-wall some houses were guarded with balustrades, or lattice-work only. Many domestic offices were performed, and business of importance was occasionally transacted, on the house-top. *Josh. ii. 6*; *1 Sam. ix. 25*; *Acts x. 9*. It is not uncommon for thieves to dig through the mud walls, and under the clay floors, and to enter the houses for the purpose of plundering the inhabitants. *Job xxiv. 16*; *Matt. vi. 19, 20*. In Bengal, the fishermen frequently build their houses, in the

dry season, on the beds of sand from which the river has retired. When the rains set in, which they do often very suddenly, accompanied by violent north-east winds, the water pours down in torrents from the mountains. Multitudes of these huts are frequently swept away in one night, and the place where they stood is the next morning undiscoverable. This illustrates our Saviour's parable of the man who built his house on the sand. *Matt. vii. 26, 27*.

HOUSE is put for family. See *Gen. xii. 17*; *2 Sam. vii. 18*. It is sometimes put for kindred. *1 Tim. v. 8*.

HUMILITY. The opposite of pride, and a fundamental grace of the Christian character. The Saviour in his teaching has laid great stress on the cultivation of it, and has placed a child before us as a model: "Who-soever shall humble himself as this little child, the same is greatest in the kingdom of heaven." *Matt. xviii. 4*. A child is free from ambition, and the desire of wealth and worldly honours. In the child this cannot arise from choice and renewal of nature, but simply from immaturity of capacity. The real disciple of Christ is *converted*; self no more controls; things spiritual become the supreme objects of his choice; he learns to prefer everybody before himself; he assumes the lowest place, and shrinks from the highest; he is ready to submit to lowly circumstances, and never envies or despises others, but lives in entire dependence upon God for strength and grace. The highest model is the Saviour himself. See *Phil. ii. 5—8*. "God resisteth the proud, but giveth grace to the humble." "He putteth down the mighty from their seats, and exalteth them of low degree."

HUSBANDMAN. *John xv. 1*. One whose occupation is to cultivate the ground. In primitive times, agriculture and the keeping of flocks were the principal employments among men. *Gen. ii. 15*; *iii. 17—19*; *iv. 2*. As agricultural pursuits were attended with considerable profit, and protected by the laws, they became highly honourable. All who were not set apart for religious duties, such as the

priests and Levites, whether they dwelt in towns or in the country, were considered as husbandmen. None were so rich or so noble as to disdain to work. 1 Sam. xi. 7; 1 Kings xix. 9; 2 Chron. xxvi. 10. The soil of Palestine was very rich, but was greatly dependent on the periodical rains, and on the copious dews. The Hebrews adopted a variety of methods to increase the fertility of the soil. They gathered out the stones, irrigated it by means of canals, and often gave to their fields the richness of gardens. Psal. i. 3; lxxv. 10; Prov. xxi. 1; Isai. xxxv. 7. The country was extolled for its brooks, fountains, and springs; and various methods of enriching the soil by ashes and manure were adopted. The terms *husbandman*, and *husbandry*, are often used figuratively: their appropriateness and beauty are sufficiently obvious.

HUSKS. "He would fain have filled his belly with the *husks* which the swine did eat." Luke xv. 16. They are the fruit of a leguminous plant, called by the Greeks, *κεραρία*, from its resemblance to a horn, *κέρας*, and by the English, *carob-tree*. It is common in Palestine: the pod is dark, contains eight or ten seeds, and is about three inches long. The seeds are about the size of the common pea. The quantity of pods produced by each tree is considerable. When dried, they are said to be eatable, and are valued by poor people. They are principally the food of cattle.

HYMENÆUS. This individual is named, once with Philetus, 2 Tim. ii. 17, and once with Alexander, 1 Tim. i. 20, as having departed from the faith of the Gospel. Their sin was the maintaining that "the resurrection was past already;" the meaning of which appears to be, they considered the resurrection as a figure, a change from a death of sin to a life of righteousness; thus endeavouring to render the Gospel palatable to the Greeks, who ridiculed the idea of the resurrection of the same body. Their punishment was *corrective*: "Whom I have delivered unto Satan, that they may learn not to blaspheme."

HYMN. The word is similar in signification with two others with which it is connected in the New Testament: "Psalms, and hymns, and spiritual songs." Some have conjectured that by psalms and hymns, the poetical compositions of the Old Testament are to be understood; and by spiritual songs, those effusions which resulted from the spiritual gifts granted to the early church. Josephus, however, uses the last two words in reference to the Psalms of David. The Passover-hymn, which it is probable our Lord and his disciples sung on the memorable occasion just before his crucifixion, consisted of the *Hallel* Psalms, from the cxiii. to cxviii. inclusive, in which there is reference to the sufferings and resurrection of the Messiah.

HYPERBOLE. A figure, which in its representations of things or objects, magnifies them, or diminishes them, beyond or below their proper limits. It is common in all languages, and especially in those of the East. It does not occur frequently in the Scriptures, which, considering their oriental origin, is rather a cause of wonder. Such expressions as the following are hyperbolical, but very descriptive:—"Rivers of waters run down mine eyes." "I make my bed to swim." Number expressed by "sand of the sea," "dust of the earth," and "stars of heaven." One of the most remarkable is the closing sentiment of St. John's Gospel: "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Attempts have been made, by another rendering, to divest this passage of the hyperbole; but certainly the translation is correct, and the verse must be regarded as an oriental figure.

HYPOCRITE. A Greek word for *an actor, a stage-player, one who feigns to be what he is not*. The actors in tragedy and comedy wore a mask. The term is applied to those who assume the appearance of religion without possessing it in reality. The sin of hypocrisy is of fearful magnitude, and is repeatedly condemned by

our Saviour. It is difficult to be a Christian, but the strength of God is perfected in human weakness: it seems to be more difficult for a man to keep up the constant appearance of what he is not. The mask will at last be laid aside, or torn off.

HYSSOP. Exod. xii. 22; Lev. xiv. 4, 6, 49, 51, 52; Numb. xix. 6, 18, &c., and in the New Testament, Matt. xxvii. 48; Mark xv. 36; John xix. 29; Heb. ix. 19. Celsius has arranged the plants which have been adduced by various writers as the ESOP, under eighteen different heads. The opinion which prevails is, that it is the common hyssop. It grows plentifully on the mountains near Jerusalem, and possesses detergent qualities. It grows in bunches, and puts out many suckers from one root, and is well fitted for purposes of sprinkling.

I

IBZAN. The tenth judge of Israel. He was of Bethlehem, and judged Israel seven years. He had a numerous family of children, thirty sons and thirty daughters, and they were all married. It does not appear that anything particular took place in the civil state of the Jews during the administration of Ibzán, Elon, and Abdon: there is no commendation or censure; but it is probable that in this time of quiet the people corrupted themselves, for immediately after they were oppressed by the Philistines forty years, because they did evil in the sight of the Lord. Judges xii. 8—10.

ICHABOD, *where is the glory?* 1 Sam. iv. 21, 22. The son of Phinehas, and grandson of Eli, the high-priest. He is only known by the painful circumstances of his birth. The two sons of Eli, Hophni and Phinehas, had gone to battle against the Philistines, and, to secure the victory, had carried the ark of the covenant with them. Intelligence was brought that the ark was taken, and the two sons slain: immediately the pains of labour came upon the mother: they were the pains of death. Those around sought to cheer

her, saying, "Fear not; for thou hast born a son." Her only reply was, "Ichabod, The glory is departed from Israel." 1 Sam. iv. 19—22.

ICONIUM. Acts xiii. 51. The principal city of Lycaonia, in Asia Minor. The present town, called Konieh, is situated at the foot of Mount Taurus, in a fertile plain, and is rich in valuable productions. It has an imposing appearance from the number and size of its mosques and colleges; but the testimony of travellers is, that they are crumbling into ruins. The city contains about eighty thousand inhabitants, chiefly Turks, with only a small proportion of Christians. Iconium was visited by St. Paul, A.D. 45, when many Gentiles were converted; but the unbelieving Jews excited against him and Barnabas a persecution which they escaped with difficulty. Acts xiv. The church planted by the apostles continued to flourish, until, by the persecutions of the Saracens, and afterwards of the Seljukian Turks, who made Iconium one of their sultanies, it was nearly extinguished.

ICONOCLASTS, *image-breakers*. A term applied in ecclesiastical history to those who rejected images in the churches, and on certain occasions broke them. This opposition to images began in the commencement of the eighth century; and was subsequently revived under Leo, the Isaurian, who issued an edict against image-worship, which occasioned a civil war in the islands of the Archipelago, and afterwards in Italy. Images were at length rejected by the Greek church, though pictures were retained. In the Latin church, where images are retained, and made the medium and object of worship, the term ICONODULI, or ICONOLÁTRÆ, *image-worshippers*, is appropriate.

IDDO, *timely*. A prophet of Judah, who wrote the history of the reigns of Rehoboam and Abijah. 2 Chron. xii. 15; xiii. 22. From the latter of these texts it appears that he entitled his work MIDRASH, *exposition*. Josephus is of opinion that it was this prophet that was sent to Jeroboam while he was at Bethel, and was dedicating an altar to the golden

calves. and, consequently, the same that was slain by a lion. 1 Kings xiii. There was another Iddo, grandfather of the prophet Zechariah. Zech. i. 1. Others of the name are mentioned, of whose personal history we know nothing.

IDOL, IDOLATRY. 1 Kings xv. 13; Acts xvii. 16. Idolatry is image-worship, or the rendering to creatures, or the work of men's hands, that homage which is due to God. The causes which have led to idolatry are various. It is supposed that every man has some idea of God implanted in his mind: if, in connection with this, we remember, that almost all our information is obtained through the senses, and that we habitually judge and decide by them, and also how difficult it is to form any notions of a purely spiritual being, we may conjecture that men would picture to themselves some image, and then embody their conceptions in palpable or tangible form. Besides, we must remember the pride and vanity of the human mind, which is not satisfied with simple truth, but adulterates it with fables; the style of oriental writing, which personifies everything; the scruples and fears of superstition; the fictions of poets; the imaginations of painters and sculptors; the artifices of priests; the pride of men who have passed themselves off for gods; the love and gratitude of people to benefactors: all these might exert an influence either in the origination or maintenance of idolatry. The Scriptures refer the whole to wilful ignorance and a corrupt heart: "They did not like to retain God in their knowledge." Besides, there is a tendency in the corrupt heart to convert religion into mere forms, and to endeavour to render it more impressive through the senses. The origin of idolatry is involved in obscurity. It was prevalent at an early period, and is supposed to have been no inconsiderable part of the sin and general corruption which called down the righteous judgment of God in the flood. Some trace it to Nimrod. Others charge it upon Ham or Canaan. Terah, the father of Abraham was an idolater. Josh. xxiv. 2. Jacob's

people fell into this sin. Gen. xxxv. 2. The Scriptures give ample evidence of the tendency of the Israelites to this sin. The positive enactments against idolatry, and the severe punishments with which the Jewish law met every approach to it, and the rigorous prohibition of all intercourse with idolatrous nations, plainly show how abominable the sin of idolatry is in the sight of God. Notwithstanding, the Jews fell into some of the most shameful and cruel practices of idolatry. Even the sacrificing of children, forbidden as it was under the most summary penalties, was common. Jer. vii. 31; Ezek. xvi. 21. The following is the list of the idols mentioned in Scripture: the particulars respecting each may be found by referring to the several names:—

Adrammelech. 2 Kings xvii. 31.
 Anammelech. 2 Kings xvii. 31.
 Ashtaroath. Judges ii. 13.
 Baal. Numb. xxii. 41.
 Baalim (plural of Baal). 1 Sam. vii. 4.
 Baal-berith. Judges viii. 33.
 Baal-peor. Numb. xxv. 3.
 Beelzebub. 2 Kings i. 2.
 Bel. Isai. xlvi. 1.
 Calf. Exod. xxxii. 4.
 Castor. Acts xxviii. 11.
 Chemosh. 1 Kings xi. 7.
 Dagon. Judges xvi. 23.
 Diana. Acts xix. 24, 35.
 Jupiter. Acts xiv. 12.
 Milcom or Molech. 1 Kings xi. 5—7.
 Moloch. Acts vii. 43.
 Nebo. Isai. xlvi. 1.
 Nergal. 2 Kings xvii. 30.
 Nibhaz. 2 Kings xvii. 31.
 Nisroch. 2 Kings xix. 37.
 Pollux. Acts xxviii. 11.
 Remphan. Acts vii. 43.
 Rimmon. 2 Kings v. 18.
 Sheshach. Jer. li. 41.
 Succoth-benoth. 2 Kings xvii. 30.
 Tammuz. Ezek. viii. 14.
 Tartak. 2 Kings xvii. 31.
 Teraphim. Judges xvii. 5.

The pagans have worshipped things in heaven, things in earth, things in the sea: nature, the soul of the world, angels, demons, the souls of departed men; the heavens, the at-

mosphere, meteors; the earth, birds, beasts, insects, plants, groves, hills, fossils, fire; water, the sea, rivers, fishes, serpents. They have worshipped men living and dead, the faculties and endowments of the soul, as well as the several accidents and conditions of life; things inanimate, herbs, plants, vegetables, stocks and stones, onions, and garlic. "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Rom. i. 22, 23. At the present day it is calculated that above *six hundred millions* of the human race are idolaters! And these are all redeemed men and women, capable of realising the power of the Gospel; but how shall they hear without a preacher? Christianity itself has been corrupted by "abominable idolatries," of which the Papists are guilty, in worshipping the Virgin Mary, saints, and images of Christ and his cross. This the educated portion attempt to deny or palliate, by alleging that it is not supreme adoration; *that* they offer to God: an apology for the sin which has been borrowed from the lips of more intelligent heathens. Idolatry is the brand of Popery. The Scriptures denounce it as one of the most awful sins. Some have talked of its innocence: they "changed the truth of God into a *lie*." It is an awful and continued lie against God. Its multitude of gods is a lie against the divine unity; their shapes and forms are a lie against his spirituality; their crimes a lie against his purity; their limited and local jurisdiction against his universal control and omnipotence. "The idols he shall utterly abolish."

IDUMÆA. The Greek name of the land of Edom, which lay to the south of Judæa, and extended from the Dead Sea to the eastern gulf of the Red Sea. Idumæa, Mark iii. 8, applies to a small district adjoining Judæa on the south, and including even a portion of that country which was taken possession of by the Edomites while the land lay unoccupied

during the Babylonish captivity. It subsequently became incorporated with Judæa, but retained its ancient name. This small territory must not be confounded with Idumæa. See **EDOM**.

IJE-ABARIM, *heaps of Abarim*. Part of the mountain-chain of Abarim. See **ABARIM**.

ILLYRICUM. Rom. xv. 19. A country lying to the north and north-west of Macedonia, along the eastern coast of the gulf of Venice. Dalmatia was to the south. At the time St. Paul preached here, it was a province of the Roman empire. The apostle was justified in saying that he was "in labours more abundant," if we look at the immense tracts of country which he traversed to spread the knowledge of Christ.

IMAGE. Gen. i. 27; Col. i. 15; Heb. i. 3. Image denotes a perfect and complete resemblance. The image of God in man consisted in righteousness and true holiness. Christ is the image of God; a true copy, similitude, and delineation of the Father, representing his substance, essence, and attributes, as perfectly as the impression answers to the seal. Image is in Scripture synonymous with idol. The prohibition of images in religious worship is very express, clear, and peremptory. Exod. xx. 4, 5; Deut. xvi. 22. See also Acts xvii. 16; Rom. i. 23. The introduction of images into the churches is generally referred to the close of the fourth century: they were then considered simply as ornaments, and met with considerable opposition. In the following century, the custom of adorning churches became almost universal both in the East and the West; but even then statues were not admitted, Petavius says, because they bore too near a resemblance to the idols of the Gentiles. Soon these images were used in aid of worship, and then adored; and the second council of Nice, which sat in the year 787, ordained the adoration of images in the following terms:— "*Confiteor et polliceor, et recipio, amplexor, atque adoro principaliter intemeratam iconem Domini nostri Jesu Christi, veri Dei*

nostræ, et iconem Dei genitricis, quæ illum sine semine peperit." "I confess, and agree, and receive, and embrace, and adore, primarily, the unpolluted image of our Lord Jesus Christ, our true God, and the holy image of the holy mother of God, who bore him without conception of seed." The assertion of the Papists that they do not worship the images, but God through the medium of the images, or that the worship they pay to images is inferior to that which they pay to God himself, is a hollow pretence. It may be fairly questioned whether two kinds of religious worship can be paid. The common people can comprehend no such distinction, nor is it understood by those who make it the apology for their idolatry. The practice is condemned by the second commandment; and notwithstanding all the sophistry employed in defence of it, it has always led the human mind to transfer its trust and homage from the true and living God to his creatures. See IDOLATRY and ICONOCLASTS.

IMMANUEL, *God with us*. Isai. vii. 14. A distinctive title of our blessed Saviour. The verse of Isaiah in which this designation occurs, has been applied by the evangelist Matthew to Jesus Christ. Chap. i. 23. This descriptive title relates primarily to the union of the divine nature with the human; a union so strict as to be personal, though without confusion of the substance; which remained, and must for ever remain, distinct, though hypostatistically *one*. This is a mystery, not contrary to reason, but above it. Faith is a higher principle than reason, and rests upon the testimony of God, as collected from the plain meaning of his inspired word. Everything in human redemption depends upon this truth. It was this peculiar circumstance, that he was God in our nature, which gave such value to his vicarious sufferings, as to render it righteous in God to remit the sins of all who penitently trust in him; and his remaining God and man for ever personally united, affords the pledge of that inconceivable exaltation of human nature,

which shall take place at his second coming.

IMMATERIALITY. The words *material* and *immaterial* are relative, being founded on the presence or absence of certain qualities. We call a piece of wood material, because we notice in it certain properties; such as, extension, divisibility, impenetrability; and in whatever other bodies we perceive the presence of these qualities we apply the term to them. The term immaterial then, by the established usage of language and its own nature, (it being in its own nature the opposite of the other,) can only be applied where the above qualities are found wanting. Hence we assert the human mind to be immaterial, because in all our knowledge of it we have noticed an utter absence of all those qualities which are acknowledged to be the ground of the application of the other epithet. The soul has its properties, but certainly not those spoken of. Whatever we have been conscious of, and have observed within us, our thought, our feeling, our remembrance, and our passions, are evidently and utterly diverse from what is understood to be included in the term materiality. Of the essence of mind we know nothing; so we may say of matter: we can only define them by their properties; our knowledge is altogether confined to the phenomena which they exhibit. The arguments by which the immateriality of the mind is proved are almost endless, and greatly diversified. One may suffice as a specimen. If the mind be material, divisibility must be one of its properties. If the mind be susceptible of division, as all matter is, so must its thoughts and feelings. But this is contrary to all our consciousness, and consciousness is the only instrument we have in obtaining knowledge of mind. No man is ever conscious of a half, a quarter, or a fifth part of a hope, joy, sorrow, remembrance, or volition. The unity we ascribe to thought must belong to the mind, which originates the thought. Buffier says, "I cannot, without a degree of folly, imagine that my being, or what I shall call

me, can be divided; for were it possible that this *me* could be divided in two, it would then be *me*, and *not me*, at the same time; it would be so, as it is supposed; and it would not be so, since each of the two parties must then become independent of the other; one might think, and the other might not; that is to say, I might think and not think at the same time, which destroys every idea of *me* and *myself*."

IMMORTALITY. 1 Cor. xv. 53; 1 Tim. i. 17. That which will endure for ever, in consequence of its having in it no principle of alteration and decay, is immortal. God only is absolutely immortal. "He only hath immortality." Angels are immortal, but God who made them can terminate their being. Man is immortal as to his soul, but his body is exposed to sickness, pain, and death. Many arguments may be adduced for the immortality of the soul, founded upon its boundless capacities and desires, its progressive improvement, its dissatisfaction with the present state, the consciousness men have of sinning, the sting of conscience, the justice and providence of God. They need, however, to be confirmed by the authority of Scripture. Perhaps the strongest philosophical argument which can be adduced is, the impossibility of reconciling the destruction of man with the object of his existence, and with the divine attributes. But the simple fact that we, by our reason, cannot reconcile two things, is no proof that they are irreconcilable; nor can we conclude as to the reality of anything merely from the fact that it is to be wished for by us. Seneca says, "Philosophers rather *promise* than *prove* this most agreeable advantage." "Christ hath brought life and immortality to light." 2 Tim. i. 10. The doctrine is placed in the clearest light in Scripture. The future existence of the righteous, as a state of immortality, is distinguished from that of the wicked. Matt. xxv. 46; Rom. ii. 7. The term immortal or eternal death forcibly expresses the nature of that punishment to which the wicked will be doomed. The Scriptures develop

no principles that can by any possible exposition lead to the doctrine of the sleep of the soul. See SOUL.

IMPOSITION OF HANDS. Originally imposition of hands was a Jewish ceremony, it being the custom whenever prayer was offered for any person to lay the hand upon his head. It seems to have been used in the consecration of persons to high and important offices. In Numb. xxvii. 18, 19, God says to Moses, "Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight." It is obvious that the laying on of hands did not confer gifts, but was a solemn mode of marking a person out and setting him apart for his arduous work. Our Saviour laid his hands upon children, and on the sick whom he healed. The apostles laid hands on those on whom they conferred the Holy Ghost, but accompanied the act by prayer, through which only the blessing was obtained. Sometimes the apostles themselves, when about to undertake any new commission, were solemnly designated to the task by the imposition of the hands of their brethren. Acts xiii. 2, 3. The imposition of hands is now generally used in the ordination of ministers. Among Episcopalians, a bishop lays his hands on the head in confirmation, as well as in ordination. Among Presbyterians the act of ordination is with the presbytery. With the Independents, the ministers present lay their hands on the person to be set apart, while one of them implores the blessing of God on him and his future labours. The ordination service of the Methodists is contained in Mr. Wesley's abridgment of the book of Common Prayer of the Church of England, and is entitled, "The Form and Manner of Ordaining Elders." The alterations from this by the Conference are chiefly verbal, and designed for the purpose of adapting it to the special occasion. Generally five persons—the president of the Conference, the secretary, the ex-president, and two senior ministers—lay their hands on the head of each

candidate, all the candidates kneeling, the president accompanying the act with these words, in each case, "Mayest thou receive the Holy Ghost, for the office and work of a Christian minister and pastor, now committed unto thee by the imposition of our hands: and be thou a faithful dispenser of the word of God, and of his holy sacraments, in the name of the Father, and of the Son, and of the Holy Ghost." The word *Amen* is solemnly pronounced by the whole body of ministers assembled together, all standing. A Bible is then delivered by the president to each person so ordained, and these words are addressed to him, "Take thou authority to preach the word of God, and to administer the holy sacraments in the congregation."

IMPUTATION. Rom. iv. 3; v. 13. The original verb means *to reckon, to account*; but is never used in the sense of accounting the actions of one person to have been performed by another. A man's own sin, and his own righteousness, are imputed to him when he is considered as actually the doer of sinful or righteous acts; that is, he is reputed vicious or holy. Sometimes a man's sin or righteousness is imputed to him in its legal consequences. David speaks of the blessedness of the man to whom the Lord "imputeth not sin;" that is, whom he forgives, so that the penal consequences of his sin shall not fall upon him. This non-imputation of sin is called "the imputation of righteousness without works;" the imputation of righteousness is evidently the non-punishment of sin. It is clear that in the passage, Rom. iv. 3, *et seq.*, the apostle Paul understood the forgiveness of sin, the imputation of righteousness, and the non-imputation of sin, to signify the same thing as "counting faith for righteousness."

INCENSE. A perfume which was burnt on the altar of incense, composed of several ingredients, specified Exod. xxx. 34—36. To offer incense was the duty of the priests: they went twice a day into the holy place, morning and evening, to perform this

service. On the great day of expiation, the high-priest took incense or perfume, pounded and ready to be put in the censer, and threw it into the fire, the moment he went into the sanctuary. One reason was, that thus the smoke which arose might prevent his looking with too much curiosity on the ark and mercy-seat. The penalty of death was threatened as the consequence of neglect. Lev. xvi. 13. It is the opinion of Maimonides, that the use of the incense in the Jewish ritual service was to prevent the stench which would otherwise have been occasioned by the number of beasts every day slaughtered; and thus to promote veneration and reverence for the service of God. We must, not, however, lose sight of the typical meaning of this grateful offering. It was a symbol of prayer. While the priest burned the sweet incense, the people prayed without in the court of the Israelites, each by himself, for the pardon of his sins, till the priest returned and pronounced the solemn benediction. The whole was typical of the intercession of our High-Priest, and the presentation of our prayers through him, whose merit alone can render them availing, and of that blessing of the forgiveness of sin which he bestows on all those who come to God through him. Acts x. 4; Rev. v. 8; viii. 4.

INCHANTMENTS. The practice of enchantment is allied to witchcraft and sorcery, and is condemned by the law of God. Deut. xviii. 9—12. We find frequent indications in the history of the Jews of the prevalence of this sin. The words employed in the Hebrew to point out enchantments are very significant. To chirp like the piping of birds, to mutter, murmur, utter low and inarticulate sounds, to speak in a low hollow manner, as if the sounds came from the earth, are applied to the inchanters. They are necromancers, or sorcerers, who pretended to recall the dead from the invisible world; and the spirits themselves thus evoked are supposed to occupy the bodies of such conjurers. On this account they are said to be possessed of the spirit of

Ob; that is, of the spirit called back from the invisible world, for the purposes of divination; and, as these impostors assumed an inflated appearance, that it might be believed they were filled with the spirit, and gave forth strange utterances while in that state, the LXX have designated them by a word which corresponds with our *ventriloquists*. In Africa and the West Indies a species of witchcraft has prevailed called *Obeah*, which operates fearfully on the minds of the Negroes, and sometimes issues in death. Persons have obtained a wonderful influence over serpents of the most deadly kind. See ADDER.

INDIA. Esth. i. 1; viii. 9. It is only mentioned incidentally in Scripture, and probably, as there named, did not correspond with the present India. It seems to refer to Persian India.

INHERITANCE. The laws of inheritance among the Hebrews were very simple. Land might be mortgaged, but could not be alienated. The only permanent right to property was by heritage, or lineal succession. The eldest son had a double portion. Females had no territorial possession; and if a man left no sons, his daughters inherited,—but on condition of not marrying, not merely out of the tribe, but even out of that family of the tribe, to which the deceased parent belonged. If a man had no children, his land passed to distant relatives, according to a law laid down Numb. xxvii. 8—11. The law of Moses rendered a testamentary disposition of property unnecessary. In eastern countries the property was often distributed among the children during the lifetime of the father. This tends to elucidate the application of the prodigal son. The father divided between the two sons his property. Luke xv. 12.

INK, INKHORN. Jer. xxxvi. 18; Ezek. ix. 2. The common ink was made of water, charcoal, and gum. Pliny informs us that the common writing-ink of the Romans was made of soot in various ways, with burnt resin and pitch; and he says, "For this purpose they have built furnaces

which do not allow the smoke to escape." The kind most commended was made of pine-wood. Some made ink by boiling and straining the lees of wine. The black matter emitted by the scuttle-fish was also used. On the whole, the inks of former times seem to have been more durable than ours; but they were thicker, and more unctuous in substance,—more like the ink now used by our printers. An inkstand was discovered at Herculaneum, containing ink as thick as oil, and still usable for writing. Some of the skins of the most ancient MSS. of Virgil and Terence, in the Vatican library, are injured by the acid of the ink: the letters are sunk in the parchment, and some have eaten quite through it. The inkhorn was worn at the side, suspended in the girdle.

INN. There are two words used in the New Testament, and both rendered in our version *inn*. "There was no room for them in the inn," *κατάλυμα*, literally *the place of unloosing or untying*; that is, of the beasts. Luke ii. 7. In the parable of the good Samaritan, the word is *πανδοχείον*, *a place open to all comers, a house of reception for travellers*. The inns, or caravanserais, of the East are in some instances only naked walls; others have an attendant, who subsists either by some charitable donation of strangers, or the benevolence of passengers; others are more considerable establishments, where travellers can be accommodated with the necessary provisions. The word *φάτνη*, rendered *manger*, in which the infant Saviour was laid, bore no resemblance to the modern manger; the ancients knew nothing of such an accommodation: in other places the word is rendered *stall*; not the place out of which the horses ate, but the *stabulum*, the place where they stood to eat. It was, then, because the inn was full of guests, that the holy family were compelled to take up their abode in the stable; and there, in the one retired corner, at the head of the cattle, the mother of Jesus brought forth her Son.

"Caravanserais," says Campbell, "were originally intended for, and

are now pretty generally applied to, the accommodation of strangers and travellers, though, like every other good institution, sometimes perverted to the purposes of private emolument, or public job. They are built at proper distances through the roads of the Turkish dominions, and afford to the indigent or weary traveller an asylum from the inclemency of the weather, are in general built of the most solid and durable materials, and have commonly one story above the ground-floor: the lower floor is arched, and serves for warehouses to store goods, for lodgings, and for stables, while the upper is used merely for lodgings: besides which, they are always accommodated with a fountain, and have cooks' shops and other conveniences to supply the wants of lodgers. In Aleppo, the caravanserais are almost exclusively occupied by merchants, to whom they are, like other houses, rented." "In all other Turkish provinces," observes Antes, "particularly those in Asia, which are often thinly inhabited, travelling is subject to numberless inconveniences, since it is necessary not only to carry all sorts of provisions along with one, but even the very utensils to dress them in, besides a tent for shelter at night and in bad weather, as there are no inns, except here and there a caravanserai, where nothing but bare rooms, and those often very bad, and infested with all sorts of vermin, can be procured." "There are no inns anywhere," says Volney; "but the cities, and commonly the villages, have a large building called a kan, or kervanseraï, which serves as an asylum for all travellers. These houses of reception are always built without the precincts of towns, and consist of four wings round a square court, which serves by way of enclosure for the beasts of burden. The lodgings are cells, where you find nothing but bare walls, dust, and sometimes scorpions. The keeper of this kan gives the traveller the key and a mat, and he provides himself the rest: he must, therefore, carry with him his bed, his kitchen-utensils, and even his provisions; for

frequently not even bread is to be found in the villages. On this account the orientals contrive their equipage in the most simple and portable form. The baggage of a man who wishes to be completely provided, consists in a carpet, a mattress, a blanket, two saucepans with lids contained within each other, two dishes, two plates, and a coffee-pot, all of copper, well tinned, a small wooden box for salt and pepper, a round leathern table, which he suspends from the saddle of his horse, small leathern bottles, or bags, for oil, melted butter, water, and brandy (if the traveller be a Christian), a tinder-box, a cup of cocoa-nut, some rice, dried raisins, dates, Cyprus cheese, and, above all, coffee-berries, with a roaster and wooden mortar to pound them."

INSPIRATION. "All Scripture is given by inspiration of God," 2 Tim. iii. 16. "Holy men of God spake as they were moved by the Holy Ghost." 2 Pet. i. 21. Inspiration was an extraordinary divine influence on the minds of holy men while they were giving instruction, whether oral or written, by which they were taught what they should say, and how they should write or speak. This inspiration was a miracle of the Holy Ghost, and had for its object not so much the writers, who were only instruments, as the sacred writings themselves, which were to be the rule of the faith and practice of the church through all ages. There is great danger, in the investigation of this subject, of laying down theories, and of attempting to define the power which operated in these men, and the degrees in which they experienced it. The Scriptures state the fact: they do not explain the mode or the measure. They never tell us that one writer was under a higher degree of inspiration than another. The Book, the entire Book, is inspired, and is as much the word of God as though he himself had written it with his own hand on tables of stone, without human instrumentality.

1. The inspiration of the apostles was necessary for the purposes of their mission: the things they made

known required to be communicated by God; they were subjects of which the men themselves could know nothing. The histories of the Bible must be true and perfect records; and, as many of them were not written till after the events they record, they must have been presented to the mind in a way in which the memory could not have presented them. This is true of the apostles, considering them merely as the historians of their Master. The apostles in their Epistles assume a higher character than mere historians, which rendered inspiration still more necessary. They were not fully qualified at the death of Christ for receiving the whole counsel of God. John xvi. 12. After his resurrection, their understandings were opened; but it was not till some time after they received the Holy Ghost that they understood the Gospel fully. Inspiration was, therefore, necessary to give the apostles possession of the system unfolded in their Epistles; and as so many parts of that system are removed to such a distance from human discoveries, and are liable to such misapprehension, unless we suppose a continued direction of the Spirit by whom it was taught, succeeding ages could have had no sufficient guarantee that those who were employed to deliver it, had not been guilty of gross mistakes in some important doctrines.

This point is greatly strengthened when we remember that the writings of the apostles contain several predictions of things to come. See especially St. Paul's Epistles. Prophecy is a kind of writing which implies that the sacred writer could scarcely avail himself of his own mental faculties and habits in stating truth, but must simply record the *ipsissima verba* of the Holy Ghost.

2. Inspiration was promised by our Lord to his disciples. It is only necessary here to refer to particular portions of Scripture. Matt. x. 19, 20; Mark xvi. 15; John xiv. 16, 17, 26; xvi. 12, 13. On the day of Pentecost there was the most signal fulfilment of the promise which was to qualify them for their office. St. Paul, who

was not present, had this deficiency supplied in a remarkable manner. See Acts xxvi. 12—18; and also Gal. i. 1, 12, 15—17.

3. Inspiration was claimed by the apostles; and their claim may be considered as the interpretation of the promise of their Master. They wrote as men conscious that the Lord spake by them. They sustained their claim by miracles, obvious and undoubted; they acknowledged each other's inspiration. See 1 Cor. ii. 10, 12, 13; xiv. 37; 2 Tim. iii. 16; 2 Pet. iii. 15; 1 John iv. 6; Rev. i. 1, 10—19.

4. The claim of the apostles derives much confirmation from the reception it met with among Christians of their day. It is well known that the early Christians carefully discriminated between the apostolical writings and the compositions of other authors. See Lardner's "Credibility."

We must, then, understand by inspiration, that the sacred writers composed their writings under so plenary and immediate an influence of the Spirit of God, that God may be said to speak by these writers to man, and not merely that they spake to man in the name of God, and by his authority. The Scriptures are explicit on this point: "The Holy Ghost, by the mouth of David, spake." "Well spake the Holy Ghost by Esaias the prophet."

Some writers mention different kinds, and even different degrees, of inspiration. If their meaning is that God influenced the minds of inspired men in different ways; that he adopted a variety of methods in revealing divine things to the mind; that he guided them to give instruction in prose and poetry; that he moved and guided them to write history, prophecy, commands, doctrines, promises, reproofs, and exhortations; and that he adapted his mode of operation to each of these cases,—against this there can be no objection. It is a fact that the Scriptures exhibit specimens of these different kinds of writing, and of these different modes of instruction. Still each and every part of what was written was divinely inspired, and equally so.

Among orthodox divines there has

been ■ controversy on the subject of the *verbal inspiration* of the Scriptures. Dr. Henderson, who is opposed to the doctrine of *verbal inspiration*, seems to understand the doctrine as denoting the immediate communication to the mind of the penmen of every word, syllable, and letter of what they wrote, independent of their intelligent agency, and without any regard to their peculiar mental habits or faculties. The advocates of *verbal inspiration*, such as Calamy, Haldane, and Gaussen, consider the doctrine they maintain as entirely consistent with the greatest diversity of mental endowments, culture, and taste in the writers, and with the most perfect exercise of their own agency, &c.; only insisting that it was all under the unerring guidance of the divine Spirit.

The discussion of this important question is scarcely suited to our pages. It is, however, clear that God so influenced the writers, that they wrote just *what* he intended, and in the *manner* he intended. What they wrote is as truly his word, as though he had written it without any instrumentality. God influenced Paul or John to write a book in *his own peculiar style*, and that influence was as real and as necessary as if the style had been what some might choose to call a *divine style*. It was a divine style if the writer used it under a divine direction. It may be a *divine style*, a *human style*, and the *writer's own style*, all in one. See Gaussen's "Theopneustia."

INTERCESSION. Isai. liii. 12; lix. 16. To intercede is to interpose in behalf of another, and to plead for him. 1 Tim. ii. 1. The intercession of Christ is his interposing for sinners as the result of his satisfaction and atonement to divine justice. It is immediately connected with the atonement, and a doctrine full of godly comfort to every sinner. As there is but one atonement, so there can be but one priest, of whom all other priests were typical. Having offered himself as a lamb without spot, he ascended to heaven to establish there a perpetual intercession for us. That intercession

is as extensive as the objects of his sacrifice. "There is one God, and one mediator between God and men, the man Christ Jesus." The *fact* of the intercession is as clearly revealed as any other fact in the Bible. Rom. viii. 34; Heb. vii. 25; 1 John ii. 1. As to the mode in which it is conducted, the apostle Paul largely illustrates this by reference to the appearance of the high-priest in the presence of God on the day of atonement, when he offered the blood of the sin-offering, and burned the *incense*. See INCENSE. Heb. ix. 11—15, 22, 26; x. 19—22. It may not be conducted in words: no form of words was prescribed for the high-priest in the holiest place: he was silent, but his actions were significant: there is a silence that speaks. Christ *appears in heaven*: we cannot conceive that he conducts his intercession with any prostrations, or cries and tears, which would be quite inconsistent with his present glory; nor as supplicating an angry Judge; "peace is made by the blood of the cross:" but he shows himself to God as having done all that law and justice required; he presents himself as "a lamb newly slain." Angels, when they see him, cry out, "Worthy is the Lamb." God looks upon him, and loves him: he says, "Ask of me, my Son, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The end of the intercession is not to remind God, as though he were forgetful; or, to inform him, as though he were ignorant; or, to persuade him, as though he were unkind. The appointment is entirely his own: it sprang from his mercy, and exemplifies his wisdom. It displays his majesty and holiness; it teaches us our unworthiness; it dispels the discouragements of the dejected saint, and calms the fears of the returning sinner. The Spirit is said to "make intercession for us." Rom. viii. 26. He exerts a peculiar influence on the hearts of believers, guides them to suitable petitions, and enables them to breathe forth holy desires, which God accepts through the only and efficacious mediation of Jesus Christ.

INTERPRETATION. It was required in the infant church to interpret the unknown tongues: some were, therefore, endowed with the power of translating into the known language what was spoken in an unknown one. The interpreting of dreams was, to render their meaning apparent. Joseph and Daniel were both endowed with pre-eminent qualifications for this office. The word has, however, latterly been applied to the explanation of the divine will, as unfolded in the inspired pages of Scripture. Many excellent volumes have been written on the subject of interpretation: it is not our purpose to examine them. It shall suffice us to say, that in addition to all the intellectual and literary qualifications which a man can by dint of learning and labour acquire, there is one that is indispensable,—a *converted heart*, which is always associated with meekness of judgment, and submission of intellect. Moral qualities are equally important with mental endowments. The lamentable effects resulting from the separation of the two have in late years been witnessed and felt in the awful errors of German Rationalists and Neologians. These have presumed to treat the book of God as unceremoniously as any other composition: they have denied its inspiration, and, as the result, have been led into all kinds of damnable doctrines. “The secret of the Lord is with them that fear him.” “The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” The Holy Spirit has means of access to the human spirit to enlighten and impress it, in a way which is beyond the reach of our investigation. When a man is simple, teachable, prayerful, and places his mind under divine guidance, anxious to understand the mind of the Spirit; HE, the great teacher, takes of the things of Christ, and shows them to him. His ability is such that he searches the deep things of God. Let the student of God’s word be deeply impressed

with the necessity of the wisdom that cometh from above. This will prove to him of more importance than all the commentaries and expositions which have been produced by the literary ardour of eminent men: let him approach the mercy-seat, let the humble confession of ignorance and sin, and the fervent entreaty for the Spirit’s light and teaching, ascend as the rising incense to heaven, and he will receive an impulse far more to be desired than high intellectual attainments, and far more valuable than all literary qualifications.

IOTA. The smallest letter of the Greek alphabet (*ι*), derived from the Hebrew yod (*י*), and employed as a metaphor to express the merest trifle. It was common to draw metaphors from the alphabet; as when *alpha*, the first letter, and *omega*, the last, are employed to express the beginning and the end. Rev. i. 8. This was common to the Hebrew as well as the Greek.

IRON. The first mention of iron is in Gen. iv. 22: Tubal-Cain, was “a forger of every instrument of iron.” From that time we meet with manufactures of iron in almost every variety of form. We are not told that Moses made use of iron in the fabric of the tabernacle in the wilderness; yet he often speaks of iron, which leads to the conclusion that it must have been known in Egypt before his time. He speaks of its hardness, Lev. xxvi. 19; Deut. xxviii. 23, 48; and notes that the bedstead or coffin of Og, king of Bashan, was of iron. Deut. iii. 11. He speaks of mines of iron, Deut. viii. 9; and he compares the servitude of the Israelites in Egypt to the heat of a furnace for melting iron. Deut. iv. 20. All kinds of cutting-instruments were also made of iron. Of the working of metals in ancient Egypt we have the most satisfactory evidence in the paintings and reliefs, and in the tombs. There is a curious but instructive design on the tomb of Reksharè. A group of workmen are blowing up the furnace preparatory to heating the metal. A man on each side of the fire is working the double bellows, an implement similar

in principle to that now in use, but different in construction. It consisted of two boards, connected by a leather collar. The workman stands with his feet on two such bellows, and holds in each hand a string fastened to their upper boards. He works them with a seesaw motion, pressing down one of them with his foot, and at the same time inflating the other, by raising the upper board with the opposite hand. They communicate with the fire by means of reeds coated with clay. A third workman is stirring the fire; and behind them is a heap of fuel, and the earthen vessel containing the metal to be fused. The second picture in the same scene represents the metal in a state of fusion; and the workmen, having left the bellows, are removing the crucible from the fire, by means of two rods, the ends of which are coated with clay. In other designs the workmen are at work at the anvil, shaping the heated metal with the hammer. Iron has a number of symbolical applications: affliction, chastisement, slavery, strength, severity of government, obstinacy, are all represented by this metal. See Ezek. xxii. 18, 20; Psal. ii. 9; Isai. xlvi. 4.

ISAAC, *laughter*. The son of Abraham and Sarah. To the meaning of his name special reference is made in Scripture. Gen. xviii. 10, 12; xxi. 6; xxvi. 8. His birth was attended with extraordinary circumstances; it was the subject of various promises and prophecies; an event most ardently desired by his parents, and yet purposely delayed by divine providence, till they were both advanced in years, no doubt for the trial of their faith, and that Isaac might more evidently appear to be the gift of God and the child of promise. The former part of his life is involved in obscurity; but there can be no doubt that the great truths of religion were taught him in his youth, and that he became at an early period a partaker of a faith similar to that of his father Abraham. When very young, he is mentioned as an ancestor of the Messiah, a circumstance which, while it indicated the faithfulness of

the father, was equally significant of the piety of the son. At an early period of life he was the object of the profane contempt of Ishmael, the son of the bond-woman, by whom he was persecuted: and as in the circumstances attending his birth there was something typical of the birth of Abraham's greater Son, the Messiah, the promised Seed; so, in the latter instance, we contemplate in him a resemblance of real Christians, who, as Isaac was, are "the children of promise," invested with all the immunities and blessings of the new covenant; "but as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." Gal. iv. 29.

When Isaac had arrived at a state of manhood, he was required to give a signal proof of his entire devotedness to God. Abraham was commanded to offer up his beloved son in sacrifice. Gen. xxii. 2. This remarkable transaction, so far as Abraham was concerned in it, has already been considered under the article ABRAHAM. But, if from this trial of the faith of the parent we turn our attention to the conduct of Isaac, the victim destined for the slaughter, we behold an example of faith and of dutiful obedience equally conspicuous with that of his honoured parent. Isaac submitted, as it should seem, without resistance, to be bound and laid on the altar, exposing his body to the knife that was lifted up to destroy him. How strikingly calculated is this remarkable history to direct our thoughts to a more exalted Personage, whom Isaac prefigured; and to a more astonishing transaction, represented by that on Mount Moriah! Behold Jesus Christ, that Seed of Abraham, in whom all the families of the earth were to be blessed, voluntarily going forth, in obedience to the command of his heavenly Father, and laying down his life as a sacrifice for the sins of the world.

In the progress of Isaac's history, we find him, in the time of his greatest activity and vigour, a man of retired habits, and of remarkable calmness of mind. He appears to have been affectionately attached to his

mother Sarah, and, at the age of forty, endured great sorrow on occasion of her death. But he allowed his father to choose for him a suitable partner in life; and Rebekah was selected from among his own kindred, in preference to the daughters of Canaan, in the midst of whom he dwelt. In a few years afterwards, he who had mourned for his mother, was called to weep over his father's grave; and in that last act of filial duty, it is pleasing to find the two rival brothers, Isaac and Ishmael, meeting together for the interment of Abraham. The occasion, indeed, was well calculated to allay all existing jealousies and contentions, and cause every family broil to cease. Gen. xxv. 9. After the death of Abraham, "God blessed his son Isaac;" but, though the latter had now been married twenty years, Rebekah was childless. "Isaac entreated the Lord for his wife, because she was barren; and the Lord was entreated of him, and Rebekah his wife conceived." Gen. xxv. 21. God also promised to multiply Isaac's seed, and his promise was fulfilled. Two children were born to him at one time, concerning whom the divine purpose was declared to the mother, and, no doubt, to the father also, that "the elder should serve the younger." A famine which came upon the country in the days of Isaac, obliged him to remove his family and flocks, and retire to Gerar, in the country of the Philistines, of which Abimelech was at that time king. The possessions of Isaac multiplied so greatly, that the inhabitants of the country became envious of him; and even Abimelech, to preserve peace among them, was under the necessity of requesting him to retire, because he was become too powerful. He accordingly withdrew, and pitched his tent in the valley of Gerar, where he digged new wells, and, after a time, returned to Beersheba, where he fixed his habitation. Gen. xxvi. 1—23. Here the Lord appeared to him, and renewed to him the covenant which he had made with Abraham, promising to be his God, and to make him a blessing to others. Abimelech

now sought his friendship, and, to form an alliance with him, paid him a visit; on which occasion Isaac displayed his magnificence by a sumptuous entertainment, A.M. 2200.

When he was a hundred and thirty-seven years of age, and his sight had so failed him that he could not distinguish one of his sons from the other, Jacob craftily obtained from him the blessing of primogeniture. Yet Isaac survived many years after this, to him, distressing occurrence. He sent Jacob into Mesopotamia, there to take a wife of his own family, Gen. xxviii. 1, 2; and to prevent his marrying among the Canaanites, as his brother Esau had done. And when Jacob returned, after a lapse of twenty years, Isaac was still living, and continued to live twenty-three years longer. He died at the age of a hundred and eighty years, and was buried with Abraham by his sons Esau and Jacob. Gen. xxxv. 28, 29. It is evident that Isaac was a man of a meek and quiet spirit. At one glance we see that he was a man of piety and reflection: "Isaac went out to meditate in the field at the eventide." Gen. xxiv. 63. He lived in the habit of intimacy with God; and by his communion with heaven received those supplies of divine aid by which he subdued sin, and did the will of Him that sent him into the world.

ISAIAH, *salvation of Jehovah*. Of the personal history of Isaiah we know nothing beyond the few scattered notices in the books of Kings and Chronicles, and what his own prophecy furnishes. His name, *the salvation of Jehovah*, is in perfect accordance with the leading themes of his book, but whether given to him by divine direction is not known. His father's name was Amoz, a person whom some of the fathers of the church, from their ignorance of the Hebrew, confounded with Amos, the prophet who flourished in the reign of Jeroboam II. Many of the Jews ascribe to him a prophetic pedigree, but merely on the gratuitous assumption, that in all cases where the father is mentioned by name, he must have filled the same office. The

opinion of the rabbins is, that Amoz was the brother of king Amaziah, but they have no other ground for this than tradition. Isaiah was probably a native of Judah: that he lived in Jerusalem is evident from Isai. vii. 3; viii. 2; xxii. 15. He was married, and had two sons in the reign of Ahaz, to whom names were given symbolical of important events in Jewish history. Isaiah calls his wife, prophetess. Some have supposed that this indicates that his wife had a prophetic gift; but it perhaps simply points out her relation to Isaiah. His dress was in accordance with his vocation. He wore a garment of hair-cloth, the usual badge of the prophetic office, the symbol of repentance, and designed to show indifference to worldly refinement and indulgence. We learn from 2 Chron. xxvi. 22, that he composed a complete memoir of Uzziah's life, which shows that at the time of that monarch's death, he must have attained a maturity of age, and have been occupied in public affairs long before. The commencement of his prophetic career is generally dated from the last year of Uzziah's reign, B.C. 759; and as it is probable that he lived some time during the reign of Manasseh, it will follow that he filled the prophetic office during a period of at least sixty-one years, and must have been considerably above eighty years old at the time of his death. According to an ancient tradition, he was sawn asunder by order of Manasseh, whom he had boldly rebuked for his wickedness. To this St. Paul is supposed to allude Heb. xi. 37. He prophesied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. The various political events of these reigns may be found in the books of Kings and Chronicles. As to Uzziah, see 2 Kings xv. 1—7; 2 Chron. xxvi. As to Jotham, 2 Kings xv. 32—38; 2 Chron. xxvii. As to Ahaz, 2 Kings xvi.; 2 Chron. xxviii. As to Hezekiah, 2 Kings xviii., xix., xx.; 2 Chron. xxix.—xxxii.; Isai. xxxvi.—xxxix. Though Isaiah can have lived only a short time during the reign of Manasseh, yet no inconsiderable portion

of his predictions relates to the condition of the Jews located in the midst of idolaters, during the captivity, and their happy restoration to their own land, through the instrumentality of Cyrus. Isai. xl.—lii. 12. As to Manasseh, see 2 Kings xxi. 1—18; 2 Chron. xxxiii. 1—20.

It would be impossible to furnish even a brief analysis of the subjects of this most sublime and extraordinary prophecy. Its general scope seems to be, to detect, reprove, and condemn the sins of the Jewish people particularly, and also the iniquities of the ten tribes of Israel, and the abominations of many Gentile nations and countries, denouncing the severest judgments against all sorts and degrees of persons, both Jews and Gentiles; to invite persons of every rank and condition to repentance and reformation by numerous promises of pardon and mercy; to comfort all truly pious people, in the midst of all the judgments and calamities denounced against the wicked, with prophetic promises of the true Messiah, which seem almost to anticipate the Gospel history, so clearly do they foreshow the divine character of Christ. It has been attempted to classify his predictions, and assign them to the different reigns during which the prophet lived. 1. Uzziah, chaps. i. to vi. 2. Ahaz, chaps. vii. to x. 4. 3. Hezekiah, chaps. x. 5, to xii. The predictions which follow against foreign nations are assigned to Hezekiah's reign; chaps. xxiv. to xxxiii. to the same reign. From chaps. xxxvi. to xxxix., Isaiah illustrates his prophecies by history. From chap. xl. to the end, is addressed to God's faithful people, to encourage and comfort them. The proclamation of the Messiah is an inexhaustible source of comfort among the prophets. Isaiah in this respect is peculiar: he appears to have been favoured with more liberal disclosures of the divine mind as to the Saviour and his work, than any other of the prophets. The fathers did not hesitate to designate him "the evangelist," and his prophecy "the Gospel according to St. Isaiah." The portions of Scripture which can admit

of no consistent interpretation except as they are applied to Christ and his kingdom, are the following: Isai. vii. 14—16; ix. 6, 7; xi. 1—10; xxxii. 1, *et seq.*; xlii.; xlii. 1—9; lii. 13; liii.; lxi. 1—3. These may be regarded as remarkable specimens. The three great offices of Christ, which embrace his whole work on earth and in heaven, are clearly pointed out. His astonishing person,—“Immanuel, God with us,”—his wonderful birth, his benevolent life, his divine teaching, his death, vicarious in its character and saving in its results, his triumphs over the tomb, his kingly authority and omnipotent sway over all the nations of the earth,—all are described with the utmost precision of language. This inspired book is a precious treasure to the church of Christ, and has been the means of the conviction of many sinners, and the source of comfort to many believers, and so will it remain till the whole earth shall be filled with the knowledge of the Lord. As to the style of the prophet, he is energetic, bold, and uncompromising. In his descriptions he is minute, discriminating, and graphic. His expostulations are pathetic and urgent; his exhortations earnest and powerful; his images are dignified and diversified, and often of the most sublime description. His prophecy is considered, as a composition, one of the most finished poems ever presented to the world.

ISHBI-BENOB. 2 Sam. xxi. 16. A giant of the Philistines, who attempted to kill David, “but Abishai, the son of Zeruiah, succoured him, and smote the Philistine, and killed him.”

ISHBOSHETH, *man of shame*. The son of Saul, and the only one that survived him. He was persuaded by Abner to go to Mahanaim and assume the government while David reigned in Hebron. 2 Sam. ii. 8—11. He was acknowledged king by a majority of the nation, guided by the law of succession. A battle soon after occurred at Gibeon, between the army of David, under Joab, and the army of Ishbosheth, under Abner, in which the latter was utterly defeated. After this Abner forsook Ishbosheth, in consequence of the rebuke of the king,

and went over to David. At length Ishbosheth was assassinated at noon-day, by two of his officers, who fled to David with his head, expecting to be rewarded for the deed; but the monarch testified his abhorrence at the act, slew the murderers, and placed the head of Ishbosheth in the tomb of Abner with all due respect. 2 Sam. iii. 6—39; iv. Thus ended the dynasty of Saul, who forfeited the sovereignty by his sins.

ISHMAEL, *God hears*. Gen. xvi. 11. Abraham's son by Hagar. Previous to his birth, his mother, wandering from her master's house towards Egypt, was informed by an angel what would be the character of her unborn child, and that his posterity would be innumerable. His birth took place B.C. 1910. For some time Abraham supposed that the promises of God respecting his seed were to be fulfilled in Ishmael, and nourished him with great care. Gen. xvii. 18. After the birth of Isaac, Abraham was persuaded by his wife to dismiss Hagar and her son. It is probable that she made up her mind to return to her kindred in Egypt; but when she had reached the wilderness of Beersheba, her stock of water was exhausted, and the lad, overcome with fatigue and thirst, sunk down apparently to die. God appeared for their deliverance, directed Hagar to a fountain of water, and renewed his promise to make of him a great nation. They remained in the wilderness, and he sustained his mother and himself by hunting. Gen. xxi. 13—20. At length he married an Egyptian woman; and so rapidly did their progeny multiply, that in a few generations afterwards they are spoken of as a trading nation. Gen. xxxvii. 25. We learn that he joined with his brother Isaac in paying the last tribute of respect to their father, and that he died at the age of one hundred and thirty-seven years, B.C. 1773. Gen. xxv. 9, 17.

ISHMAELITES. The descendants of Ishmael. According to the Scripture account, they spread themselves “from Havilah unto Shur, that is before Egypt, as thou goest towards Assyria.” Havilah was situated near the junction of the Tigris and Eu-

phrates, and Shur near the isthmus that separates Arabia from Egypt, now called the isthmus of Suez. They seem to have taken possession of a large part of Arabia. The prophecy that Ishmael should be "a wild man," has been wonderfully verified in the history of the Arabs. They are universally known as robbers: all who pass through the country do it in caravans, and with arms. They have never been driven from their country, but have maintained their independence and peculiarity of manners to this day. They spurn the chains of a foreigner, and still maintain themselves by violence and plunder. No leader, till Mohammed arose, seems to have possessed the genius or address to concentrate their energies with a view to national aggrandisement.

ISLAND, ISLE. These words in our version are not always to be taken in their strict geographical signification as portions of land surrounded by water. The words often mean *maritime regions*, whether islands, sea-coasts, or countries bounded by the sea. In some cases the terms have necessarily the ordinary signification, as Esth. x. 1; Jer. xlvii. 4; but most frequently they denote the maritime countries situated on the Mediterranean, including Greece, Italy, and other regions in the remote west from Palestine. Gen. x. 5; Psal. lxxii. 10; Isai. xxiv. 15; xli. 5; Jer. xxv. 22. The original word is derived from a root which signifies *to dwell, to lodge*.

ISRAEL, a prince with God. Gen. xxxii. 1, 2, 28, &c.; Hosea xii. 4. This name was given to Jacob by the Angel Jehovah, with whom he had wrestled all night and prevailed. The name not only designates Jacob, but also the whole of his posterity, 1 Cor. x. 18. In the historical books and minor prophets, it means the kingdom of the ten tribes as distinguished from Judah, 2 Kings xiv. 12. It is put for all true believers, Isai. xlv. 17; Rom. ix. 6.

ISRAEL, LAND OF. See CANAAN.

ISRAELITES. Josh. iii. 17. This was the name by which the twelve tribes were usually designated after

they left Egypt until the revolt of the ten tribes; when the ten tribes constituted the kingdom of Israel, and the other two the kingdom of Judah. It is generally supposed that the separation of the Hebrew nation had its origin in the early power and ambition of the tribe of Ephraim. The rivalry of Judah and Ephraim began from the very conquest of the land. From the first, Judah learned to act by itself; but the central position of Ephraim, with its fruitful soil, and the fact that Joshua belonged to this tribe, and had long exerted an influence in it, taught the other tribes, especially those west of the Jordan, to look up to it as their head. A still more important superiority was conferred upon this tribe, by the fixed dwelling of the ark at Shiloh for so many years. Josh. xviii. Various circumstances which transpired subsequently, only tended to strengthen the mutual jealousies. By the splendour of David's victories, and the peaceful and powerful sway of Solomon, a permanent union appeared to be brought about; but the death of Solomon was followed by the defection of the tribes, and Jeroboam, an Ephraimite, who had been suspected of treason during the reign of Solomon, and had fled to Shishak, king of Egypt, became king of Israel, that is, of the ten tribes, B.C. 975, or, according to Dr. Hales, 990. The legitimate descent, and the religious influence and sanction, remained with Judah; the territory and population were with Israel. From the danger of allowing the ten tribes to go up to Jerusalem to worship, the princes of Israel, in apparent self-defence, set up a rival worship; and the intimacy of Jeroboam with the king of Egypt may have led to the introduction of the calves at Dan and Bethel,—the calves being the adoption of Egyptian gods. All the successors of Jeroboam agreed in the maintenance of this worship, which seemed essential to their national unity. Instead of tracing the history of this kingdom, we shall content ourselves with furnishing a chronological list of the kings of Judah and Israel, showing the period of their reigns. The chronology is according to Dr. Hales.

1. OF THE WHOLE NATION.

	Began to reign.	Reigned.
Saul	1110 B.C. . .	40 years.
David	1070 " . .	40 "
Solomon	1030 " . .	40 "
Rehoboam	990 " . .	1 "

2. OF THE KINGDOMS OF JUDAH AND ISRAEL.

JUDAH.	Reigned Years.	B.C.	ISRAEL.	Reigned Years.
Rehoboam	16	990	Jeroboam	22
Abijah	3	973		
Asa	41	970		
		968	Nadab	2
		966	Baasha	23
		943	Elah	1
		942	Zimri and Omri	11
		931	Ahab	22
Jehoshaphat	25	929		
		909	Ahaziah	2
		907	Jehoram, or Joram	12
Jehoram, or Joram	8	904		
Ahaziah	1	896		
Athaliah	6	895	Jehu	28
Joash, or Jehoash	40	889		
		867	Jehoahaz	17
		850	Jehoash, or Joash	16
Amaziah	29	849		
		834	Jeroboam II.	41
Interregnum, 11 yrs.		820		
Uzziah, or Azariah	52	809		
		793	First Interregnum, 22 yrs.	
		771	Zachariah and Shallum	1
		770	Menahem	10
		760	Pekahiah	2
		758	Pekah	20
Jotham	16	757		
Ahaz	16	741		
		738	Second Interregnum, 10 yrs.	
Hezekiah	29	728	Hoshea	9
		725		
		719	SAMARIA taken	
Manasseh	55	696		
Amon	2	641		
Josiah	31	639		
Jehoahaz and Jehoiakim	11	608		
Jehoiachin and Zedekiah	11	597		
JERUSALEM taken		586		

ISSACHAR, *price or reward*. The fifth son of Jacob and Leah. Gen. xxx. 14—18. He had four sons, Tola, Phuvah, Job, and Shimron. The prediction of his father, recorded Gen. xlix. 14, 15, refers to his posterity, and intimates that they would be addicted to rural occupations, a people

inured to labour and war. Judges v. 15; 1 Chron. vii. 1—5. The tribe had its lot in one of the best parts of the land, along the plain of Jezreel, with the half-tribe of Manasseh to the south, Zebulun to the north, the Mediterranean near the western border, and Jordan, with the extremity of the sea of Tiberias, to the east. Megiddo, Shunem, Jezreel, Bethshan, were the principal towns. The mountains of Tabor and Gilboa, and the valley of Jezreel, lay within its borders, and Kishon flowed through it.

ITHAMAR, *palm island*. The fourth son of Aaron. Exod. vi. 23; Numb. iii. 2, 3. He was consecrated to the priesthood along with his brothers, and the property of the tabernacle was placed under his care. Exod. xxxviii. 21. Ithamar and his descendants occupied the place of common priests till the high-priesthood passed into his family, in the person of Eli. Abiathar, whom Solomon deposed, was the last priest of the line. Zadok, who was then made priest, belonged to the line of Eleazar.

ITURÆA. A district which derived its name from Jetur, one of Ishmael's sons, Gen. xxv. 15; 1 Chron. i. 31; was situated in the north-east of Palestine, and formed the tetrarchy of Philip. It was of indefinite extent, according to the testimony of various writers. It lay beyond Jordan, south of Trachonitis. Burckhardt describes it as lying east of Mount Hermon, and west of the Hadj road. The present Jedur is thought to comprehend the territory.

IVORY. 1 Kings x. 22. The tooth or tusk of the elephant. In ancient times it was obtained from the hippopotamus. It was an article of merchandise at a very early period. Ezek. xxvii. 15. Solomon's throne was built of it. 2 Chron. ix. 17, 21. And so lavishly was it used in ornamental architecture as to justify the language of Amos, chap. iii. 15. In Ezek. xxvii. 6, there is an allusion to ivory shrines. Cabinets and wardrobes were also ornamented with this article. The ivory house which Ahab made, 1 Kings xxii. 39, seems to have been a case or box in which

anything could be laid up. The word **BATH**, *a house*, in Hebrew is used for anything that contains. In the description of female dress given Isai. iii., the term translated *tablets* is literally "houses of breath or scent," meaning "smelling boxes or bottles." The "ivory palaces" mentioned Psal. xlv. 8, are the wardrobes inlaid with ivory, in which the costly garments were laid up. Homer, describing the palace of Menelaus at Lacedæmon, says, it was illustrious with "gold, and amber, and silver, and ivory." What is called the tusk of an elephant is not a kind of horn, but a genuine tooth.

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JABAL, *a stream*. The son of Lamech and Adah, who is described as "the father of such as dwell in tents and have cattle." Gen. iv. 20. This means that he was the first to adopt a nomade life, and to move from one pasture-land to another, for the purpose of feeding his cattle. It is probable he invented the portable habitation, called a tent, perhaps formed of the skins of animals. The tribes of Arabia and Tartary follow this wandering mode of life at the present time.

JABBOK. A small brook east of the Jordan, which rises in the mountains of Gilead, and, after traversing the country in a course nearly from east to west, falls into the Jordan, below the sea of Galilee. It is mentioned as the boundary-line which separated the kingdom of Sihon, king of the Amorites, from that of Og, king of Bashan, Josh. xii. 1—6; and it appears to have run through the centre of the territory assigned to the tribe of Gad. Jacob crossed it on his return from Mesopotamia. It is now called **Zerka**. Mr. Buckingham thus describes it: "The banks of this stream are so thickly wooded with oleander and plane trees, wild olives, and wild almonds in blossom, with many flowers, the names of which were unknown to us; with tall and waving reeds, at least fifteen feet in height; that we could not

perceive the water through them from above, though the presence of these luxuriant borders marked the winding of its course; and the murmur of its flow, echoing through its long deep channel, was to be heard distinctly from afar. On this side of the stream, at a spot where we forded it, was a piece of wall, solidly built upon the inclined slope, constructed in a uniform manner, though of small stones, and apparently finished at the end towards the river, so that it never could have been carried across, as we at first supposed, either for a bridge, or to close the pass. This was called by the Arabs SHUGL BENI ISRAEL, or 'the work of the sons of Israel;' but they knew of no other traditions regarding it. The river, where we crossed it at this point, was not more than ten yards wide, but it was deeper than the Jordan, and nearly as rapid; so that we had some difficulty in fording it. As it ran in a rocky bed, its waters were clear, and we found their taste agreeable."

JABESH, or **JABESH-GILEAD**, *dryness*. A town beyond the Jordan, in the land of Gilead, belonging to the half-tribe of Manasseh. It was sacked by the Israelites for refusing to join in the war against Benjamin. Judges xxi. 8. Afterwards it was besieged by the Ammonites, who would only spare the inhabitants on the condition that they would have their right eyes put out. During the suspension of hostilities for a week, they took the opportunity of securing the assistance of Saul, who collected an army and came to their relief. 1 Sam. xi. This service of Saul was gratefully remembered by the inhabitants forty years afterwards; for when the dead bodies of Saul and his sons were gibbeted on the walls of Bethshan, on the other side of the river, they made a forced march by night, took away the bodies, and gave them an honourable burial. 1 Sam. xxxi.

JABIN, *discerner*. 1. A king of Hazor, who reigned over the northern part of Palestine, when it was invaded by the Israelites. He attempted by a formidable alliance to oppose the progress of Joshua. He and his allies were defeated in the

battle of Merom, Hazor, the capital, was taken, and Jabin put to death. Josh. xi. 1—14. 2. Another king of Hazor, probably descended from the former. During the time of the Judges he oppressed the Israelites for twenty years: part of his formidable armament consisted of nine hundred war-chariots. At the instigation and under the direction of Deborah, the wife of Lapidoth, this oppressor was crushed. Sisera, the general of Jabin's troops, was defeated, and met with an ignominious death at the hands of Jael, the wife of Heber. Judges iv., v.

JACHIN. The name of the right-hand pillar of brass which was erected in the entrance of the temple. The other was called Boaz. 1 Kings vii. 21. Jachin was the name of the fourth son of Simeon. Gen. xlii. 10. See also 1 Chron. xxiv. 17.

JACINTH. A precious stone of a hyacinth colour, something like the amethyst. Rev. ix. 17.

JACOB, *one that supplants*. The son of Isaac by Rebekah his wife. He was the younger brother of Esau, and a twin. A simple incident which is recorded as having transpired at his birth, gave him the name **JACOB**, *a supplanter*. As the two youths grew up to manhood their peculiar dispositions and character were developed by their pursuits. Jacob seems to have been mild, gentle, and retiring, and adopted the tranquil occupations of a shepherd's life. He spent his time near home, in tending the flocks and herds, and became a special favourite with his mother. There appears to have been a cunning selfishness in the dealings of Jacob with Esau, when he asked from his hungry brother no smaller a price for the mess of pottage which he had prepared, than the birthright. It is impossible to palliate this act. Esau, *a brother*, says, "I am at the point to die:" this ought to have moved Jacob in a moment to supply his wants. No; he practises upon his necessities, and says, "Swear to me." The oath was made, the food eaten, and Esau "went his way," profanely parting with that which Providence

seems to have bestowed upon him in vain. The next important event in the life of Jacob, which proved that he well deserved the name of *supplanter*, is the obtaining the blessing from the aged and blind patriarch Isaac. The remarks of Dr. Hales on this transaction implicate Isaac also:—Thirty-seven years after, when Jacob was seventy-seven years old, according to Abulfaragi, and Isaac a hundred and thirty-seven, when his sight had failed, and he expected soon to die, his partiality for Esau led him to attempt to set aside the oracle, and the cession of Esau's birthright to Jacob, by conferring on him the blessing of Abraham, in reward for bringing him savoury venison to eat, before his death. In this design, however, he was disappointed by the artifice of Rebekah, who dressed her favourite Jacob in his brother's clothes, and made him personate Esau, and thereby surreptitiously obtained for him the blessing: "Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee." Gen. xxvii. 1—29. It is remarkable that, notwithstanding the agitation of Isaac, when "he trembled very exceedingly," at the detection of the fraud, he did not attempt to rescind the blessing, nor transfer it to Esau; but, on the contrary, confirmed it on Jacob: "Yea, and he shall be blessed." His wishes were overruled and controlled by that higher Power which he vainly endeavoured to counteract; and that he spake as the Spirit gave him utterance, appears from his prediction respecting Esau's family: "And it shall come to pass, when thou shalt have the dominion, that thou shalt break thy brother's yoke from off thy neck," Gen. xxvii. 40; which was fulfilled in the days of Jehoram, king of Judah, when "the Edomites revolted from under the dominion of Judah, and made themselves a king, unto this day." 2 Chron. xxi. 8—10.

According to this view, all the parties were more or less culpable: Isaac, for endeavouring to set aside

the oracle which had been pronounced in favour of his younger son, but of which he might have an obscure conception; Esau, for wishing to deprive his brother of the blessing which he had himself relinquished; and Rebekah and Jacob, for securing it by fraudulent means, not trusting wholly in the Lord. That their principal object, however, was the spiritual part of the blessing, and not the temporal, was shown by the event. For Jacob afterwards revered Esau, as his elder brother, and insisted on Esau's accepting a present from his hand, in token of submission. Gen. xxxiii. 3—15. Esau also appears to have possessed himself of his father's property during Jacob's long exile. But though the intention of Rebekah and Jacob might have been free from worldly or mercenary motives, they ought not to have done evil that good might come. And they were both severely punished in this life for their fraud, which destroyed the peace of the family, and planted a mortal enmity in the breast of Esau against his brother: "Is he not rightly named Jacob?" a *supplanter*; "for he hath supplanted me these two times: he took away my birthright, and, behold, now he hath taken away my blessing. The days of mourning for my father are at hand; then will I slay my brother Jacob." Gen. xxvii. 36, 41. And there can be little doubt of his intention of executing his threat, when he came to meet him on his return, with such an armed force as strongly alarmed Jacob's fears, had not God changed the spirit of Esau into mildness, so that "he ran to meet Jacob, and fell on his neck, and they wept." Gen. xxxiii. 4. Rebekah, also, was deprived of the society of her darling son, whom she sent away for "a few days," as she fondly imagined, "until his brother's fury should turn away," Gen. xxvii. 42—44; but whom she saw no more, for she died during his long exile of twenty years, though Isaac survived. Gen. xxxv. 27. Thus was she "pierced through with many sorrows." Jacob, also, had abundant reason to say, "Few and evil have been the days of

the years of my pilgrimage." Gen. xlvii. 9. Though he had the consolation of having the blessing of Abraham voluntarily renewed to him by his father, before he was forced to fly from his brother's fury, Gen. xxviii. 1—4, and had the satisfaction of obeying his parents in going to Padan-aram, or Charan, in quest of a wife of his own kindred, Gen. xxviii. 7; yet he set out on a long and perilous journey of six hundred miles and upwards, through barren and inhospitable regions, unattended and unprovided for, like a pilgrim, indeed, with only his staff in his hand. Gen. xxxii. 10. And though he was supported with the assurance of the divine protection, and the renewal of the blessing of Abraham by God himself, in his remarkable vision at Bethel, and solemnly devoted himself to his service, wishing only for food and raiment, and vowing to profess the worship of God, and pay tithe unto him, should he return in peace, Gen. xxviii. 10—22; yet he was forced to engage in a tedious and thankless servitude of seven years, at first for Rachel, with Laban, who retaliated upon him the imposition he had practised on his own father, and substituted Leah, whom he hated, for Rachel, whom he loved; and thereby compelled him to serve seven years more; and changed his wages several times during the remainder of his whole servitude of twenty years; in the course of which, as he pathetically complained, "the drought consumed him by day, and the frost by night, and the sleep departed from his eyes," in watching Laban's flocks, Gen. xxxi. 40; and at last he was forced to steal away, and was only protected from Laban's vengeance, as afterwards from Esau's, by divine interposition. Add to these his domestic troubles and misfortunes; the impatience of his favourite wife, "Give me children, or I die;" her death in bearing her second son, Benjamin; the rape of his daughter Dinah; the perfidy and cruelty of her brothers, Simeon and Levi, to the Shechemites; the misbehaviour of Reuben; the supposed death of Joseph, his favourite and

most deserving son;—these were, all together, sufficient to have brought down his grey hairs with sorrow to the grave, had he not been divinely supported and encouraged throughout the whole of his pilgrimage. For the circumstances which led Jacob into Egypt, see JOSEPH.

When Jacob, at the invitation of Joseph, went down to Egypt, Joseph introduced his father to his royal master; and the patriarch, in his priestly character, blessed Pharaoh, and supplicated the divine favour for the king. The venerable appearance and the pious demeanour of Jacob led the monarch to inquire his years; to which he replied, "The days of the years of my pilgrimage are a hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." This answer of the patriarch was not the language of discontent, but the solemn reflection of a man who had experienced a large share of trouble, and who knew that the whole of human life is indeed but "a vain show." Gen. xlvii. 1—10. Jacob spent the remainder of his days in tranquillity and prosperity, enjoying the society of his beloved child seventeen years. The close of his life was a happy calm, after a stormy voyage. He blessed the two sons of Joseph, at the same time declaring the elder should serve the younger. Gen. xlviii. 2—20. When this interview was ended, Jacob caused all his sons to assemble round his dying bed, that he might inform them what would befall them in the last days. Gen. xlix. 1, 2. Of all the predictions which he pronounced with his expiring breath, the most remarkable and the most interesting is that relating to Judah: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Gen. xlix. 10. One grand personage was in the mind of the patriarch, as it had been in the contemplation of his predecessors, even the illustrious Deliverer, who should arise in after-ages to redeem

his people, and bring salvation to the human race. The promised Seed was the constant object of faithful expectation; and all the patriarchal ordinances, institutions, and predictions had an allusion, positive or incidental, to the Messiah. Hitherto the promise was confined generally to Abraham, Isaac, and Jacob, that from them the glorious blessing should arise; but now, under the divine direction, the dying patriarch foretells in what tribe, and at what period, the great Restorer shall come. The sovereign authority was to continue in the possession of Judah, till from that tribe Shiloh should appear, and then the royalty must cease. This was fulfilled; for the tribe of Judah possessed legislative power till the time of Christ, and from that period the Jewish people have had neither dominion nor priesthood. Jesus Christ, therefore, must either be the true Shiloh, or the prophecy has failed; for the Jews cannot prove that they have had anything like temporal power since his crucifixion. When they were so clamorous for the execution of Jesus, and Pilate told them to take the law into their own hands, they shrunk fearfully from the proposal, and acknowledged their slavish state by saying, "It is not lawful for us to put any man to death." John xviii. 31. Here, then, we have a glorious proof of the veracity of Scripture, and an incontestable evidence of the truth of our religion.

When Jacob had finished blessing his sons, he charged them to bury him in the cave of Machpelah, with Abraham and Isaac; and "gathering up his feet into the bed, he yielded up the ghost, and was gathered unto his people." Gen. xlix. 33. Joseph, having closed the eyes of his father, and wept over him, commanded the physicians to embalm the body. After a general mourning of seventy days, he solicited the king's permission to go with the remains of Jacob into Canaan, to which Pharaoh consented; and with Joseph went up all the officers of state, and principal nobility of Egypt, so that when they came to the place of interment, the

Canaanites said, "This is a grievous mourning to the Egyptians." Gen. l. 1—11.

JACOB'S WELL. A well near Shechem, at which our Saviour conversed with the woman of Samaria. John iv. 12. Jacob dwelt near this place before his sons slew the inhabitants of Shechem. The well is at a short distance from the town, on the road to Jerusalem, and has been visited by pilgrims of all ages, but particularly since the Christian era. The spot is distinctly marked out by the evangelist, and so little liable to uncertainty from the circumstances of the well itself, and the features of the country, that, if no tradition existed to identify it, the site could scarcely be mistaken. The well is about thirty-five yards deep, and about nine feet in diameter. There is a low vault over it, with a narrow aperture. At some seasons it is dry, at others there are from ten to fifteen feet of water in it. The fields around are the "parcel of ground which Jacob gave to his son Joseph." Here did the Saviour convert the Samaritan woman, declared to her the spirituality of God, and convinced her by his omniscience that he was the Messiah. Robinson, who visited this well, says, "We were thirty-five minutes in coming to it from the city. The well bears evident marks of antiquity, but was now dry and deserted: it was said usually to contain living water, and not merely to be filled by the rains. A large stone was laid loosely over, or rather in, its mouth; and as the hour was now late, and the twilight gone, we made no attempt to remove the stone, and examine the vaulted entrance below. We had no line with us at the moment to measure the well, but by dropping in stones we could perceive that it was deep. What we could not do had, however, been done before by Maundrell, and recently by our Missionary friends from Beirût. Maundrell describes the well as covered by an old stone vault, into which he descended by a narrow hole in the roof, and then found the proper mouth of the well, with a broad flat stone upon it. He removed the stone, and measured the

well. 'It is dug in a firm rock, and contains about three yards in diameter, and thirty-five in depth; five we found full of water.'" See Olin's "Travels," vol. ii, pp. 352—355.

JAEL, *wild goat*. The wife of Heber, the Kenite. When Sisera, the general of Jabin's army, had been defeated, he alighted from his chariot, and attempted to escape on foot. He made for the tents of Heber, because he knew that there was peace between Jabin and the house of Heber. The women frequently had separate tents from the men, as in the case of Sarah, Gen. xxiv. 67, and Leah, Gen. xxxi. 33. Jael, the wife of Heber, invited him into her tent, brought him milk to drink, and, because he was fatigued and weary, invited him to sleep. She watched her opportunity, and, with a hammer, drove a tent-pin through his temples. In the explanation of this act, we must not overlook the praise which it receives in the triumphal ode of Deborah: "Blessed above women shall Jael the wife of Heber the Kenite be." It is probable that a supernatural impulse from God came upon her to take away his life; and thus she became an instrument in the hands of God of accomplishing his purposes in the deliverance of Israel from oppression. And the circumstance that this act of deliverance was performed by a woman's hand, would only tend to increase the humiliation of the defeated party. See Judges iv., v.

JAH. Psal. lxxviii. 4. A contracted form of the name Jehovah, and denotes self-existence. It enters into composition with several proper names, as Adonijah, Malchiah: it is also a part of the word *Hallelu-jah*.

JAIR, *enlightener*. 1. Son of Segub, of the tribe of Manasseh by his mother, and of Judah by his father. He distinguished himself in an expedition against the kingdom of Bashan, probably about the time of the conquest of the country. He settled in the part of Argob bordering on Gilead, where we find twenty-three villages designated *Havoth-Jair*, that is, "Jair's villages." Numb. xxxii. 41; Deut. iii. 14. 2. The eighth judge

of Israel, a native of Gilead, and probably a descendant from the former. Some commentators confound them. His wealth is indicated by the number of his sons, and the state in which they lived. They "rode on thirty asses;" and are supposed to have been a sort of local judges, riding from town to town to administer justice. Judges x. 3—5.

JAIRUS. Mark v. 22. A ruler of the synagogue at Capernaum, who applied to Christ to heal his daughter, whom he had left at the point of death. His faith in Christ's power was honoured: the daughter was restored to life. Luke viii. 41.

JAMES. 1. The son of Zebedee and Salome, and brother of John the evangelist. Their occupation was that of fishermen. Peter might probably be associated with them. The three were present during some of the most remarkable occurrences in the life of Christ, when the other disciples appear to have been excluded: at the transfiguration, Matt. xvii. 1; Mark ix. 2; Luke ix. 28: at the restoration of the life of Jairus's daughter, Mark v. 37; Luke viii. 51: and in the garden of Gethsemane during the agony, Matt. xxvi. 37; Mark xiv. 33. James and his brother appear to have entertained false notions respecting the nature of Christ's kingdom, and were led by views of an ambitious nature to join in a request made to Jesus by their mother. They were called *Boanerges*. James was the first martyr among the apostles, being put to death by Herod. Acts xii. 2. 2. James, the son of Alphæus, whose mother's name was Mary. Mark iii. 18; Matt. xxvii. 56. He is called James *the Less*, either in reference to his stature, or to his years. He is probably the same as "our Lord's brother." See Matt. xiii. 55; Mark vi. 3; Gal. i. 19. His mother and Christ's mother were sisters, so that he was first-cousin to our Lord. Some have supposed that after Joseph's death, Alphæus married his widow, and their offspring was James the Less; but there is no evidence to support this opinion. James was a person of some distinction and author-

ity in the church at Jerusalem. He was a pillar when St. Paul first came there after his conversion. In the council at Jerusalem, Acts xv. 13, &c., James gave his vote last, and the conclusion seems to have been influenced by his opinion. He was put to death in the year 62; and tradition says, that he was thrown by the Jews from the battlements of the temple, and then dispatched with a fuller's club, while on his knees, and in the act of praying for his murderers. Some writers suppose James the Less to have been a different person from our Lord's brother.

THE GENERAL EPISTLE OF JAMES. The author of this Epistle could not be James the Elder, for he suffered martyrdom about the year 44, but it was not written till 61 or 62. The general opinion is that the author was James the Less, the latter of the two individuals above noted, and that he composed it a short time before his martyrdom, in 61 or 62. It is addressed to Jewish Christians, the descendants of the twelve tribes; but was intended for the benefit of Christians generally. The design of it is to correct errors into which the Jewish Christians had fallen with respect to the doctrine of justification; also to animate their hope and strengthen their faith in view of present and anticipated afflictions; and to excite the unbelieving Jews to repentance towards God, and faith in the rejected Messiah. The style of the Epistle is close and sententious, and certainly does not justify the saying of Calmet, that it consists of "expressions thrown together without connection, and adorned by poetical similitudes." Bishop Jebb, in his "Sacred Literature," has adduced from St. James many examples of Hebrew parallelism. In section xvi. he says, "His general manner combines the plainest and most practical good sense, with the most vivid and poetical conception; the imagery various and luxuriant, the sentiments chastened and sober; his images, in truth, are so many analogical arguments, and if, at first view, we are disposed to recreate ourselves with the poet, we

soon feel that we must exert our harder powers to keep pace with the logician." Luther was at one time disposed to disparage this Epistle, because he did not understand it. He learned better, when he saw the spread of Antinomian sentiments in the church, and found that James and Paul are in perfect harmony as to the doctrine of justification by faith. Justification is by faith alone, but not a dead faith: a dead faith is no faith at all; true faith always shows its genuineness by its fruits. James says, "Was not Abraham our father justified by works, when he had offered Isaac, his son, upon the altar?" Chap. ii. 21. All that this act had to do with his justification was to supply the evidence of the *nature* of the faith by which he was justified. St. James evidently uses a Hebrew idiom, a declaration of the action it expresses: "Was not our father Abraham declared to be justified when he offered up Isaac?" In other words, Was not this act a fruit of faith? Mr. Wesley says, "There is no contradiction between the apostles, because, 1. They do not speak of the same faith: St. Paul speaking of a *living* faith; St. James, of a *dead* faith. 2. They do not speak of the same works: St. Paul speaking of works antecedent to faith; St. James, of works subsequent to it."

JANNES AND JAMBRES. Two of the Egyptian magicians, who attempted, by their enchantments, to counteract on the mind of Pharaoh the influence of the miracles which Moses wrought. Their names do not occur in the Old Testament, and are only mentioned by Paul, in his second Epistle to Timothy, chap. iii. 8.

JAPHETH, enlargement. One of the sons of Noah. Gen. x. 2, 21. He was born in the five hundredth year of the patriarch. The prophetic blessing pronounced on him was fulfilled in the full extent of the promise. His descendants peopled Europe, and the isles of the Mediterranean sea. In profane authors he is known by the name Japetus. Noah's blessing was accomplished, when the Greeks, and after them the Romans, carried

their conquests into Asia. The poets make him the father of heaven and earth; the Greeks believed that he was the father of their race, and that nothing was more ancient than he.

JASHER, Book of. A book no longer extant, but quoted twice in the Old Testament. See Josh. x. 13; 2 Sam. i. 18. As the word **JASHER** means *upright*, it has been considered that this book was a history of good men. Lowth conjectures, from the poetical character of the two quotations, that it was most probably a collection of national songs, written at various times; and that it derived its name from **JASHAR**, *he sang*. Various other conjectures have been published, but we have no certainty on the subject. Impudent fabrications have occasionally been palmed upon the public, entitled, "The Book of Jasber:" the hoax has gained notoriety simply by the elaborate refutations to which they have given rise.

JASHOBEAM. One of David's worthies, who forced their way through the hosts of the Philistines to procure for him a draught of water from the well of Bethlehem. 2 Sam. xxiii. 13—17; 1 Chron. xi. 15—19. Two other persons of this name are mentioned. 1 Chron. xii. 6; xxvii. 2.

JASON. Acts xvii. 7—9. A relative of Paul, and an inhabitant of Thessalonica, whose house the rabble forced in order to seize the apostle. Not finding the apostle, they dragged Jason himself and some other converts before the magistrates.

JASPER. Exod. xxviii. 20. Hebrew, **YASHPEH**; Greek, *ἡσπης*; Latin, *JASPIS*. A precious stone, hard, bright, and generally green, sometimes clouded with white, and spotted with red or yellow. It is obtained from Persia, the Indies, Syria, &c.

JAVAN. The fourth son of Japheth, and the father of all those nations included under the name Grecians or Ionians. Gen. x. 2. In the prophecies, Greece is called Javan. Isai. lxvi. 19. In the Sanscrit, the Greeks are called **YAVANAHS**.

JAZER. Josh. xxi. 39. A city of the Ammonites, to the south of Mount Gilead. The sea of Jazer, spoken of

Jer. xlviii. 32, was probably a lake near the city of Jazer.

JEALOUSY. When this term is applied to God, there is reference to the marriage covenant into which he had entered with his church, which bound her solely to himself. The more sincere and ardent the love, the more sensitive is the heart to the approach of a rival, and the thought of such affection being alienated, fills the soul with indignation. Jealousy is one of the strongest passions of our nature: and the peculiar shades of meaning are generally indicated by the connection of the word.

JEBUS. A son of Canaan, Gen. x. 16, the progenitor of the Jebusites. Their dwelling was round about Mount Moriah, where they built Jerusalem, and named it Jebus after their founder. 1 Chron. xi. 4. They retained possession of it till the time of David. It seems that in process of time the enmity of the Hebrews, and such of the original inhabitants as remained in the land, had become softened, and the rights of private property were respected; otherwise it will be difficult to account for the fact that David purchased the site for the temple on Mount Moriah from Araunah, a Jebusite. 2 Sam. xxiv.

JECONIAH. See **JEHOIACHIN**.

JEDUTHUN, *praise-giver*. One of the masters of music in the tabernacle, or temple, to whom several psalms are inscribed. Psal. xxxix., lxii., lxxvii. Some are of opinion that David having composed these psalms gave them to Jeduthun and his company to set to music. Some psalms, however, are supposed to have been written by him; and others, which were composed during or after the captivity, have the name Jeduthun attached to them: in that case the name must be that of some descendant.

JEHOAHAAZ, *God-sustained*. 1. Son and successor of Jehu, king of Israel: he reigned seventeen years. Such were the disasters of his reign, that his army was reduced to ten thousand foot, fifty horsemen, and ten chariots. 2 Kings xiii. 7. In consequence of his humiliation and re-

penance on account of the sins which had brought these calamities on the nation, God was pleased to raise up for them a deliverer, in his son Joash, who was enabled to expel the Syrians, and to re-establish the affairs of the kingdom. 2 Kings xiii. 1—9, 25.

2. The seventeenth king of Judah, called Shallum. 1 Chron. iii. 15; Jer. xxii. 11. He was the successor of Josiah, his father. He was the fourth son, and, of course, not the legitimate successor to the throne. His father was slain in battle in resisting the progress of Pharaoh Necho, and Jehoahaz seems to have been raised to the throne by a sort of popular election. The anointing of this king (a ceremony usually dispensed with where the regular succession was maintained) is thought to have been adopted to give validity to his claim. It was also suspected that the Egyptian king might be less disposed to annul this election, if confirmed by a solemn anointing, than he would be if the ceremony were neglected. This irregular election, however, offended the king of Egypt; and before the expiration of four months he managed to get Jehoahaz into his power, sent him a prisoner, loaded with chains, into Egypt, where he died, and his brother, Jehoiakim, succeeded to the throne. 2 Kings xxiii. 29—35; Jer. xxii. 11, 12. He was a wicked king, and, instead of imitating the example of his good father, he fell into the customary crimes of his predecessors.

JEHOASH. See JOASH.

JEHOIACHIN, *whom God appointed*, 2 Kings xxiv. 6: called also JECONIAH, and CONIAH, 1 Chron. iii. 16; Jer. xxii. 24. He was the nineteenth king of Judah, the son of Jehoiakim, and grandson of Josiah. His reign terminated at the end of three months: then the city of Jerusalem was besieged by Nebuchadnezzar, and the king and his family, with the principal part of the temple-furniture, were carried to Babylon. It seems necessary to assume, in order to reconcile 2 Kings xxiv. 8 with 2 Chron. xxxvi. 9, that, prior to his reigning alone, Jehoiachin had for ten years shared the government with his

father. He was a bad king, and his wickedness is characterized by Jeremiah, chap. xxii. 24—30. The expression which occurs in verse 30 cannot be taken literally, since he was the father of Salathiel and others. 1 Chron. iii. 17, 18; Matt. i. 12. It is an intimation that none of his posterity should occupy the throne.

JEHOIADA, *whom the Lord knows, or cares for*. A high-priest in the time of Ahaziah and Athaliah. He is known for the part he took in recovering the throne of Judah for the young king Joash, who had been saved from the massacre by which Athaliah sought to exterminate the royal line of David. In consequence of his good offices, and the high estimation in which he was held, his remains were placed in the sepulchre of the kings. 2 Chron. xxiv. 16. He lived to the advanced age of one hundred and thirty years. See 2 Chron. xxiii., xxiv.

JEHOIAKIM, *whom God sets up*; called also ELIAKIM: this was his original name, but changed by order of the king of Egypt. 2 Kings xxiii. 34. He was the second son of Josiah, and eighteenth king of Judah. He reigned eleven years in Jerusalem, and the character of his reign is depicted in the following scriptures: 2 Kings xxiv. 4; 2 Chron. xxxvi. 8; Jer. xxii., xxvi., xxxvi. When Jerusalem surrendered to Nebuchadnezzar, it is said this prince was seized, and his body thrown into the common sewer. Jer. xxii. 18, 19.

JEHONADAB. See RECHABITES.

JEHORAM, *God-exalted*. JORAM, 2 Kings viii. 16—24. He was the son and successor of Jehoshaphat, king of Judah. When he was thirty-two years of age, he was associated with his father in the government of the kingdom. 2 Kings viii. 17. At the end of three years his father died, and he became sole king. One of his first acts was to put to death his six brothers, and several of the principal men of the kingdom. 2 Chron. xxi. 4. The Lord punished him for these sins: the Edomites revolted, and shook off the yoke of Judah. The Philistines on one side, and the Arabians and Cushites on another, grew bold against

this forsaken king. One of his own cities also revolted. His enemies by repeated invasions spoiled the land of all its substance; they ravaged the royal palaces, and took away his wives and children, leaving only Ahaziah. In addition to this, the king was afflicted with a malignant disease, which terminated his disgraceful life and reign. He was carried to the grave unlamented, being denied the usual honours of a resting-place in the sepulchre of the kings. 2 Chron. xxi. 8—20.

JEHORAM, a king of Israel. See JORAM.

JEHOSHAPHAT, *God-judged*. 1 Kings xv. 24. The fourth king of Judah, and son of Asa, whom he succeeded at the age of thirty-five. He was a good king, and God was with him, as the reward of his fidelity. He demolished the high places and the groves. In the third year of his reign, he sent some of his officers with priests and Levites, through all the parts of Judah, with the book of the law, to instruct the people; thus taking care, while he destroyed the outward show of idolatry, to lay the foundation for the instruction of the people in their duty to God. He also filled the principal ecclesiastical and judicial offices by the wisest and best men in the land. 2 Chron. xvii. 6—9; xix. 5—11. The providence of God smiled upon his kingdom, and the Philistines and Arabians became tributary to him. He built towers in Judah, and maintained a large number of troops as his standing army.

The Scripture records that Jehoshaphat made peace with Ahab, king of Israel. 1 Kings xxii. 44. Some time after, he went to visit Ahab in Samaria; and Ahab invited him to march with him against Ramoth-gilead. 2 Chron. xviii. Jehoshaphat consented, but first asked for an opinion from a prophet of the Lord. Afterwards, he went into the battle in his robe, and the enemy supposed him to be Ahab; but he crying out, they discovered their mistake, and Jehoshaphat returned in peace to Jerusalem. The prophet Jehu reproved him for assisting Ahab.

2 Chron. xix. 1, *et seq.* Jehoshaphat repaired this fault by the good regulations and the good order which he established in his dominions, both as to civil and religious affairs, by appointing honest and able judges, by regulating the discipline of the priests and Levites, and by enjoining them to perform their duty with punctuality. After this the Moabites, Ammonites, and other nations of Arabia Petræa, declared war against Jehoshaphat. 2 Chron. xx. 1, *et seq.* They advanced to Hazazon-Tamar. Jehoshaphat went with his people to the temple, and prayed to God. Jahaziel, the son of Zechariah, by the Spirit of the Lord, encouraged the king, and promised that the next day he should obtain a victory without fighting. Accordingly, these people, being assembled the next day against Judah, quarreled, and killed one another; and Jehoshaphat and his army had only to gather their spoils. This prince continued to walk in the ways of the Lord; yet the hearts of the people were not entirely directed to the God of their fathers. Jehoshaphat died after a reign of twenty-five years, and was buried in the royal sepulchre; and his son, Jehoram, reigned in his stead.

JEHOSHAPHAT, VALLEY OF. This is a deep and narrow glen, running north and south between Jerusalem and the Mount of Olives. The brook Kidron flows through it. The prophet Joel, chap. iii. 2, 12, says, The Lord "will gather all nations into the valley of Jehoshaphat, and will plead with them there." Abenezra is of opinion, that this valley is the place where king Jehoshaphat obtained a signal victory over the Moabites, Ammonites, and Meonians of Arabia Petræa, 2 Chron. xx. 1, &c., toward the Dead Sea, beyond the wilderness of Tekoah, which after that event was called "the valley of blessing," verse 26. Others think it lies between the walls of Jerusalem and the Mount of Olives. Cyril, of Alexandria, on Joel iii., says that this valley is but a few furlongs distant from Jerusalem. Lastly, some maintain that the ancient Hebrews had named no particular place the valley

of Jehoshaphat; but that Joel intended generally the place where God would judge the nations, and will appear at the last judgment in the brightness of his majesty. JEHOSEPHAT, in Hebrew, signifies *the judgment of God*. It is very probable that "the valley of Jehoshaphat," that is, of God's judgment, is symbolical, as well as "the valley of decision," in the same chapter. From this passage, however, the Jews and many Christians have been of opinion, that the last judgment will be solemnised in the valley of Jehoshaphat.

JEHOVAH. The incommunicable name of the divine essence, indicative of the attribute of *self-existence*. It is from a root which means *existence*. To this origin allusion is made Exod. iii. 14, "I (ever) shall be (the same) that I am to-day:" compare Rev. i. 4, 8, "He which is, and which was, and which is to come." The name by the Jews was considered to signify God as eternal and immutable, who will never be otherwise than the same. Allusion is made to the same etymology Hosea xii. 5. We have thus the authority of God in his own word, that this name is derived from the idea of *being, existence*. The LXX generally render it *Κύριος, the Lord*. It is called by the Jews TETRAGRAMMATON, *the name of four letters*. The Jews, after the Babylonish captivity, forbore to pronounce it, substituting some other name of God, as Elohim or Adonai. There are certain peculiarities of this name as found in the Old Testament. It never assumes a plural form. It never admits the article before it. We never meet with the expression "*the Jehovah*." It is never in construction with other words. Other divine names are so used. It is applied to the Lord Jesus Christ. See Jer. xxiii. 6; xxxiii. 15, 16; John viii. 58. The word JAH is an abbreviated form, and enters into the composition of many proper names. See JAH, ELOHIM, and GOD.

JEHOVAH-JIREH, *Jehovah will provide*. The name given by Abraham to the place where he had laid Isaac on the altar, and a ram caught in the thicket was substituted as the

sacrifice. The name was given in allusion to his answer to Isaac, Gen. xxii. 8, that God would provide a victim for the sacrifice.

JEHOVAH-NISSI, *Jehovah my banner*. Exod. xvii. 15.

JEHOVAH-SHALOM, *Jehovah (send) peace or prosperity*. A name given by Gideon to an altar which he built in the place where the angel Jehovah had appeared to him, and saluted him, saying, "Peace be unto thee." Judges vi. 24.

JEHU, *God is, or He that is*. 1. The tenth king of Israel, who reigned twenty-eight years. He was the son of Jehoshaphat, and the grandson of Nimshi. The prophet Elijah received a commission to anoint him, 1 Kings xix. 16; but the order does not appear to have been executed until more than twenty years after, and it was then done by one of the sons of the prophets. 2 Kings ix. 1—10. He was selected of God to be his instrument in executing judgment on the house of Ahab. Having been proclaimed by a few adherents who were with him at Ramoth-gilead, he went to Jezreel. Joram sent messengers to him to ascertain his designs, but finding they did not return, went himself, and met him on the ground of Naboth. Jehu charged him with his gross iniquities, and shot him dead in his chariot. 1 Kings xxi. 19; 2 Kings ix. 11—26. Jehu rode on to Jezreel, where Jezebel resided. As he rode through the streets, Jezebel, who was standing at her window and looking at him, cried out, "Had Zimri peace who slew his master?" Jehu commanded her servants instantly to throw her out of the window, which they did, and the horses trampled her body under foot. See 2 Kings ix. 30—37. Jehu then proceeded to exterminate the family of Ahab. He addressed letters to those who had the care of his sons, and proposed to them to select the fittest of them and place him on the throne of his father. This they declined to do, but promised to do anything else that might be required. Accordingly, Jehu ordered them to bring him the heads of Ahab's sons the next day at Jezreel, and they were sent in

baskets. He directed them to be emptied out in two heaps at the gate of the city, and to remain there over night. The next morning he ordered a general slaughter of all Ahab's family and adherents in the town of Jezreel. He then set out for Samaria, and meeting on his way a party of forty-two persons, all of the family of Ahab, he slew them. A still more revolting massacre, by which he cut off every branch of the house of Ahab that he could find, is told 2 Kings x. 17, *et seq.* In this dreadful extermination he was an instrument in the hands of God; and, as the result, God promised that his children should sit upon the throne of Israel to the fourth generation. 2 Kings x. 30. Nevertheless he was ambitious and tyrannical, and fell into the sins of Jeroboam, the son of Nebat. His four descendants who succeeded him were Jehoahaz, Joash, Jeroboam II., and Zachariah. His reign lasted twenty-eight years. 2. Jehu, son of Hanani the seer, with whom Asa was so much enraged as to cast him into prison. 2 Chron. xvi. 7—10. He was entrusted with two fearful commissions from God: one to Baasha, 1 Kings xvi. 1—7; the other to Jehoshaphat, 2 Chron. xix. 2.

JEPHTHAH, *opener*. One of the judges of Israel, and the illegitimate son of Gilead. In consequence of this he was banished from his father's house, and took up his residence at Tob, a district of Syria, not far from Gilead. Judges xi. 1—3. Here it is probable he became the head of a marauding party which lived by plunder; and when a war broke out between the Israelites and the Ammonites, he probably signalised himself. This induced the Israelites to seek his aid as commander; and though at first he refused, in consequence of their ill-treatment of him, yet, on their solemn covenant to regard him as their leader, he consented. In this capacity he was successful, and, in a war which soon followed, the Ammonites were defeated with great loss. On the eve of the battle he made a vow, Judges xi. 30, 31, that whatever should come forth from his house first to meet him on his return home he would devote

to God. This turned out to be his daughter, an only child, who welcomed his return with music and dancing. Volumes have been written on what is generally termed "Jephthah's rash vow:" the question is, whether, in doing to his daughter according to his vow, he actually offered her in sacrifice or not. The following may be taken as a summary of the arguments on both sides. On the part of those who maintain that an actual sacrifice took place there are urged,—1. The express terms of the narrative, "I will offer it up for a burnt-offering," and "he did according to his vow." 2. The fact that Jephthah was half a heathen; and that the circumstances took place where the heathen dwelt in great numbers, and where human sacrifices were not unknown. 3. That Jephthah's excessive grief on seeing his daughter come forth to meet him, can only be accounted for on the supposition that he considered her devoted to death. 4. That the mourning for Jephthah's daughter for four days in the year can be reconciled only with the supposition that she was an actual sacrifice. 5. That there is nothing in the history to show that his conduct was sanctioned by God. On the part of those who maintain the negative it is urged, that, 1. By translating the Hebrew prefix, (which is rendered *and* in our version,) *or*, all difficulty will be removed. His words would then read, "shall surely be the Lord's, *or* I will offer a burnt-offering;" and not unfrequently the sense requires that the Hebrew should be thus rendered. See Lev. xxvii. 28, where there is a similar meaning of the conjunctive *וְאוּ*. 2. He cannot be understood as declaring an intention to offer as a burnt-offering whatever might come forth to meet him, since he might have been met by what no law or custom permitted to be so offered. 3. The sacrifice of children to Moloch is expressly forbidden, and declared an abomination to the Lord, Lev. xx. 2, 3; and it would be a yet higher insult to offer them to the Lord. 4. There is no precedent of such an offering. 5. No father by his own authority could

put even an offending child to death, much less one that was innocent. Deut. xxi. 18—21; 1 Sam. xiv. 24—45. 6. It is said he did to her "according to his vow," and "she knew no man," which conveys the idea that she was devoted to a life of celibacy; and that what the daughters of Israel bewailed was not her death, but her celibacy. Judges xi. 38—40. There appears to have been a class of women devoted exclusively to the temple-service, who were Nazarites. See Exod. xxxviii. 8: the word rendered *assembled*, means *engaged in service*. To this company of females reference is made 1 Sam. ii. 22. See also Luke ii. 37. To such a company of devoted women, Jephthah's daughter might be set apart. One of the strongest points on this side of the argument is, that the Hebrew word *LETHANOTH*, rendered *to bewail*, rather means *to celebrate*;—these daughters of Israel went yearly, not to lament, but with songs of praise to celebrate, the daughter of Jephthah. Bush suggests that, though Jephthah contemplated at first a human sacrifice, during the two months of his daughter's absence he obtained better information respecting the nature of vows, by which he would learn that his daughter could not be legally sacrificed, but might be redeemed. Lev. xxvii. 2—13. The classical story of Iphigenia, the daughter of Agamemnon, seems to be borrowed from this incident.

JEREMIAH, *raised up*, or *appointed by God*. JEREMY, Matt. ii. 17; JEREMIAS, Matt. xvi. 14. He was one of the chief of the Jewish prophets, of the sacerdotal family. Jer. i. 1. He dwelt at Anathoth, in the land of Benjamin, a city appropriated to the use of the priests, the sons of Aaron. Josh. xxi. 18. He was very young when called to the prophetic office, and on that account declined it, Jer. i. 6; but God promised him grace and strength for his work, and he consequently went forth, and, during the space of forty-two years, discharged his duties with unwearied diligence and great fidelity. He was a man of extraordinary piety and patriotism; and so attached to his

countrymen, notwithstanding their injurious treatment of him, that he chose rather to abide with them, and endure all kinds of hardships in their company, than enjoy a state of ease and plenty which the favour of the king of Babylon would have secured to him. After the destruction of Jerusalem, with the rest of the Jews, who, contrary to his advice, went down into Egypt after the murder of Gedaliah, the Chaldean governor, he was carried into that land; and tradition says, in consequence of his fidelity, he was stoned to death at Tahpanhes. Jeremiah was contemporary with Zephaniah, Habakkuk, Ezekiel, and Daniel.

JEREMIAH, PROPHECY OF. This prophecy embraces a period of upwards of forty years. Jeremiah entered upon his duties in the thirteenth year of Josiah, and his prophecy relates to the *judgments* that were to come upon the people for their gross idolatries and corruptions; to the *restoration* which awaited them, whenever they would repent of their sins and forsake them; and to the *glory* which should arise on the church in future times. The following arrangement of the chapters may be considered as just and natural:—1. The prophecies uttered in Josiah's reign, chaps. i.—xii. 2. In Jehoia-kim's, chaps. xiii.—xx., xxii., xxiii., xxv., xxvi., xxxv., xxxvi., xlv.—xlviii., xlix. 1—33. 3. In Zedekiah's, chaps. xxi., xxiv., xxvii.—xxxiv., xxxvii.—xxxix., xlix. 34—39, l., li. 4. In Gedaliah's, chaps. xl.—xlv. The prophecies of Jeremiah of which the circumstantial accomplishment is often specified in the Old and New Testament, are of a very distinguished character. He foretold the fate of Zedekiah; 2 Kings xxv. 5—7; 2 Chron. xxxvi. 1—21; Jer. xxxiv. 2—5; lii. 11; the Babylonish captivity, the precise time of its duration, and the return of the Jews. He describes the downfall of Babylon, and the destruction of many nations. Jer. ix. 26; xxv. 12, 19—25; xlii. 10—18; xlv., and following chapters. The gradual accomplishment of these predictions sustained the faith of the Jews as to the fulfilment of those

which he delivered relative to the Messiah and his times. Jer. xxiii. 5, 6; xxx. 9; xxxi. 15; xxxii. 14—18; xxxiii. 9—26. He predicted the miraculous conception of Christ, Jer. xxxi. 22; the virtue of his atonement, the spiritual character of his covenant, and the inward efficacy of his laws. Jer. xxxi. 31—36; xxxiii. 8. Contemplating those calamities which impended over his country, Jeremiah represented in the most descriptive terms, and under the most impressive images, the destruction which the invading enemy should produce. He bewailed the shameful idolatries which had provoked the Almighty, after long forbearance, to threaten Judah with inevitable punishment, at the same time that false prophets deluded the nation with promises of assured peace, and when the people, in impious contempt of the Lord's word, defied its accomplishment. Bishop Lowth says, this prophet is by no means wanting either in ele-

gance or sublimity, although, generally speaking, inferior to Isaiah in both.

JEREMIAH, LAMENTATIONS OF. These are elegies written in prospect of the dreadful calamities which the city of Jerusalem and the nation generally were to suffer for their continued rebellion against God; and these events are described as though they were actually accomplished. The language is remarkable for its pathos and mournful character. The composition of this book, with the exception of the last chapter, illustrates a kind of poetry among the Hebrews, principally intended to assist the memory, in which a sort of order was preserved by the initial letters of each line or stanza following the order of the alphabet. Of this there are several examples in the sacred writings. See Psalms xxv., xxxiv., xxxvii., cxix., cxlv. It is almost impossible, if the verses are carefully examined, to mistake them for prose



JERICO. A city of Benjamin, situated about seventeen miles north-east from Jerusalem. Josh. xviii. 21. Moses calls it "the city of palm-trees," Deut. xxxiv. 3, on account of the number and value of these trees which grow in the adjoining plain. It was also esteemed for its balsam. Jericho was the first city which the Israelites took after their miraculous passage through the Jordan. According to the divine appointment, the inhabitants were all put to the sword, except Rahab and her family, who

had kindly entertained the spies. Josh. vi. So complete and fearful was the doom of this city, that a solemn curse was pronounced on the person who, at any succeeding period, should build its walls or set up its gates. In the time of Ahab, above five hundred years after the curse was pronounced, Hiel, of Bethel, dared to rebuild it, although his eldest son, according to the threatening, was taken away by death when its foundations were laid; and when he hung its gates, he saw himself left childless

by the death of his youngest. 1 Kings xvi. 34. A city was rebuilt previously to this period, on or near this spot, which is afterwards mentioned, 2 Sam. x. 5, as containing a school of the prophets, 2 Kings ii. 5; and as being the residence of Elisha, 2 Kings ii. 18; and also of Zaccheus. Luke xix. 1—10. It was in the vicinity of this place that Elisha cured the bitter waters of a particular spring. Under the Romans, Jericho was a royal residence, and Herod the Great died there. In the sanguinary war between the Jews and Romans, Jericho was sacked by Vespasian, and its inhabitants put to the sword. Having been rebuilt by Adrian, A.D. 138, it was afterwards almost entirely destroyed by the Saracens. But being again repaired by the Christians, who made it the seat of a bishop, it was finally demolished by the Turks in the twelfth century. There is now a miserable hamlet called Riha, or Rah, situated on the ruins of the ancient city. The road from Jerusalem to Jericho was anciently, and is now, through a rocky desert infested by robbers. According to the united testimony of travellers, nothing can be more savage than the present aspect of those wild solitudes. This is the road in which is laid the scene of the parable of the good Samaritan. Luke x. 30. Sometimes the track leads along the edges of cliffs and precipices, which threaten destruction on the slightest false step; at other times it winds through craggy passes, overshadowed by projecting or perpendicular rocks. In 1820, a traveller, Sir F. Henniker, was attacked by Arabs with fire-arms, who left him naked and severely wounded. Buckingham says, "One must be amid these wild and gloomy solitudes, surrounded by an armed band, and feel the impatience of the traveller, who rushes on to catch a new view at each turn and pass; one must be alarmed at the very tramp of the horses' hoofs, rebounding through the caverned rocks, and at the savage shouts of the footmen, scarcely less loud than the echoing thunder produced by the discharge of their pieces in the valleys; one must witness all this on the spot, before the full force

and beauty of the admirable story of the good Samaritan can be perceived. Here pillage, wounds, and death would be accompanied with double terror, from the frightful aspect of everything around. Here the unfeeling act of passing by a fellow-creature in distress, as the priest and Levite are said to have done, strikes one with horror, as an act almost more than inhuman: and here too the compassion of the good Samaritan is doubly virtuous from the purity of the motive which must have led to it, in a spot where no eyes were fixed upon him to draw forth the performance of any duty, and from the bravery which was necessary to admit of a man's exposing himself by such delay, to the risk of a similar fate to that from which he was endeavouring to rescue his fellow-creature." The plain of Jericho extends from the mountains where the ruins of the old city are found, eastward towards Jordan, and is nearly enclosed on all sides by rugged and barren mountains.

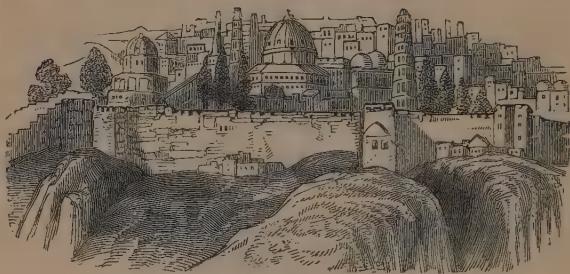
JEROBOAM, fighting against the people, or increasing the people. 1. The son of Nebat, who has the infamous distinction of the man "who made Israel to sin." 1 Kings xi. 26; xiv. 16. He had received from the prophet Ahijah the intimation that the kingdom of Solomon was to be divided, and he took means to bring it about. His plots and conspiracies, which were detected, compelled him to flee to Egypt to escape punishment. When Solomon died, the ten tribes sent to recall Jeroboam from Egypt; and he appears to have headed the deputation which waited on Rehoboam with a demand for securities for the rights which the measures of the late king had compromised. The answer of Rehoboam rendered a revolution inevitable. Jeroboam, as king of Israel, fixed his residence at Shechem, which, as well as other cities, he fortified for the furtherance of his plans. He set up the calves at Dan and Bethel, in imitation of Egyptian worship, fearing lest, if the tribes should go up to Jerusalem to worship, they would be persuaded to return to their allegiance to their rightful sovereign. He issued a proclamation that these

images should be worshipped. 1 Kings xii. 26, *et seq.* The general facts of his history, and the circumstances which illustrate his character as that of a bad, a base man, and a daring and bold idolater, are recorded in the following scriptures:—1 Kings xi. 26—40; xii.; xiii. 1—10, 33, 34; xiv. 1—20. Idolatry seems to have been the ruin of himself and of his family. He reigned in Israel twenty-two years, and was succeeded by his son Nadab.

2. The son of Joash, king of Israel. He succeeded his father, and reigned forty-one years, and followed the

former Jeroboam in his idolatries. The Lord, however, by him raised the kingdom of the ten tribes to its greatest splendour. He recovered all the territory that the Syrians had taken from the kings of Israel. The prophets Amos, Hosea, and Joel lived during his reign; and from their writings we learn that idleness, pride, effeminacy, oppression, luxury, and idolatry greatly prevailed. Not long after his death his family was cut off by the sword. 2 Kings xiv. 23—29; xv. 10; Hosea i. 1, &c.

JERUB-BAAL. See GIDEON.



JERUSALEM, *habitation of peace.*

The Jewish metropolis of Palestine, and the most celebrated city of the world. It is situated about forty-two miles east of the Mediterranean sea, twenty-five miles west of the Jordan, and one hundred and thirty-six miles south of Damascus, in $35^{\circ} 13'$ east longitude, at $31^{\circ} 46'$ north latitude. Its original name was Salem, and it is generally supposed to have been the capital of Melchizedek; but when or by whom it was founded the Scriptures do not inform us. Respecting the derivation of the name there is some uncertainty. SALEM signifies *peace*. Some suppose JERU is derived from JERUSH, signifying *possession*; others from JARAH, signifying *foundation*; and corresponding with these the whole name has been taken to signify *possession of peace*, or *foundation of peace*. Perhaps, it is compounded of JEBUS and SALEM. It afterwards became the metropolis of

the Jebusites, who, in honour of their founder, called it Jebus. Jebus-salem might, therefore, be softened into Jerusalem. The site is intimately connected with the sacrifice of Isaac, "the land of Moriah." Thus we are enabled to associate that typical circumstance with the sacrifices of the temple, and with the offering up of the Lamb of God. The ancient city was so fortified by nature and art, that the Hebrews, on entering Canaan, could not drive out the Jebusites, but were obliged to live with them; a part of the city only being reduced at that time, when Adonizedec, its king, was defeated and slain by Joshua. Josh. x. 3—26; xv. 63. The Jebusites continued to possess it till the time of David, who succeeded in expelling these enemies of Israel. 1 Chron. xi. 4—7. David fixed upon it as his royal residence, partly on account of its peculiar strength of situation, being surrounded on all sides by

a natural trench of valleys, and, perhaps, also under divine guidance, since we find that his choice was afterwards confirmed by the divine appointment, which made Mount Moriah the site of the temple. By this arrangement it not only became the residence of the kings of Judah, but the abode of the King of kings, who condescended to make that place "the holy city," and "the valley of vision," by dwelling there under the symbol of a luminous cloud. It subsequently became the centre of all civil and religious affairs. The city itself was built on four hills, the chief of which were Moriah on the east, and Zion on the south-west. The old city of Salem was built on a third hill, called Acra, on the north-west, between which and Zion there was a valley. The fourth hill, called Bezetha by Josephus, and on which the new city was built, lay to the north of Moriah, and consequently in the north-east part of the city. The name MORIAH, *vision*, was appropriated to the part in which the temple stood, and where Jehovah appeared to David. 2 Sam. xxiv. 16; 2 Chron. iii. 1. During the reigns of David and Solomon, Jerusalem was not only greatly enlarged but embellished with various splendid and costly buildings. At that period it had ten or twelve gates, and was fortified by strong walls. But the chief glory of the city was the temple, built by Solomon, and chosen by God as the place where the Shechinah resided. The preparations for its erection were immense. David and his princes contributed as much gold and silver as is calculated to have amounted to many thousand tons' weight. About one hundred and eighty-three thousand six hundred men were employed in the erection, and seven years were occupied in its completion. In regard to its dimensions and structure, there is great diversity of opinion. See TEMPLE. On the division of the kingdom, Jerusalem became the metropolis of Judah; the kings of Israel having selected another place as their residence. Many were the calamities to which it was subjected after the time of Solomon: our space will not allow

us to detail them. They are recorded in the books of the Kings and Chronicles. See 1 Kings xiv. 22—26; 2 Chron. xii. 1—9; xxi. 16, 17; xxiv. 23; xxv. 23, 24; xxviii. 24, 25; xxxiii.; xxxvi. 3, 10. At length the king of Babylon, exasperated at the faithlessness of Zedekiah, besieged it. The inhabitants were reduced to the last extremity; the city was taken; the walls were razed; the palaces burned to the ground; the temple was plundered; and all quarter refused to the people. Terrible was the accompanying carnage. See 2 Chron. xxxvi. 17—20; Jer. xxxix. 1—7. Amidst the desolations of Zion the prophets had taught the people to entertain hopes of her restoration. They favoured her very dust, and longed for the set time to come. See Psal. cii. 13, 14; cxxxvii.; Jer. xxix. 10; xlv. 28. Upwards of forty thousand returned from Babylon, with Zerubabel at their head, and bringing with them the hallowed vessels of the Lord's house. Ezra i. 7—11. Their first work was the erection of a temporary altar for burnt-offerings. Ezra iii. 2. Prior to the rebuilding of the temple, they procured Phœnician workmen, and obtained cedars from Lebanon. The laying of the foundation was witnessed with mingled feelings. The aged wept when they remembered the former temple: the young rejoiced at the prospect of a house for Jehovah. For the various particulars connected with the erection, see Ezra iii. 8—13; iv. 4, 5, 24; vi. 13—22; vii. 11—24; viii. 24—35. See also Neh. ii. 1—8, 19; iii.; iv.; vi. 6, 7; xii. Jerusalem was a second time walled and fortified, and the Jews were assured that the Desire of all nations should come, and fill the house with his glory. For interesting notices respecting Jerusalem from the time that the Old Testament information ceases, we must refer our readers to Josephus's "Antiquities," xi.—xiv., and to the books of the Maccabees. It was taken by Pompey B.C. 63. Twelve thousand were murdered in the temple-courts, and the walls were demolished. In the year B.C. 43, the walls were rebuilt by Antipater, the father of Herod the Great, under

whom Jerusalem began to assume the new and magnificent aspect which it wore in the time of Christ. Herod repaired and beautified the temple as well as the city. He added so many costly buildings, and so thoroughly altered its appearance, spending immense sums of money, and employing eighteen thousand men for nine years, that he is said to have rebuilt it. The Jews continued to add improvements for many years, so that the whole time spent was "forty and six years." John ii. 20. It was to this Jerusalem, thus beautified, that the Saviour came. In the courts of her temple and in her streets he taught. His accents of mercy were heard within her walls, and there his stupendous miracles were performed. Here his divinity was blasphemed, his name cast out, his miracles ascribed to satanic agency, and without one of the gates was the Lord of life and glory crucified. His own predictions respecting the city were speedily verified. Matt. xxiv.; Luke xix. 41. After having been the scene of horrors without parallel in history, it was, A.D. 70, abandoned to the Romans, who razed the temple and city to the ground, leaving only three of the towers, and a part of the western wall, to show how strong a place the Roman arms had overthrown.

Jerusalem lay in ruins about forty-seven years, when the emperor Ælius Adrian began to build it anew, and erected a heathen temple, which he dedicated to Jupiter Capitolinus. The city was finished in the twentieth year of his reign, and called, after its founder, Ælia, or Ælia Capitolina, from the heathen deity who presided over it. In this state Jerusalem continued, under the name of Ælia, and inhabited more by Christians and Pagans than by Jews, till the time of the emperor Constantine, styled the Great; who, about the year 323, having made Christianity the religion of the empire, began to improve it, adorned it with many new edifices and churches, and restored its ancient name. About thirty-five years afterwards, Julian, named the Apostate, not from any

love he bore the Jews, but out of hatred to the Christians, whose faith he had abjured, and with the avowed design of defeating the prophecies, which had declared that the temple should not be rebuilt, wrote to the Jews, inviting them to their city, and promising to restore their temple and nation. He accordingly employed great numbers of workmen to clear the foundations; but balls of fire, bursting from the earth, soon put a stop to their proceeding. This miraculous interposition of Providence is attested by many credible witnesses and historians; and, in particular, by Ammianus Marcellinus, a heathen, and friend of Julian; Zemus David, a Jew; Nazianzen, Chrysostom, Ambrose Rufinus, Theodoret, Sozomen, and Socrates, who wrote his account within fifty years after the transaction, and while many eye-witnesses of it were still living. So stubborn, indeed, is the proof of this miracle, that even Gibbon, who strives to invalidate it, is obliged to acknowledge the general fact.

Jerusalem continued in nearly the same condition till the beginning of the seventh century, when it was taken and plundered by the celebrated Chosroes, king of Persia, by whom many thousands of the Christian inhabitants were killed, or sold for slaves. The Persians, however, did not hold it long, as they were soon after entirely defeated by the emperor Heraclius, who rescued Jerusalem, and restored it, not to the unhappy Jews, who were forbidden to come within three miles of it, but to the Christians. A worse calamity was, however, speedily to befall this ill-fated city. The Mohammedan imposture arose about this time; and the fanatics who had adopted this creed carried their arms and their religion with unprecedented rapidity over the greater part of the East. The caliph Omar, the third from Mahomet, invested the city, which, after once more suffering the horrors of a protracted siege, surrendered on terms of capitulation, in the year 637; and has ever since, with the exception of the short period that it was occupied by the Crusaders, been

trodden under foot by the followers of the false prophet.

The accounts of modern Jerusalem greatly vary. We shall do little more in the remaining part of this article than abridge the long and interesting description of Dr. Olin. Before we give the account of the interior, we may observe that the city is a rhomboid in form, surrounded by walls, in which are many irregularities. On the west side is Jaffa gate; on the south, the gate of Zion; on the east, the gate of St. Stephen; on the north, Damascus gate. These are the principal gates, open from morning to evening. There are two other small gates, open occasionally. The measure of the city is about two miles and a half in circumference; the walls are about forty or fifty feet high. There are no level streets, and little skill or pains has been employed to remove the inequalities which nature or time has produced. Houses are built on mountains of rubbish, which are many feet above the level; and the streets are constructed with the same disregard to convenience, with the exception that some slight attention is paid to the possibility of carrying off surplus water. They are without exception narrow, seldom exceeding eight or ten feet in breadth. The houses often meet, and in some instances a building occupies both sides of the street, which runs under a succession of arches, barely high enough to allow an equestrian to pass under them. A canopy of planks, or old mats, is suspended over the principal streets when not arched. The design is to exclude the rays of the sun. The pavements are of the worst possible description, formed of fragments of limestone, of unequal size and thickness, and arranged with no regard to comfort. Between the two side-walks is a path, or gutter, paved, on which donkeys have barely room to pass each other. The direction of the principal thoroughfares is determined by the nature of the ground, and must have always been essentially as at present. The houses are built of limestone; and, for the most part, there are no windows next the street. The apartments receive

their light or ventilation from open courts within. The ground-plot is usually surrounded by a high wall, which sometimes includes a small garden. The lower story, consisting of arches, serves for lumber-rooms, kitchens, cisterns, and stables. The principal apartments are on the second story, and front into the open court. Every house has its cistern, and the larger habitations have several in the ground-floor. Very little wood is used, except for doors, sashes, &c.; the floors and stairs are stone. A large number of houses are in a dilapidated state, and nobody seems to think of making repairs so long as his habitation does not absolutely refuse him shelter. If one room tumbles about his ears, he removes to another, and permits rubbish and vermin to accumulate. Habitations looking respectable, as seen from the street, are found, on entering them, to be a heap of ruins. The traveller passes from court to court, looks into a succession of uninhabited rooms, full or half-full of filth and rubbish, clambers over ruins, and up broken staircases, and at length finds the only human inhabitants of an ancient and ample mansion, filthy and reeking, in some foul angle nearly without shelter or light. The inquisitive traveller stumbles on such places continually in his rambles through the city. This would not be suspected from the general appearance, nor from the various commanding points without the walls, nor from anything that meets the eye in the streets. Few towns offer a more imposing spectacle to the view of an approaching stranger. He is struck with the height and massiveness of the walls; and on his entering the gates, he is apt, after all that has been published about the solitude that reigns in the streets, to be surprised at meeting large numbers of people in the thoroughfares decently clad. See Olin's "Travels," vol. ii., chap. 5. The Jews occupy a much smaller portion of the city than the Turks or Arabs. The Armenians live in and around the convent on Mount Zion; the Greeks and Catholics have their

convents and houses on the north-west side of the city; the Turks and Arabs occupy Bezetha, and the eastern part, and have scattered dwellings in every quarter. The Jews live between Zion and Moriah. The whole area of the ancient Jewish temple on Mount Moriah, which now encloses the mosque of Omar, is walled in, and none but Mussulmans are permitted to enter. The Jews have a number of synagogues scattered about in the quarter where they live. The church of the Holy Sepulchre is an edifice distinguished for its size and massiveness. The Catholics have one convent, and the Greeks twelve. The Armenians have three on Mount Zion, and another a little without Zion gate. The Copts, Syrians, and Abyssinians, have each also a small convent. Jerusalem is included within the pashalic of Damascus, and governed by a deputy appointed from that place.

JESHURUN. A name poetically applied in the Scriptures to Israel. Deut. xxxii. 15; xxxiii. 5, 26; Isai. xlv. 2. The interpretations are various; but it is commonly and properly understood to be a poetical expression, indicating affection. The root from which it is derived means, *to be straight, right, upright, righteous*. The word is intensive, and means *entirely righteous*, and probably refers to the covenant relation in which the Israelites stood to God. So long as they fulfilled the terms of the covenant, they stood legally righteous before him. Cocceius gives another derivation of the name, but an improbable one.

JESSE, *firm*. The son of Obed, and father of David. Obed was the son of Boaz and Ruth. He was a Bethlehemite, and ancestor of the Messiah. Isai. xi. 1, 10. He seems to have been aware of the high destiny of his son; but it is doubtful whether he lived to see him on the throne. 1 Sam. xvi. 10. The last mention of Jesse is in reference to the asylum David provided him with the king of Moab. 1 Sam. xxii. 3.

JESUS CHRIST. The Son of God, the Saviour of the world. The

meaning of the name has been considered. See CHRIST JESUS. For a narrative of the life of the blessed Saviour, we must refer to the inspired record. That Jesus was the promised Messiah of the Old Testament is a fact as clear as the light of day. He professed himself to be so; was, at the time of his advent, fully expected; was received under that character by his disciples, and by all Christians ever since. From the books of the Old Testament we learn certain facts relative to the Messiah.

The time of his appearance is clearly pointed out. See Gen. xlix. 10; Mal. iii. 1; Hag. ii. 7; Dan. ix. 24, 25. From the first of these scriptures we learn that Christ was to come while the Jews possessed some sort of authority, intimated by the sceptre; from the second and third, that he would appear in the temple of which the prophet spoke; and from the fourth, that he should appear in seventy weeks, or seventy weeks of years. These scriptures seemed to fix clearly the time of his advent; and a reference to historical facts shows, that in the birth of no one besides Christ do they meet their accomplishment. At that time a king reigned over the Jews in their own land; they were governed by their own laws; and the council of their nation exercised its authority and power. The other tribes were extinct; Judah alone remained, and the last sceptre of Israel had not then departed from it. In a short space all these concurring testimonies to the time of the Messiah passed away. During the very year, the twelfth of his age, in which Christ first publicly appeared in the temple, Archelaus, the king, was dethroned and banished; Coponius was appointed procurator; and the kingdom of Judæa, the last remnant of the greatness of Israel, was debased into a part of the province of Syria. The sceptre was smitten from the tribe of Judah; the crown fell from their heads; their glory departed; and, soon after the death of Christ, of their temple one stone was not left upon another; their commonwealth itself became as complete a ruin, and was broken in

pieces; and they have ever since been scattered throughout the world, a name but not a nation. After the lapse of nearly four hundred years posterior to the time of Malachi, another prophet appeared who was the herald of the Messiah. And the testimony of Josephus confirms the account given in Scripture of John the Baptist. Every mark that denoted the time of the coming of the Messiah was erased soon after the crucifixion of Christ, and could never afterwards be renewed. And with respect to the prophecies of Daniel, it is remarkable, at this remote period, how little discrepancy of opinion has existed among the most learned men, as to the space from the time of the passing out of the edict to rebuild Jerusalem, after the Babylonish captivity, to the commencement of the Christian era, and the subsequent events foretold in the prophecy.

As to the predictions of the Old Testament, we learn, that the Saviour was to be an Israelite of the tribe of Judah: the genealogies clearly prove this. Since that time all genealogical evidence among the Jews is lost. The place of his birth was pointed out, and that was distant from the residence of his mother: she was of Galilee; he was born in Bethlehem of Judæa, where his parents happened to sojourn in consequence of the census ordered by the Roman emperor. See Isai. ix. 1, 2; Matt. iv. 15, 16; Luke ii. 1—7. The facts of his life, and the features of his character, are drawn with a precision that cannot be misunderstood. See Psal. xvi. 10; xxii.; lxix.; Isai. xlix. 7; liii. The circumstances preceding his death, his sufferings, the design of his death, his resurrection, ascension, and mediatorial glory, are all clearly pointed out. The accomplishment of all these predictions proves the divinity of his mission. If Jesus of Nazareth was the Messiah, in that character his deity is necessarily involved, because the Messiah is surrounded with the attributes of divinity in the Old Testament, and our Lord lays claim to these attributes as to the office of the Christ. He is the Angel of the Divine Presence, the

Angel of the Covenant, the Redeemer of Job, the Shiloh of Jacob, unto whom the people are gathered. See Psal. ii. 7: cii. 25—29; ex. 1; Isai. ix. 6. Respecting this last passage Dr. Pye Smith says, "If there be any dependence on words, the Messiah is here drawn in the opposite characters of humanity and deity,—the nativity and frailty of a mortal child, and the incommunicable attributes of the omnipresent God." Psal. xl. 7—9; Isai. xl. 9—11; Dan. vii. 9—14.

In perfect accordance with these views does our Saviour speak of himself. He asserts his pre-existence, as having "come down from heaven;" and as existing "before Abraham;" and as being "in heaven" whilst yet before the eyes of his disciples on earth. In the same peculiar manner does he apply the term "Son of God" to himself, and that with so manifest an intention to assume it in the sense of divinity, that the Jews attempted on that account to stone him as a blasphemer. The whole force of the argument by which he silenced the Pharisees when he asked how the Messiah, who was to be the son of David, could be David's Lord, in reference to the passage in the Psalms before pointed out, (ex. 1,) arose out of the doctrine of the Messiah's divinity: and when he claims that all men should honour him as they honour the Father, and asserts that as the Father hath life in himself, so he has given to the Son to have life in himself; that he "quickeneth whom he will;" that where two or three meet in his name he is in the midst of them, and would be with his disciples "to the end of the world;" who does not see that the Jews concluded right when they said that he made himself "equal with God?"—an impression which he took no pains to remove, although his own moral character bound him to do so, had he not intended to confirm that conclusion. So numerous are the passages in which divine titles, acts, and qualities are ascribed to Christ in the apostolical Epistles, and so unbroken is the stream of testimony from the apostolic age, that the deity

of their Saviour was the undoubted and universal faith of his inspired followers, and of those who immediately succeeded them, that it is not necessary to quote proofs. The whole argument is this: If the Old-Testament Scriptures represent the Messiah as a divine person; the proofs which demonstrate Jesus to be the Messiah, demonstrate him also, by further and necessary consequence, to be divine. Yet, though there is a union of natures in Christ, there is no mixture or confusion of their properties: his humanity is not changed into his deity, nor his deity absorbed by his humanity; but the two natures are distinct in one person. How this union exists is above our comprehension; and, indeed, if we cannot explain how our bodies and souls are united, it is not to be supposed that we can comprehend the mystery of "God manifest in the flesh." So truly does Christ bear the name given to him in prophecy,—“Wonderful.”

The doctrine of the deity of Christ derives further confirmation from the consideration that in no sound sense can the Scriptures of the Old and New Testaments be interpreted so as to make their very different and often apparently contradictory statements respecting him harmonise. How, for instance, is it that he is arrayed in the attributes of divinity, and yet is capable of being raised to a kingdom and glory?—that he is addressed, “Thy throne, O God, is for ever and ever,” and yet that it should follow, “God, even thy God, hath anointed thee with the oil of gladness above thy fellows?”—that he should be God, and yet, by a human birth, “God with us?”—that he should say, “I and my Father are one,” and, “My Father is greater than I?”—that he is supreme, and yet a servant?—that he is equal and yet subordinate?—that he, a man, should require and receive worship and trust?—that he should be greater than angels, and yet “made lower than the angels?”—that he should be “made flesh,” and yet be the Creator of all things?—that he should raise himself from the dead, and yet be raised by the power of the Father?

These and many other declarations respecting him, all accord with the orthodox view of his person; and are intelligible so far as they state the facts respecting him; but are wholly beyond the power of interpretation into any rational meaning on any theory which denies to him a real humanity on the one hand, or a real and personal divinity on the other. So powerfully, in fact, has this been felt, that, in order to evade the force of the testimony of Scripture, the most licentious criticisms have been resorted to by the deniers of his divinity; such as would not certainly have been tolerated by scholars in the case of an attempt to interpret any other ancient writing.

Jesus Christ, thus clearly demonstrated to be the Messiah, and consequently divine, came into this world to effect a great work. He came to save men from the guilt, the curse, the pollution, the power, and the inbeing of sin. He did not come to save one portion of the human family only, but was occupied with the noble project of saving the world. This is clearly intimated in his personal teaching, but more fully and completely developed after his resurrection and ascension to heaven. He taught as never man did; he placed truth of the highest importance before the minds of his hearers with inimitable simplicity and clearness, with perfect ease and majesty. The authority of his teaching, his peculiar tenderness, his intimate acquaintance with the human heart, and the wisdom with which he adapted his instructions to every character, show him to be sent from God, the Teacher that should come into the world.

JETHRO, *his excellence*. Priest or prince of Midian, a relative of Moses. Exod. xviii. 1, &c. He is also called Raguel, and showed great anxiety for the welfare of the people of God.

Considerable difficulty has, however, been felt in determining what was the exact relationship to Moses. The Hebrew word, which in Exod. iii. 1, is translated *father-in-law*, and in Gen. xix. 14, *son-in-law*, is

of indeterminate signification, denoting simply relationship by marriage. The probability is, that as forty years had elapsed since the first connection of Moses with this family, his *father-in-law*, Exod. ii. 18, Reuel, or Raguel, was dead; and that the person who visited Moses at the foot of Sinai, was his brother-in-law, called Hobab in Numb. x. 29, and also Jethro. See HOBAB.

JEWELS. Ornaments made of precious metals and stones. It is probable that considerable skill was attained in early times in the manufacture of ornaments. Numb. xxxi. 60; Ezek. xvi. 12; Hosea ii. 13. The word is used figuratively to denote anything particularly precious; as, the people of God, Mal. iii. 17; wisdom, Prov. xx. 15.

JEWS. The word first occurs 2 Kings xvi. 6, and means the Judahites, or men of Judah, in contradistinction to the seceding tribes, who retained the name of Israel. The name Israelites was applied to the twelve tribes, or descendants of Jacob; but after the separation in the reign of Rehoboam, the above distinction obtained till the Babylonish captivity; since that time to the present day, the descendants of Jacob are called Jews, and constitute one of the classes into which the population of the world is divided, namely, Jews and Gentiles. It would be impossible to condense the history of the Jews, as it is recorded in the Old Testament, into a few brief paragraphs: we choose rather to request our readers to study that inspired record in the form and words which the Holy Ghost teaches, and to digest the wonderful lessons which every page is intended to enforce. We cannot fail to see that they were a chosen generation, and that the providence of God exercised over them, and over others, a perpetual vigilance, because they were reserved for a great purpose, to be accomplished in the fulness of time. Their history, as it bears upon Christianity, is deeply important and interesting. In opposition to their own wishes and intentions, they laid the foundations of a religion which completely set aside

their own ceremonial, and is destined to secure that general acceptance which they were accustomed to expect in favour of their own law. The glory of this wonderful people is, that "to them pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen." Rom. ix. 4, 5.

The government under which they were placed was a *theocracy*. God was their King. The elements of that government are found in the commandments promulgated from Sinai. God appointed their governors, gave them their laws, punished their crimes. His throne was in Salem. The temple was his palace. The sacrifices and oblations presented were his revenue; and their solemn assemblies were his holy convocations, in which they acknowledged their dependence upon him, and avouched him to be their God. The state and the church were so intimately blended, that sins against the one were sins against the other, and the magistrate was directed to punish them accordingly. The ministers of God, the holy prophets, were the medium through which God communicated his mind to kings and magistrates. The government under the kings was equally theocratic. They were bound to govern by certain laws, and severely punished for the breach of them. They were raised up and displaced by the immediate, and in some cases visible, interposition of God; to him they were subject; all their affairs were under divine superintendence. After the death of Joshua, the government was entrusted to "judges," appointed for special occasions, and for special services. See Judges iii. 8—10, 14, 15; vi. 33—35. This form of government lasted about three centuries, from Othniel to Samuel, in whose time the government was changed. The judges were fifteen in number. See JUDGES. The Israelites desired a king, a wish which appears to have been considered equivalent to a rejection of

the special superintendence of God, and which displeased the Lord. The regal government continued for about five centuries. There were first four kings who reigned over the whole people,—Saul, David, Solomon, and Rehoboam. The tyranny of the last, connected with some events in Solomon's reign, contributed to a revolt, in which ten tribes ranged themselves under the government of Jeroboam, and two remained faithful to David's house. Thus were formed the two kingdoms,—“the kingdom of Judah,” including the tribes of Judah and Benjamin; and “the kingdom of Israel,” including the remaining ten tribes. There were nineteen kings of Israel, and twenty kings of Judah. The lists of these kings of the respective kingdoms, with the time when they began to reign, as computed by Dr. Hales, may be found under the article ISRAELITES. According to the ordinary chronology, the kingdom of Israel lasted two hundred and fifty-four years, many of which were spent in civil discord, conspiracy, and war: the greater part of the monarchs were slain in battle, or assassinated; at length the territory fell into the hands of the Assyrians, and the ten revolting tribes were carried away into Assyria, never to return. A hundred and thirty-three years afterwards, the kingdom of Judah met with a similar destiny. Contaminated with idolatry, into which they continued to fall, in spite of remonstrance and partial visitations, they were at length given up to Nebuchadnezzar; their holy and beautiful house, where their fathers worshipped, was burned with fire, their city abandoned to pillage and plunder, and themselves carried away to endure hardships in the districts of Babylon. The captivity lasted seventy years. Notices of the history of the people during its continuance may be found in the prophecies of Ezekiel and Daniel. They continued a separate people as far as was practicable, and retained their religious and national usages; but many of them lost the simple piety and pure morality of former days; and, on their return, brought along

with them many of the idolatrous customs which they had learned in exile. Under Cyrus, they were permitted to rebuild their city and temple. Our information respecting the period of Jewish history, after the close of the Scripture account, must be gathered principally from the two books of the Maccabees and Josephus. Judæa continued subject to the Persians about two hundred years. Nehemiah was their first governor; and after him it seems to have been included in the jurisdiction of the governor of Syria, who invested the high-priest with the principal authority. The Persian government was overthrown by Alexander the Great, and Judæa brought under the government of the Macedonians. The high-priest, according to Josephus, secured the favour of Alexander by showing him the prophecies of Daniel, concerning his rapid and extended conquests, Dan. viii. 7; xi. 3; and hence the people were permitted to enjoy their peculiar national privileges, and were freed from taxation every seventh year. At the death of Alexander, Judæa fell to the share of Laomedon. Ptolemy Soter, king of Egypt, soon after made himself master of it by stratagem, and carried many thousands of the people into his own land as captives, and during one hundred years Judæa continued subject to Egypt. The kings of Syria next subdued it, and divided it into five provinces,—three on the west side of the Jordan, namely, Galilee, Samaria, and Judæa; and two on the east, namely, Trachonitis and Peræa,—but suffered them to be governed by their own laws, under the high-priest and council of the nation. Other privileges were granted to the Jews by these monarchs: still, partly in consequence of the destructive wars between the Syrian and Egyptian monarchs, betwixt whose countries Judæa was situated, and partly from the misconduct and corruption of their own high-priests and other persons of distinction, they endured the most terrible calamities. Antiochus Epiphanes persecuted their religion, plundered their temple, introduced among them

heathen practices, and forbade the observance of their law. The result was an open rebellion. Judas Macabæus, the commander of the Jewish army, defeated the Syrians in several engagements, and drove them out of Judæa. He then repaired the temple, brought back the ancient feasts, and established the feast of Dedication, and, by various means, secured to himself the affection and confidence of the people, whose independence he at length established. His successors assumed the title of king. After Judas, the most distinguished of these princes were—Jonathan and Simon, the brothers of Judas, who completed the freedom of Jerusalem, and greatly improved and strengthened the kingdom; John Hyrcanus, son of Simon, who, by a series of successful wars with the Syrians, Samaritans, and Idumæans, so enriched the nation and confirmed his government, that the kingdom reached a degree of prosperity unknown since the return from Babylon; Alexander Jannæus, against whom the nation revolted, and kept up hostilities for nine years, in which conflict fifty thousand persons perished; and Aristobulus, under whom, after various vicissitudes of fortune, Jerusalem was taken by Pompey, and the Jews made tributary to Rome. After this the kingdom was ruled by Hyrcanus, the priest; then by Antigonus, who was conquered and put to death by Herod and the Romans, about B.C. 37. Thus ended the Asmonean dynasty, which had continued one hundred and twenty-six years. Herod the Great, son of Antipater, of Idumæa, now obtained the kingdom through the influence of Marc Antony, and was the first Gentile who filled the Jewish throne. The Messiah was at hand. Herod was ambitious, cruel, jealous, and profligate. He rebuilt and adorned the temple at great expense. When the power of Antony declined in Rome, he sought favour with Octavius, the first Augustus Cæsar, and, by his assistance, enlarged his kingdom. In the thirty-second year of his reign John the Baptist was born; and six months after the Saviour was born in

Bethlehem. The reign of Herod terminated in the first year of Christ; and he divided his kingdom by will among his three sons, Archelaus, Antipas, and Philip. In a short time, however, his dynasty came to an end; Judæa sunk into the grade of a minor province, and, thenceforth, governors were sent from Rome, until the destruction of Jerusalem. After this event, the Jews remained subject to the Romans until near the termination of the reign of Adrian, when they rebelled, A.D. 131—136, and have been dispersed ever since.

The modern Jews adhere to the Mosaic law as closely as their scattered condition will allow them. Their religious service consists mainly in reading the law in their synagogues, with a variety of prayers. They use no sacrifices since the destruction of the temple. Many of them go to prayer in their synagogues three times a day. Their sermons are not delivered in Hebrew, which few of them understand. As soon as a child can speak, they teach him to read the Hebrew characters, but without the understanding of the meaning of the words. They acknowledge a twofold law of God, a written and an unwritten one; the former contained in the Pentateuch; the latter they pretend was delivered by God to Moses, and handed down from him by oral tradition, and is now to be received as of equal authority with the former. They deny the accomplishment of the prophecies with respect to the Messiah; alleging that the Christ is not yet come, and that he will make his appearance with the greatest worldly pomp, subduing all nations before him. The Jews pray for the souls of the dead, because they suppose there is a paradise for the souls of good men, where they enjoy glory in the presence of God. They believe that the souls of the wicked are tormented in hell: that some are condemned to be punished for ever, while others continue only for a limited time; and this they call purgatory, not different from hell in respect to the place, but to the duration. They suppose no Jew, unless guilty of heresy or other crimes speci-

fied by the rabbins, will continue in hell more than a twelvemonth, and that there are very few who suffer eternal punishment. Most of the modern Jews are Pharisees, and are much attached to the traditions of their ancestors.

In the twelfth century, the famous rabbi, Maimonides, drew up a summary of the doctrines of Judaism, which every Jew is required to believe, on pain of excommunication in this world, and condemnation in the next. This summary consists of thirteen articles, which he calls foundations or roots of the faith. The articles are, in an abridged form, as follows:—1. That God is the creator and active supporter of all things. 2. That God is one, and eternally unchangeable. 3. That God is incorporeal, and cannot have any material properties. 4. That God must eternally exist. 5. That God alone is to be worshipped. 6. That whatever is taught by the prophets is true. 7. That Moses is the head and father of all contemporary doctors, and of all those who lived before or shall live after him. 8. That the law was given by Moses. 9. That the law shall always exist, and never be altered. 10. That God knows all the thoughts and actions of men. 11. That God will reward the observance and punish the breach of the laws. 12. That the Messiah is to come, though he tarry long. 13. That there shall be a resurrection of the dead when God shall think fit.

The Jews are scattered over the world, and are variously estimated at from three to six millions. The largest numbers are in Russia and Poland.

JEZEBEL, *not inhabited*. The wife of Ahab, king of Israel, and daughter of Ethbaal, a Zidonian king. 1 Kings xvi. 31. It was one of the worst of Ahab's sins that he connected himself with a woman of such abandoned character. Educated in the idolatrous practices of her country, she introduced into Samaria the public worship of Baal, Astarte, and other Phœnician deities, which the Lord had expressly forbidden; and, with this impious worship, the inseparable abominations which had formerly

awakened against the Canaanitish nations the indignation of God. She maintained, at her own expense, four hundred idolatrous priests, while Ahab supported four hundred and fifty more. 1 Kings xviii. 19. Her character, one of the most detestable painted in revelation, may be learned from the passages noted below. Her doom, predicted by Elijah, was awful. One circumstance connected with her death is a striking illustration of her character. When Jehu passed by the palace, (see **JEHU**,) at the very moment she knew her son Joram was slain, and when she felt that her power had departed, she displayed herself, not in mourning, but "tired her head, and painted her eyes," before she looked out of the window. The eunuchs, at a word from Jehu, threw her down; and nothing was soon found of her, but the palms of her hands and the soles of her feet: the dogs had eaten the rest. 1 Kings xvi. 31; xviii. 4, 13, 19; xxi. 5—25; 2 Kings ix. 7, 22, 30—37. In Rev. ii. 20, there is an allusion to the history of Jezebel. Perhaps the name is used proverbially to denote a cunning, wicked, deceitful, abandoned woman. Some MSS. read "thy wife," instead of "that woman." If she were the wife of the bishop, his criminality in allowing her to corrupt Christianity was the greater.

JEZREEL, *God's seed*. Josh. xix. 18. A royal city of the kings of Israel, who occasionally resided here. It was within the bounds of Issachar, and lay in the valley where the tidings of Saul's death, in the battle of Gilboa, were first announced. 2 Sam. iv. 4. His son Ishbosheth reigned here after his father's death. 2 Sam. ii. 9. Ahab and Joram lived in Jezreel, and Joram and Jezebel were slain here. 1 Kings xviii. 45; 2 Kings ix. 24—33. The name Jezreel was by the Greeks moulded into Esdraelon; and it is found mentioned in the time of the Crusades, under the Arabian name Zerin.

JEZREEL, VALLEY OF. Josh. xvii. 16. This is an extensive plain, stretching south and south-west from Tabor and Nazareth, and remarkable for its beauty and fertility. It has been the scene of many conflicts:

one between Barak and Sisera; another between Ahab and the Syrians; a third between Saul and the Philistines; and a fourth between Gideon and the Midianites. Modern travellers have described it as being about fifteen miles square, and containing five miserable villages. See *ESDRAELON*.

JOAB, God-fathered. He was the son of Zeruiha, one of David's sisters, the brother of Abishai and Asahel, and captain of David's host during the greater part of his reign. He appears to have been an accomplished general, but ambitious and vindictive. To revenge the death of his brother Asahel, whom Abner had slain in self-defence, he treacherously assassinated this distinguished man. 2 Sam. iii. 27. He brought about a reconciliation between David and his son Absalom, after the murder of Amnon. When Absalom rebelled, Joab was faithful to David, and, with troops inferior in number, obtained a complete victory over the army collected by this infatuated young man. Contrary to express orders, he put him to death with his own hand, when he found him suspended on a tree. 2 Sam. xviii. 14. After this event, David promoted Amasa, which so greatly offended Joab, that he secretly meditated the death of his rival, and assassinated him, as he had done Abner. 2 Sam. xx. 9, 10. The part which he took in attempting to supersede the appointment of Solomon to the throne, by favouring the party of Adonijah, issued in his death. He was slain at the altar, whither he had fled for protection, and was buried in his own house. 1 Kings ii. 5—34.

JOANNA. The wife of Chuza, the steward of Herod Antipas. She was one of those women that followed Christ, and ministered to the wants of him and his disciples. Luke viii. 3.

JOASH, God-given. 2 Kings xiii. 1. *JEHOASH,* 2 Kings xii. 1. 1. Son of Ahaziah, king of Judah, and his successor after an interval of six years, during which the throne was usurped by Athaliah. When this impious woman undertook to extinguish the race of the kings of Judah, that she might seize the crown herself, she ordered

all the princes, her grandchildren, to be murdered. But Jehosheba, the sister of Ahaziah, and wife to the high-priest Jehoiada, rescued young Joash, then a child, from the cruelty of Athaliah, and lodged him in the temple with his nurse. Here he abode six years. In the seventh year, Jehoiada procured him to be acknowledged king, and so well concerted his plan, that young Joash was placed on the throne, and saluted king in the temple, before the queen was informed of it. She was killed without the temple. 2 Kings xi. 1, &c. Joash received the diadem, together with the book of the law, from the hands of Jehoiada, the high-priest, who, in the young king's name, made a covenant between the Lord, the king, and the people, for their future fidelity to God. He also obliged the people to take an oath of fidelity to the king. Joash was only seven years old when he began to reign, and he reigned forty years at Jerusalem. His mother's name was Zibiah, of Beersheba. He governed with justice and piety, so long as he was guided by the high-priest Jehoiada. Yet he did not abolish the high places.

Jehoiada, during the king's minority, had issued orders for collecting voluntary offerings to the holy place, with the design of repairing the temple; but his orders were ill executed till the twenty-third year of Joash. Then this prince directed a chest to be placed at the entrance of the temple, and an account to be given him of what money was received from it, that the whole might be faithfully employed in repairing the house of God. Jehoiada dying at the age of a hundred and thirty years, Joash was misled by the evil counsel of his courtiers, who had before been restrained by the high-priest's authority. They began to forsake the temple of the Lord, and to worship idols, and groves consecrated to idols. Then the Spirit of the Lord coming upon the high-priest Zechariah, son of Jehoiada, he reproved the people; but they who heard him stoned him, according to orders from their king. It was not long before God inflicted

on Joash the just punishment of his ingratitude to Jehoiada, whose son he had so lately murdered. Hazael, king of Syria, besieged Gath, which belonged to Judah; and, having taken it, he marched against Jerusalem. Joash, to redeem himself from the difficulties of a siege, and from the danger of being plundered, took what money he could find in the temple, which had been consecrated by Ahaziah his father, Jehoram his grandfather, and himself, and gave the whole to Hazael. It is believed by some, that the next year the Syrian army marched again into Judah; but Hazael was not there in person. The Syrians made great havoc, defeated the troops of Joash, entered Jerusalem, slew the princes of Judah, and sent a great booty to the king of Syria at Damascus. They treated Joash with great ignominy, and left him extremely ill. His servants then revolted against him, and killed him in his bed, by which the blood of Zechariah the high-priest was avenged. He was buried in Jerusalem, but not in the royal sepulchre. Amaziah his son succeeded him.

2. The son and successor of Jehoahaz, king of Israel, of which he was the twelfth king. Though he kept up the worship of the calves, there were some redeeming points in his character. He held the prophet Elisha in high honour, looking up to him as a father. When he heard of his last illness, he repaired to his bedside, and was favoured with promises of victories over the Syrians, by whom his dominions were then harassed. These promises were accomplished after the prophet's death. In three successive victories, Joash overcame the Syrians, and retook from them towns which Hazael had rent from Israel. 2 Kings xiii. 9—25. He also conquered Amaziah, king of Judah. 2 Kings xiv. 8—14.

JOB. A patriarch distinguished for his purity and uprightness of character, for his wealth, honours, and domestic felicity; whom God permitted, for the trial of his faith, to be deprived of all his numerous blessings, and to be at once plunged into the deepest affliction. He lived in

the land of Uz, in eastern Edom, probably not far from Bozrah. The Book of Job has originated much criticism. Some have wickedly discarded all idea of the inspiration of God, and called it a philosophical romance, and have adopted a principle of investigation which would, carried out into its legitimate consequences, render all history a fable. That Job was a real person is asserted by inspired witnesses. Ezekiel speaks of three men, Noah, Daniel, and Job. The apostle James refers to the patience of Job. If the character and sufferings of Job were a mere poetic fiction, such references to his existence and virtues could not be made honestly. St. Paul has also recognised the book as a genuine and authentic composition of inspired authority, by introducing a quotation from it, with the usual formula, "It is written." See 1 Cor. iii. 19; Job v. 13. The book also specifies persons, places, facts, and other circumstances usually recorded in true histories. Oriental tradition is also in favour of the existence of such a man. He is mentioned by Arabian writers; many Mohammedan families are called by his name; and, in addition, the general testimony of the church is in unison with the testimony of Scripture. The precise time of Job's life cannot be ascertained, yet no doubt can exist of its patriarchal antiquity. In the book there is no mention of the exodus, the passage of the Red Sea, the promulgation of the law, all of which took place in the immediate vicinity of his country, and which would have furnished apposite arguments in the debate on the works of Providence. It is also silent respecting the destruction of Sodom and Gomorrah; and it is natural to suppose, if this event had transpired, allusion would have been made to it. No reference is made to any order of priesthood, Job being himself a priest, as Noah and Abraham. There is allusion to ancient forms of idolatry,—the worship of the host of heaven; to the most ancient mode of writing,—with an iron pen and lead in the rock. The longevity of Job places him among the patriarchs. He survived

his trial one hundred and forty years, and is supposed to have attained to that age before his trial began. Dr. Hales refers to astronomical calculations which have been made to prove the time of his existence. Cesil and Cimah, (marg.,) to which he refers, are supposed to be Taurus and Scorpio, Job ix. 9, the cardinal constellations of spring and autumn in his time, the principal stars of which are Aldebaran, the bull's eye, and Antares, the scorpion's heart. Knowing the present longitude of these stars, and calculating from the precession of the equinoxes, astronomers in France and in Britain have attempted to fix the time of Job; the British astronomers at about one hundred and eighty-four years before Abraham. But this is a very uncertain kind of argument. Dr. Hales fixes the time of Job about two thousand three hundred years before Christ. The book exhibits beautiful specimens of patriarchal religion, and we may conclude contains all the fundamental articles. The various topics are to be found interspersed through its pages. As to the being of a God, see chap. xxxviii.; the fall of man, chap. xv.; mercy through sacrifice, chap. xlii.; immortality of the soul and resurrection of the body, chap. xix. 25—27. The following arrangement will be of use to the reader in preserving the connection of the subject:—

I. Job's character and trials, chaps. i.—iii.

II. First series of conversations or controversies; namely,—

The address of Eliphaz, iv., v.

The answer of Job, vi., vii.

The address of Bildad, viii.

The answer of Job, ix., x.

The address of Zophar, xi.

The answer of Job, xii.—xiv.

III. Second series of controversy; namely,—

The address of Eliphaz, xv.

The answer of Job, xvi., xvii.

The address of Bildad, xviii.

The answer of Job, xix.

The address of Zophar, xx.

The answer of Job, xxi.

IV. Third series of controversy; namely,—

The address of Eliphaz, xxii.

The answer of Job, xxiii., xxiv.

The address of Bildad, xxv.

The answer of Job, xxvi.—xxx.

V. Elihu's four speeches to Job, xxxii.—xxxvii.

VI. Jehovah's first and second address to Job, xxxviii.—xli.

VII. Job's final prosperity, xlii.

As to the author of the book, there has existed great diversity of opinion. The persons whose claims to the authorship have been vindicated by various writers are, Elihu, Job, Moses, Solomon, Isaiah, an anonymous writer in the time of Ezekiel, and Ezra. Dr. Lightfoot supposes Elihu. Ilgen ascribes it to one of Elihu's descendants. Some apparent coincidences between the style of Job and parts of the Pentateuch have led others to ascribe it to Moses. The most probable opinion is, that of Lowth, Hales, Peters, Tomline, and many other learned men, that Job was the writer of his own story, whose direct inspiration is supposed to be alluded to in the striking language, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee." This passage evidently indicates some privilege which he had not enjoyed before.

The disease of Job is generally supposed to have been the *elephantiasis*, or black leprosy. The opinion is so ancient that it is the rendering of one of the versions in Origen's "Hexapla." The passages which seem to bear upon this point, and give countenance to the opinion, are, chaps. ii. 7, 8; vii. 5, 13, 14; xix. 17; xxx. 17. The word rendered "boils" does not necessarily mean abscesses, but burning and inflammation. The scraping with a potsherd agrees with the general symptoms of leprosy, but is incompatible with the idea of open sores.

JOCHEBED, *God-glorified*. The wife of Amram, and mother of Miriam, Aaron, and Moses. Exod. vi. 20; Numb. xxvi. 59.

JOEL, *whose God is Jehovah*. One of the twelve minor prophets, the son of Pethuel. The place of his birth is not known; but it is generally concluded, from internal evidence, that he discharged his prophetic office in Judah. He was probably contemporary with Amos and Isaiah,

and delivered his predictions in the time of Uzziah, between 800 and 780 B.C. Others conjecture in the reign of Ahaz. The book contains a remarkable promise of the Holy Spirit, fulfilled on the day of Pentecost. The principal predictions are the terrible judgments that are to come upon his country as the result of the Chaldean invasion, under the figurative representation of locusts; the destruction of Jerusalem; the blessings of the Gospel dispensation; the overthrow of the enemies of God; and the glorious state of the Christian church at the end of the world. The style is full of fervid imagery.

JOHN THE BAPTIST. JOHN is the same as the Hebrew JOHANAN, which means *God-bestowed*. He was the forerunner of the Messiah, and the son of Zacharias and Elizabeth. His birth was foretold by an angel, sent purposely to deliver this joyful message, when his mother Elizabeth was barren, and both his parents were advanced in years. The same divine messenger foretold that he should be great in the sight of the Lord, that he should be filled with the Holy Ghost from his mother's womb, and that he should prepare the way of Messiah by turning many of the Jews to the knowledge of the Lord. Luke i. 5—17. Of the early part of the Baptist's life we have but little information. He "grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel." Luke i. 80. The prophetic descriptions of the Baptist in the Old Testament are striking and various. Compare Isai. xl. 3, and Mal. iv. 5, with Matt. xi. 14, and iii. 1—3. He was directed to baptize all that came to him with professions of repentance, and the results of his powerful and faithful ministry were extensive. Most of the followers of our Lord appear to have been awakened to religious inquiry by John's ministry. Such was the eminence and sanctity of his character, that many deemed him to be the Messiah; but he was only the *voice* or *herald* of Jehovah. His ministry was peculiar. He was greater than any that had been born of women, principally because he was the first to

gaze upon the incarnate Son of God, and to say to his disciples, "Behold the Lamb of God, which taketh away the sin of the world." His baptism was, in fact, the token of initiation into a new dispensation, intermediate between that of Moses and fully revealed Christianity. It was a declaration of repentance and renunciation of sin, and a profession of faith in the immediate revelation of the Messiah, and of trust in him to take away sin. With baptisms and washings, as the emblems of putting away sin, the Jews were familiar; and the proselytes from Gentilism to the religion of the Jews were baptized as well as circumcised in token of the same thing, and the renunciation of the old religion. All the Jews, therefore, who in truth and with a right understanding of the case submitted to John's baptism, so far renounced Judaism as a ground of hope, as to wait for the remission of the sins they repented of and confessed, not from their accustomed sacrifices, but immediately from the Messiah. There was a marked difference between John and all other prophets that preceded him. They testified of Christ: he pointed to him as already come. Others saw him afar off: he beheld his ministry eclipsing his own, and rejoiced to decrease while his Master increased. His ministry is a striking type of evangelical repentance; it goes before Christ, and prepares the way for him; it is humbling, but mingled with hope, for it points to the Lamb of God. The circumstances of his death are recorded by the evangelists. Herod Antipas, having married his brother Philip's wife, Philip still living, occasioned great scandal. John the Baptist, having an opportunity of an interview with this monarch, did not fail to show him the unlawfulness of his conduct. That cruel woman whom he had married, unable to plead her cause with any show of honesty, employed cruelty in her defence, and the faithful preacher's life was sacrificed. Mark vi.

JOHN THE EVANGELIST. He was a native of Bethsaida in Galilee, son of Zebedee and Salome, and a fisherman. It is generally supposed

that his parents were in easy circumstances, since Zebedee employed hired servants, and Salome was one of the women that ministered to Christ of her substance. He was an adherent and, some think, a cousin of John the Baptist. On the banks of the Jordan, the Baptist directed John to Jesus; and he immediately became our Lord's disciple, and accompanied him to Galilee. Jesus seems to have been particularly attached to John. John xiii. 23; xix. 26; xx. 2; xxi. 7. "The disciple whom Jesus loved" is the character by which John designates himself. He seems to have had recourse to it from the dictates of modesty, to avoid the disagreeable necessity of often speaking of himself by name. It can scarcely be assumed that the ground of this preference was any intellectual pre-eminence of John. There was a congeniality of mind and manners between Jesus and John, which we fail to discover in the other disciples; something in taste and disposition in Christ, considered merely as a man, more in unison with those of John than any other of the apostles. He seems to have been a man of tender sensibility; and, if his writings form any criterion of his character, he was a man exemplifying the great principle of *love*, the sum and substance of all true religion. His Epistles are supposed to have been written at an advanced period of his life; and the spirit they breathe is that of a father inculcating the cultivation of every grace, and especially mutual love. Instead of assuming an air of superiority, in the first he suppresses his name; and in the two last takes to himself the title of an ordinary pastor. He not only styles his converts "children," but "little children." Jerome relates that when he had attained a great age, and was so feeble that he could not walk to the assemblies of the church, he caused himself to be carried in by young men. He was no longer able to say much; but he constantly repeated the words, "Little children, love one another." On being asked why he constantly repeated this one saying, he replied, "Because it is the command of the

Lord; and enough is done if this is done." That Jesus Christ should consign to his care his mother, Mary, is a proof of the high estimation in which the Saviour held him. The probability is that John remained in Jerusalem several years after the crucifixion, and went to Ephesus about the year 65. During the time of his active efforts to spread Christianity in Asia Minor, he was exiled by the Roman emperor to Patmos, and in this island wrote the Apocalypse, about the close of the reign of Domitian. Tertullian says, that during the reign of Domitian John was forcibly conveyed to Rome, where he was thrown into a cask of boiling oil, that he was miraculously preserved, and then brought to Patmos. The story, however, is questionable. It is probable that he was called to suffer for the faith. A bishop of Ephesus, writing about A.D. 200, calls him a martyr.

THE GOSPEL OF ST. JOHN differs greatly from those of the three other evangelists. It omits many circumstances which are of great importance to a complete history of Christ. It is generally admitted that it was not *intended* as a complete history, but presupposes the existence of other records. It is the characteristic circumstance that the evangelist is eminently the narrator of our Lord's *discourses*. The peculiarities observable in the Gospel may be seen also in the Epistles. The range of topics is more limited; the phraseology is singular; and there is a constant effort to give impressiveness to the person and authority of our Lord. A careful view of the internal evidence of all the writings of this apostle leads to the following conclusions:— that the Apocalypse was written first, then the Gospel, and last of all the Epistles; the individuals for whose benefit these productions were primarily designed were believers in Jesus; the specific purpose was their more perfect and ample information and establishment in the truths which refer to the person of Christ, from which they were liable to be perverted by prevalent and fatal heresies. External evidence, which our limited

space will not allow us to adduce, shows, that these writings were all composed about the close of the first century. The Gospel is a spiritual or divine history of Christ, and was intended to meet certain heresies which had found their way into the church. 1. That of the Docetæ, who denied our Lord's proper humanity, representing him as man in appearance only. 2. The rejection of the hypostatical union; Jesus and the Christ being considered as distinct subsistencies. 3. The denial of the sovereign divinity of Christ. The errors of these parties were in effect one. The Docetæ were Gnostics, and the superior nature which they ascribed to our Lord, was an approximation to proper divinity; and those that divided Jesus from the Christ regarded the latter as a divine emanation. The one and capital error of the times was a denial of Christ's proper Godhead. St. John, near the close of his Gospel, uses these expressive words: "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Chap. xx. 31. The two great and united points to which the apostle directs the attention are, Jesus is the Messiah, the Christ of God; Jesus is the Son of God, and thus properly divine.

JOHN'S EPISTLES are three in number, and are dedicated, the first probably to the Ephesian church, the second to the elect lady, (to the eminent Kuria,) the third to Gaius.

JOHN MARK. Acts xii. 12. His mother was the Mary at whose house the apostles and first Christians generally met. He was the nephew or cousin of Barnabas, Col. iv. 10, and is often mentioned as the companion of the apostles. He is named in 1 Pet. v. 13, and called "Marcus, my son." See MARK.

JOKSHAN, *fowler*. The second son of Abraham and Keturah, whose sons, Sheba and Dedan, appear to have been the ancestors of the Sabæans and Dedanites, who peopled a part of Arabia Felix. Gen. xxv. 2, 3.

JOKTAN, *small*. One of the sons of Eber, a descendant of Shem, and

supposed to be a progenitor of many Arabian tribes. Gen. x. 25, 26.

JOKTHEEL, *God-subdued*. A name given by king Amaziah to Selah or Petra, the capital of Arabia Petræa, when he took it from the Edomites. 2 Kings xiv. 7. There was also a city of this name in the tribe of Judah. Josh. xv. 38.

JONADAB. See RECHABITES.

JONAH. The fifth in order of the minor prophets. He was born at Gath-hepher, in Galilee, and is mentioned 2 Kings xiv. 25. He flourished about the time of Jeroboam II. His prophecy is principally narrative. He was commanded by God to go to Nineveh, and preach against the inhabitants of that capital of the Assyrian empire. Through fear of executing the commission, he set sail for Tarshish; in his voyage thither, a tempest arose, and he was cast by the sailors into the sea, and swallowed by a large fish. While he was in the belly of the fish, he prayed to God, and after three days and three nights he was delivered. He then received a second command to go to Nineveh, which he obeyed. On his threatening the destruction of the city in forty days, the king and his people proclaimed a fast, and repented of their sins, when God suspended the sentence he had pronounced. Jonah murmured at this instance of divine mercy, when God gently and condescendingly reproved him for his unjust complaint. The opinions which have been held respecting the Book of Jonah are various. Some have considered it a myth, a fable. Others suppose there may be an historical basis, though its present form is mythical. Grimm calls it "a dream of Jonah as he lay in the sides of the ship." Others have lost sight of the facts, and allegorised the book. Tarshish is the kingdom of Lydia; the ship, the Jewish republic, whose captain was Zadok, the high-priest; while the casting Jonah into the sea symbolised the temporary captivity of Manasseh in Babylon. This is an absurd fiction. The difficulties sought to be removed are the *miracles*; and rather than admit them, some suppose that Jonah was thrown overboard, and taken up by a

ship with a figure-head of a fish; others that he was shipwrecked, and took refuge in a stranded whale; others, that the word fish signifies a *life-preserver*. The miraculous means of the deliverance have been the theme of profane remark and mirth; but it certainly requires a stronger faith to admit all the absurd hypotheses which have been framed to explain away this history, than to credit the narrative in its beautiful simplicity. The narrative says nothing about a *whale*: "The Lord prepared a great fish to swallow up Jonah." The word is used of any large fish; and consequently all objections from the fact, that the whale is not found in the Mediterranean, and that its throat is too strait to admit a man, are at once set aside. The supposition of bishop Jebb, that he might find an asylum in the cavities of the mouth, which in some species is capacious enough to hold a merchant-ship's jolly-boat full of men, is unnecessary. The general orthodox opinion since the time of Bochart is, that the fish was of the *shark* species. It is said that entire bodies have been occasionally found in the stomachs of these creatures, and that the stomach has no influence on anything admitted into it alive. But this is a miracle. When that is admitted, all difficulty vanishes. The evidence that Jonah was a real person, and that his book is a narrative, is found in the manner in which he is spoken of in the Scriptures. See Matt. xii. 39—41; xvi. 4; Luke xi. 32.

JONATHAN, God-given. The son of Saul, a prince of an excellent disposition, and, in all varieties of fortune, a sincere friend of David. He and his armour-bearer, being encouraged by an intimation from God, attacked a Philistine garrison, slew twenty men, and put the garrison to flight. After David's defeat of Goliath, Jonathan became acquainted with him; and their friendship is minutely described by the sacred historian. 1 Sam. xviii. 1—4; xix. 2. The bitter hostility of Saul to David afforded frequent opportunities for the display of Jonathan's disinterested love. Jonathan fell with his father

and two brothers in the battle of Gilboa. The lamentation of David on the occasion is considered as an inimitably pathetic and beautiful composition. 2 Sam. i. 17—27. David's treatment of Mephibosheth, Jonathan's son, shows the high estimation in which he held the father. 2 Sam. ix.

JOPPA, JAPHO. The former is the Greek name, the latter the Hebrew, of one of the oldest towns in Asia, situated on a sandy promontory, jutting out from the eastern coast of the Mediterranean, between Caesarea and Gaza, and thirty or forty miles north-west from Jerusalem. Joppa was anciently the port of Jerusalem. Here all the materials sent from Tyre for the building of Solomon's temple were brought and landed. It is now called Yaffa, and possesses a considerable commerce with the places in the vicinity, and is peopled chiefly by Arabians. Several interesting incidents in the life of Peter occurred here. Acts ix., x. Here Jonah embarked for Tarshish. A British consul is now resident at Yaffa. The population amounts to four thousand, of whom one-fourth are said to be Christians.

JORAM, 2 Kings viii. 16; or, JEHORAM, 2 Kings iii. 1. The second son of Ahab, and the successor on the throne of Israel of his brother Ahaziah, who died childless. He reigned twelve years, and adhered to the policy of the son of Nebat with regard to the golden calves. Though his mother Jezebel was living at the time of his accession, he discontinued the idolatries of Baal. After the death of Ahab, the king of Moab refused to pay tribute to the king of Israel, which he had been accustomed to pay, and Joram resolved to compel him. He secured the aid of Jehoshaphat, king of Judah. After seven days' march, they were in danger of being cut off through the excessive drought, when the aid of Elisha was sought. At first he referred Joram to the gods of Ahab his father; but at length interposed for the sake of Jehoshaphat, and a remarkable miracle was wrought. The Moabites saw the streams of water from a dis-

tance, and imagined it was blood; and, conjecturing that the allies had fallen out by the way and fought a desperate battle among themselves, they hastened to fall upon them. When they came to the camp of Israel, they were met by the full strength of the allied army, and defeated with great slaughter. 2 Kings iii. Joram was at last wounded at Ramoth-gilead, and was lying ill at Jezreel. Jehu being sent thither as an instrument of God's vengeance on the wicked house of Ahab, Joram went out to meet him; and was shot dead in his chariot, and his body was thrown into the field of Naboth, the Jezreelite. 2 Kings ix.; 1 Kings xxi. 18—29.

JORDAN, *descending, fast-flowing*. This is the largest river of Palestine, and much celebrated in Scripture history: it has two sources, one at Banias, the other at Tel-el-Kâdi. At Banias (Paneas) a stream issues from a spacious cavern, under a wall of rock, at the base of the Heish mountains. The other source is three miles to the west of Banias. After the stream has flowed about four miles, it unites with that from Banias, forming then the Jordan, and continues its course to the lake Merom, now called Huleh. The true Jordan, the stream that quits this lake, then flows about nine miles, and enters the lake of Gennesaret. It is said that, in passing through, its waters do not mingle with those of the lake. On leaving Gennesaret, the river enters a broad valley, and continues its course to the Dead Sea, where it is lost. From Lieut. Lynch's narrative of the recent American expedition to these waters, it appears that the whole course of the river must be above two hundred and fifty miles; but in a direct line the distance is not more than ninety or one hundred. There are two banks, an inner one, confining its ordinary current; and an outer one, about a furlong distant, which bounds it when it overflows. The nearer bank is thickly set with bushes and trees, among which are the willow, the oleander, and the tamarisk. The beasts which harbour in this thicket

are driven out by the swelling of the stream. Jer. xlix. 19; 1. 4a. The overflowing is occasioned by the melting of the snows on mounts Lebanon and Hermon, in March and April. Josh. iii. 15. It was at the time that the river was at its height that the passage of the Israelites took place; and hence the miracle was the more remarkable. Multitudes of pilgrims resort at Easter to the vicinity of its reputed site, for the purpose of bathing; and some carry away the water in bottles. The breadth and depth of the river vary much in different places, and at different times of the year. Several miracles, besides that mentioned above, are recorded to have taken place in connection with this river. Elijah and Elisha divided its waters. 2 Kings ii. 8, 14. Elisha made the iron axe to float in them. 2 Kings vi. 6, 7. They were the means of curing Naaman's leprosy. 2 Kings v. 14. It was in this stream that our Saviour was baptized by John. Matt. iii. 13.

"The plain of the Jordan," 2 Chron. iv. 17; "the region round about Jordan," Matt. iii. 5; "the plain," 2 Kings xxv. 4; are names which designate so much of the country as borders on the Jordan, between the sea of Gennesaret, and the Dead Sea. The modern name of the lower part is El-Ghor.

JOSEPH, *addition*. 1. The son of Jacob and Rachel, and the brother of Benjamin. Instead of attempting to abridge this beautiful history, we present the argument of Mr. Blunt for the veracity of the account drawn from the identity of Joseph's character.

"I have already found an argument for the veracity of Moses in the identity of Jacob's character: I now find another in the identity of that of Joseph. There is one quality, as it has been often observed, though with a different view from mine, which runs like a thread through his whole history,—his affection for his father. Israel loved him, we read, more than all his children; he was the child of his age; his mother died whilst he was yet young, and a double care of him consequently devolved upon his

surviving parent. He made him a coat of many colours; he kept him at home when his other sons were sent to feed the flocks. When the bloody garment was brought in, Jacob, in his affection for him,—that same affection which, on a subsequent occasion, when it was told him that after all Joseph was alive, made him as slow to believe the good tidings as he was now quick to apprehend the sad; in this his affection for him, I say, Jacob at once concluded the worst, and ‘he rent his clothes, and put sackcloth upon his loins, and mourned for his son many days; and all his sons and all his daughters rose up to comfort him; but he refused to be comforted, and he said, For I will go down into the grave unto my son mourning.’

“Now, what were the feelings in Joseph which responded to these? When the sons of Jacob went down to Egypt, and Joseph knew them, though they knew not him;—for they, it may be remarked, were of an age not to be greatly changed by the lapse of years, and were still sustaining the character in which Joseph had always seen them; whilst he himself had meanwhile grown out of the stripling into the man, and from a shepherd-boy was become the ruler of a kingdom;—when his brethren thus came before him, his question was, ‘Is your father yet alive?’ Gen. xliii. 7. They went down a second time, and again the question was, ‘Is your father well, the old man of whom ye spake? is he yet alive?’ More he could not venture to ask whilst he was yet in his disguise. By a stratagem he now detains Benjamin, leaving the others, if they would, to go their way. But Judah came near unto him, and entreated him for his brother, telling him how that he had been surety to his father to bring him back; how that his father was an old man, and that this was the child of his old age, and that he loved him; how it would come to pass that if he should not see the lad with him he would die, and his grey hairs be brought with sorrow to the grave; for ‘how shall I go up to my father, and the lad be not with

me? lest, peradventure, I see the evil that shall come on my father.’ Here, without knowing it, he had struck the string that was the tenderest of all. Joseph’s firmness forsook him at this repeated mention of his father, and in terms so touching: he could not refrain himself any longer; and, causing every man to go out, he made himself known to his brethren. Then, even in the paroxysm which came on him, (for he wept aloud, so that the Egyptians heard,) still his first words uttered from the fulness of his heart were, ‘Doth my father yet live?’ He now bids them hasten and bring the old man down, bearing to him tokens of his love and tidings of his glory. He goes to meet him; he presents himself unto him, and falls on his neck, and weeps on his neck a good while; he provides for him and his household out of the fat of the land; he sets him before Pharaoh. By and by he hears that he is sick, and hastens to visit him; he receives his blessing; watches his death-bed; embalms his body; mourns for him threescore and ten days; and then carries him, as he had desired, into Canaan, to bury him, taking with him, as an escort to do him honour, ‘all the elders of Israel, and all the servants of Pharaoh, and all his house, and the house of his brethren, chariots and horsemen, a very great company.’ How natural was it now for his brethren to think that the tie by which alone they could imagine Joseph to be held to them was dissolved; that any respect he might have felt or feigned for them must have been buried in the cave of Machpelah; and that he would now require to them the evil they had done! ‘And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil.’ And then they add of themselves, as if well aware of the surest road to their brother’s heart, ‘Forgive, we pray thee, the trespass of the servants of the God of thy father.’ In everything the father’s name is still put foremost: it is his

memory which they count upon as their shield and buckler.

"It is not the singular beauty of these scenes, or the moral lesson they teach, excellent as it is, with which I am now concerned, but simply the perfect artless consistency which prevails through them all. It is not the constancy with which the son's strong affection for his father had lived through an interval of twenty years' absence, and, what is more, through the temptation of sudden promotion to the highest estate;—it is not the noble-minded frankness with which he still acknowledges his kindred, and makes a way for them, 'shepherds' as they were, to the throne of Pharaoh himself;—it is not the simplicity and singleness of heart which allow him to give all the first-born of Egypt, men over whom he bore absolute rule, an opportunity of observing his own comparatively humble origin, by leading them in attendance upon his father's corpse to the valleys of Canaan, and the modest cradle of his race;—it is not, in a word, the grace, but the *identity*, of Joseph's character, the light in which it is exhibited by himself, and the light in which it is regarded by his brethren, to which I now point as stamping it with marks of reality not to be gainsayed."

Many have professed to find types of Christ in the character of Joseph. There are resemblances and illustrations in his being sold for money, plunged in deep affliction, elevated to honour, &c.; but we have not the sanction of the New Testament for making Joseph a type of Christ. The history teaches us the importance and advantages of early piety, and is an extraordinary illustration of the doctrine of God's providence.

2. JOSEPH, the husband of Mary, the mother of Christ. He was the son of Jacob, and grandson of Mathan. Matt. i. 15. The place of his residence was Nazareth. He followed the occupation of a carpenter, and probably in this business Jesus was educated: "Is not this the carpenter, the son of Mary?" Mark vi. 3. The statements of holy writ with respect to him are very few. He was a "just man," one of those pious Israelites who were

waiting for the coming of the Messiah. Matt. i. 19. It is generally supposed that he died before Christ entered on his public ministry, as his mother is often named after that time, but not Joseph; and, above all, Jesus entrusted the care of his mother to John, which was scarcely likely had her husband been living. John xix. 25—27.

3. JOSEPH OF ARIMATHEA. Matt. xxvii. 57, 59. A wealthy senator, and a believer in the divine mission of Christ. John xix. 38. He is called a counsellor, and a good and just man, who did not give his assent to the crucifixion of Christ. Luke xxiii. 50, 51. Though he was unable to restrain the Sanhedrim from their wicked purposes, he went to Pilate and solicited the body of Jesus. Having caused it to be taken down from the cross, he wrapped it in linen, and laid it in his own sepulchre. Matt. xxvii. 57—60; John xix. 38—42.

4. JOSEPH, called Barsabas. See BARSABAS.

JOSES. The son of Mary and Alphæus, or Cleopas, as he is elsewhere called. Mark xv. 40; John xix. 25. One of those called the brethren of our Lord. He was the only one of these brethren or cousins that was not an apostle.

JOSES BARNABAS. See BARNABAS.

JOSHUA, *whose salvation is Jehovah*. 1. The son of Nun, of the tribe of Ephraim, the successor of Moses. His original name was Oshea, Numb. xiii. 8; or Hoshea, Deut. xxxii. 44. The alteration of his name by Moses, Numb. xiii. 16, seems to have proceeded on the same principle as that which changed Abram into Abraham. Joshua is the contraction of Jehoshua; and Jeshua, or Jesus, is the Greek mode of writing this name. See Acts vii. 45, Heb. iv. 8. We know nothing of his birth or early education: he is first mentioned as the victorious commander of the Israelites when fighting the Amalekites at Rephidim. Exod. xvii. 8—16. He was filled with the spirit of wisdom, qualifying him for the arduous office of governing the Israelites, to which he was

designated by God. Numb. xxvii. 18—20; Deut. xxxi. 7, 14; xxxiv. 9; Josh. i. 5. At the age of eighty-four he passed over the Jordan at the head of the Israelitish forces, and triumphantly entered the land of promise. Then commenced a series of wars, in which the Israelites were the instruments in the hands of a righteous God of punishing those wicked nations, the cup of whose iniquity was now full, and whom God resolved to exterminate, in consequence of their impious deeds. For the details of these wars, we must refer the reader to the book of Joshua. He was employed about sixteen years in the conquest of Canaan, and lived afterwards in peace in his possession at Timnath-serah, in Mount Ephraim. Josh. xix. 50. At the time of his death he assembled the heads of the tribes, the elders of Israel, the judges and other officers; he recapitulated the goodness of God to his people from the time of Abraham, recounted his miraculous interpositions in their behalf, reminded them of their present enviable condition, and then put it to them to choose whom they would serve, resolving that himself and his house would serve the Lord. He died, one hundred and ten years old, B.C. 1426, and was buried at Timnath-serah, in Mount Ephraim. Joshua's character seems spotless. The Scriptures record no failings. He served the Lord fully. His heart and his life were devoted to the good of his country; and though his position made him a kind of military dictator, we have no instance of his abuse of his power. Perhaps no other man (Caleb excepted) ever saw so many and such a succession of miracles as he witnessed.

THE BOOK OF JOSHUA embraces the period between B.C. 1451 and 1420, and is a history of the Israelites under Joshua, the successor of Moses. It is a record of the accomplishment of God's promises to his people, and his judgments on the idolatrous nations of Canaan. It was written by Joshua, with the exception of the last five verses, which give an account of his death. The authorship seems to be decided by a passage

in the last chapter,—“Joshua wrote these words in the book of the law of God;” which teaches us that this book is a kind of appendix to the Pentateuch. It has been well observed that it bears the same relation to the Pentateuch that the “Acts of the Apostles” does to the Gospels.

2. The name of the high-priest of the Jews when they returned from Babylon. Zech. vi. 11. He assisted Zerubbabel in rebuilding the temple. Ezra v. 1, 2; Hag. i. 1; ii. 2—4. Zechariah saw him as standing before the Lord in filthy garments, and Satan standing at his right hand to accuse and resist him; an angel rebuked the devil, and arrayed him in clean robes. Zech. iii. 1—4.

JOSIAH, *God-healed*. The son and successor of Amon, king of Judah. He began to reign at the age of eight years, and at a period of general profligacy and idolatry, encouraged by his father's bad conduct. He gradually set aside the idolatrous customs of his predecessors, 2 Chron. xxxiv. 3, and in the eighteenth year of his reign began a thorough repair of the temple. During the progress of the work, Hilkiah the high-priest found a complete copy of the law of Moses. Josiah made himself acquainted with the contents of it, and was overwhelmed with grief to find how far they and their fathers had departed from the ways of the Lord. He humbled himself, and received assurances of divine favour. 2 Chron. xxxiv. 26—28. He assembled the people, and rehearsed the law, which they promised faithfully to obey. He then destroyed every vestige of idolatry, temples and images; and afterwards, by divine command, required the feast of the Passover to be celebrated with unusual solemnity. He seems to have been accessory to his own death by going out to oppose Pharaoh-Necho, in his expedition against Carchemish, a city situated on the river Euphrates: in the battle that ensued he was mortally wounded, and was carried to Jerusalem, where he died, in the thirty-ninth year of his age. He was a wise and good prince, and deservedly beloved by his

subjects. His death was the end of prosperity to the kingdom of Judah. Jeremiah was deeply affected by it, and composed an elegy on the occasion; and for ages the good Josiah was mourned by all that celebrated the achievements of good and great men. 2 Chron. xxxv. 25; Zech. xii. 11.

JOT. Matt. v. 18. The Hebrew *YOD*, and the Greek *IOTA*. It is the smallest letter in the Hebrew alphabet, and used to signify the least thing imaginable. The meaning of this passage of Scripture is, that not the least requirement of God shall in anywise be dispensed with.

JOTHAM, *God is upright*. 1. The youngest of Gideon's seventy sons, and the only one that escaped from the massacre at Ophrah, and this he did by concealing himself. See ABIMELECH. 2. One of the kings of Judah, and son of Uzziah, whom he succeeded at the age of twenty-five: he reigned sixteen years. He was associated with his father for many years, during which Uzziah was afflicted with the leprosy, and excluded from public life. His reign was prosperous, and he ruled in the fear of the Lord. Many important public works were undertaken by Jotham. The principal gate of the temple was rebuilt by him on a more magnificent scale. Various towns were built or rebuilt in the mountains of Judah, and castles and towns of defence erected in the wilderness. He died greatly lamented, and was buried in the sepulchre of the kings. 2 Kings xv. 32—38; 2 Chron. xxvii.

JOURNEY. "A Sabbath-day's journey" seems to have been about seven eighths of a mile, and the term denoted the distance which Jewish tradition said one might travel without a violation of the law. Exod. xvi. 29. It is supposed that this distance extended first from the tabernacle to the remotest section of the camp, and afterwards from the temple to the remotest parts of the holy city. "A day's journey"—Numb. xi. 31; Luke ii. 44—probably indicated no certain distance, but was taken to be the ordinary distance which a person travels on foot in the prosecution of a journey

JOURNEYINGS OF ISRAEL. See CAMP and EXODUS.

JOY. An agreeable emotion of the soul, arising from the possession or prospect of good. In the New Testament it is spoken of as a fruit of the Spirit; that which springs from the consciousness of pardon, and the indwelling of the Holy Ghost in the heart. Luke xv. 10. It is described by the apostle Paul as an essential part of the kingdom of God in the human heart: "righteousness, peace, and joy in the Holy Ghost." Rom. xiv. 17. A sinner, the subject of experimental religion, is in possession of *righteousness*, for "it is God that justifieth:" *peace*, for Christ says, "My peace I give unto you:" and *joy* in the Holy Ghost. So that our salvation is the work of the triune God. The joy is unspeakable, 1 Pet. i. 8. The Scriptures ascribe emotions to God: "He delighteth in mercy." He rejoices over his people "as a bridegroom over the bride."

JUBAL, *music*. One of Cain's descendants, the son of Lamech and Ada. He is described as the inventor of the harp and organ. Gen. iv. 21.

JUBILEE, *sounding*, or *flowing*. The two significations are in effect one, since sound is but the flow of breath or wind. From the idea of flowing forth came the particular meaning of the term, as employed in relation to the year so called, which was announced by the sound or blast of a trumpet, which was the signal for restoration or release; and since the releases and restorations which then took place caused joy to thousands, the word came to imply general gladness. Jubilee was a festival of the Jews, held every fiftieth year. No servile work was to be done in it; the land lay untilled; what grew of itself belonged to the poor and needy; whatever debts the Hebrews owed to one another were cancelled; hired as well as bond servants of the Hebrew race obtained their liberty, and inheritances reverted to their original proprietors. See Lev. xxv. 8—24. The political benefits resulting from such an arrangement were very

important. The rich were prevented from acquiring lands in perpetuity, and a kind of equality was preserved among all the families of Israel. The distinction of tribes was maintained both in respect to persons and property. The genealogical lists would also be carefully kept, and the tribe or family from which the Messiah sprung would certainly be known. The Olympiads of the Greeks, and the Lustra of the Romans, were convenient in the computation of time. The jubilee might answer a similar purpose to the Hebrews. It was "the acceptable year of the Lord," and would tend to renovate the face of society. The word jubilee has been appropriated to a grand church-solemnity celebrated at Rome, in which the pope grants a plenary indulgence to all sinners; at least, to those who visit the churches of St. Peter and St. Paul, at Rome. "A jubilee," says Dens, "properly signifies a plenary indulgence, which, with certain solemnity, is granted by the Roman pontiff, with various favours and particular privileges, to those who perform the good works prescribed." The jubilee was first established by Boniface VIII., in 1300, and was only to return every hundred years. But the first celebration brought in such a store of wealth, that Clement VI., in 1343, reduced it to the period of fifty years. Urban VI., in 1389, reduced it to thirty-three years, that being the age of our Saviour. At length Paul II. brought it, in 1475, to every twenty-five years, that every person might have the benefit of it once in his life. Boniface IX. granted the privilege of holding jubilees to several princes and monasteries; to the monks of Canterbury, who had a jubilee every fifty years, when people flocked from all parts to visit the tomb of Thomas à Becket. Afterwards jubilees became more frequent. Indulgences are freely granted on such occasions.

JUDÆA. See CANAAN. In the medals struck to commemorate the conquest of Judæa, this country is personified as a female, who sits weeping beneath the palm-tree. This



tree, so characteristic of Judæa, became its emblem.

JUDAH, celebrated. 1. The son of Jacob and Leah, born in Mesopotamia. Gen. xxix. 35. It was he who advised his brethren to sell Joseph to the Ishmaelite merchants rather than put him to death. Gen. xxxvii. 26, 27. The prophetic blessing of his father is remarkable. Gen. xlix. 8—12. It describes the warlike character and gradually increasing strength of the tribe; the continuance of its power, or tribeship, till the coming of Christ, when Judæa became a Roman province; the destruction of the city of Jerusalem, and the spread of Christianity over the face of the earth. The tribe occupied the whole of the southern part of Palestine, extending across from the Mediterranean sea to the Jordan, and northward to the territories of Benjamin and Dan,—about one-third of the whole country. This arrangement was subsequently modified, when Simeon and Dan received allotments out of that territory. Josh. xix. 9. In numbers this tribe always took the lead. It included seventy-four thousand six hundred adult males at the time of leaving Egypt.

2. **JUDAH, LAND OF.** See CANAAN.

3. **JUDAH, or JUDÆA, MOUNTAINS OF.** The chain extending from the borders of Benjamin south to Edom, and east to the valley of the Jordan. Josh. xx. 7.—The "wilderness of Judæa" was a wild region lying on both sides of the Jordan, extending on the west from Jericho to the Dead

Sea. It is described at the present time as abounding in caverns, and as the abode, to some extent, of hermits. It was called "the wilderness," being pre-eminently desert in its character. Matt. iv. 1.

4. JUDAH, KINGDOM OF. At the rupture of the Hebrew kingdom, in the reign of Rehoboam, when the ten tribes were torn from him, a name was needed to denote that part which remained faithful: the word Judah then received an extended meaning, according to which it comprised Benjamin, and also the priests and Levites who were ejected from Israel, and rallied in great numbers round the house of David. At the time of the restoration of the Jews under Ezra, the few belonging to the ten tribes who returned, were blended in Judah, and the name Judah (or Jew) attached itself to the entire nation. The names of the kings of Judah, with the periods of their respective reigns, according to the computation of Dr. Hales, will be found under the word ISRAELITES. The principal events are recorded in the books of Kings and Chronicles. While the kingdom of Israel gave itself up to idolatry, and the worship of the calves of Jeroboam, the principal distinction of Judah was, that it preserved the true religion, and the public exercises of the priesthood, with the appointed ceremonies in the temple at Jerusalem.

JUDAISM. This word characterizes the religious doctrines and rites of the Jews. The religion of the ancestors of the Jews may be considered as included in this term, and consisted in the worship of the one living and true God, under whose immediate care they were; in the hope of a Redeemer; in firm reliance on his promises in dangers and difficulties; and in a thankful acknowledgment of his blessings. The frequent mention of altars, pillars, and monuments, indicates the character of their religion. In the presentation of victims in sacrifice, they confessed their sin and desert, as well as their faith in the promised Saviour; and in the rearing of pillars they wished to perpetuate the memorials of their gratitude to God. Circumcision was

practised as the sign and seal of the covenant with God. See CIRCUMCISION. Moses, by the direction and appointment of God, prescribed a form of religion, and regulated all ceremonies, feasts, days, and sacrifices, with the utmost exactness. The rites and observances, under the law, were numerous, and attention to them was enforced by stringent penalties. A body of men was set apart, to whom all matters relating to religion and law were committed. To them, officiating as priests, judges, advocates, &c., one-tenth of the produce of the land was assigned. Judaism, as it is found in the records of Moses, was distinguished for its purity and spirituality, and can only be fully understood by those who regard it as introductory to, and typical of, that perfect system developed in the new dispensation. The system of government prescribed for the children of Israel has exerted a wonderful influence on all generations of men, and especially on the legislation which has been devised in civilised nations.

JUDAS ISCARIOT. One of the disciples of our Lord, generally designated the traitor. Nothing is certainly known of his birth and parentage. The word Iscariot is of doubtful meaning: it is, however, generally supposed to signify of *Carioth*, a small town on the east of Jordan. He is called the son of Simon. John vi. 71. It is conjectured that this may be Simon the Canaanite, but there is no ground for the supposition. His distinction is notorious. The facts connected with his betrayal of his Master sufficiently indicate the character of the man, and the wretched motives by which he was actuated. Some have thought that one motive that influenced him was a wish to induce his Master to avow himself as the Messiah, and, when he saw his scheme fail, and that contrary to his expectations Christ wrought no miracle, either for the conviction of his enemies, or for his own deliverance, that he was seized with remorse, and offered to return the paltry bribe of thirty pieces of silver to the chief priests. Whately

says, "The difference between Iscariot and his fellow-apostles was, that though they all had the same expectations and conjectures, he dared to act on his conjectures, departing from the plain course of his known duty, to follow the calculations of his worldly wisdom, and the schemes of his worldly ambition." The fair inference from the narrative of the evangelists is, that he entered upon a deliberate act of treachery against Christ, under the influence of one of the basest passions which can find a place in the human heart. In him it was a growing sin. It withered up any honesty of intention which he might have when he first obeyed the Master's call to follow him. When Satan entered his heart, and he was fully given up to his own besetting sin, he was completely blinded to everything but the glittering object of the reward of iniquity. If he acted under the impression that Christ would deliver himself out of the hands of his enemies, Judas was doubly villanous: first towards Christ, and then towards the parties who employed him. In the frenzy of despair, and still under the instigation of the devil, *he hanged himself*; thus crowning, with an act of cowardly suicide, the murder of his Master. In Acts i. 18, it is said that, "falling headlong, he burst asunder in the midst, and all his bowels gushed out." He might first have hanged himself from some tree on the edge of a precipice, and the branch or rope breaking, his body might be thus mutilated by the fall.

There are several persons named Judas referred to in Scripture. Judas, a Jew of Damascus, with whom Paul lodged. Acts ix. 11. Judas, surnamed Barsabas, a Christian teacher sent from Jerusalem to Antioch, with Paul and Barnabas. Acts xv. 22, 27, 32. He is supposed to have been one of the seventy. Judas, surnamed the Galilæan, or Gaulonite, to whom reference is made Luke xiii. 2; Acts v. 37.

JUDE. He was one of the apostles, and brother of James the Less. He is called Judas, Matt. xiii. 55; John xiv. 22; Acts i. 13. He is also

called Lebbæus and Thaddæus. Matt. x. 3; Mark iii. 18.

THE EPISTLE OF JUDE was written probably about A.D. 66, and was intended to guard believers against prevalent errors, and to establish them in the faith of Christ. The author reminds his readers, by the fate of Sodom and Gomorrah, that God had punished the rebellious Jews, and that even the rebellious angels had shared the same fate. The false teachers, against whom he warns Christians, "speak evil of dignities," while the archangel Michael did not even revile Satan. He compares them to Balaam and Korah, to clouds without water, and to raging waves. He quotes a prophecy of Enoch which describes them; and at the same time comforts believers, exhorting them to steadfastness in the faith. The Epistle is remarkable for the fervour and vehemence of its style, and for its resemblance to the Second Epistle of Peter.

JUDGES. This term is employed generally to denote certain eminent persons chosen of God to govern the Jews from the death of Joshua till the establishment of the kings. They were not so much ordinary magistrates as persons raised up for emergencies. Godwin compares them to the Roman dictators, who were appointed only on extraordinary occasions, such as war abroad or conspiracies at home, and whose power, while they continued in office, was absolute. As far as we can ascertain, these Hebrew judges were appointed in cases of national trouble and danger. See the history of OTHNIEL, EHUD, and GIDEON. Their power does not seem to have been limited, like that of Roman dictators, to a definite period of time; but, apparently, when they had performed that particular business for which they were selected, they retired into private life. The particulars in which they differed from kings were the following:—They were not hereditary. They had no absolute power of life and death, but only according to the laws, and dependently upon them. They never undertook war at their own pleasure, but only when they were commanded

et God, or called to it by the people. They exacted no tribute. They did not succeed each other immediately; but after the death of one, there was frequently an interval of several years before another was appointed. They used no insignia of sovereignty. They made no laws, but only enforced obedience to those enacted by Moses. The chronology of the judges has greatly perplexed expositors, principally because St. Paul says, "He gave them judges about the space of four hundred and fifty years," and this is considered to be discrepant from 1 Kings vi. 1. Townsend, however, considers the passage in the Acts to mean, "And after these things, which lasted about the space of four hundred and fifty years, he gave them judges until Samuel, the prophet;" that is, from the time that God chose the fathers (which some fix at the birth of Isaac) to the time that the land was divided to them by lot, was nearly four hundred and fifty years, and then God appointed judges in Israel. Chronological accuracy cannot be obtained: the following table gives the list of the names, and the probable term of service:—

Othniel, about B.C. 1394	40 years.
Under Eglon	18 "
Ehud, &c.	80 "
Under the Philistines	unknown.
Shamgar	"
Under Jabin	20 years.
Deborah and Barak . .	40 "
Under Midian	7 "
Gideon	40 "
Abimelech	3 "
Tola	23 "
Jair	22 "
Under the Ammonites	18 "
Jephthah	6 "
Ibzan	7 "
Elon	10 "
Abdon	8 "
Under the Philistines	40 "
Samson	20 "
Eli	40 "
Under the Philistines	20 "
Samuel	about 12 "
Saul, the first king, B.C. 1095.	"

These judges are not to be confounded with those appointed by Moses after the departure from Egypt. Every city in the commonwealth had

its elders, who formed a court of judicature, with a power of determining minor matters in their respective districts. The rabbies say, there were three such elders or judges in each smaller city, and twenty-three in the greater. Josephus speaks of seven in each without distinction. By the law of Moses, Deut. xvi. 18, it is clear that there was a court of judges and officers appointed in every city. It is difficult to say in what respects they differed from the "elders," or whether they were the same. Some have thought the term elder merely points out the seniority and dignity of the judge. Each tribe had its prince, whose office related chiefly to military affairs. We read also of the princes of the congregation who presided in judiciary matters. They are called elders, and were seventy in number. Numb. xi. 16, 17, 24, 25. It does not appear whether this was a perpetual or a temporary institution. Some look upon this as the origin of the Sanhedrim.

THE BOOK OF JUDGES gives the history of the Jewish people during a troubled period. The following is a brief synopsis of its important contents:—Part the *first* contains the account of the Israelites after the death of Joshua, till they began to turn aside from serving the Lord. Chap. i.—iii. 4. The *second* part contains the history of the oppressions of the Israelites, and their deliverances. (1.) The subjection of the eastern tribes to the king of Mesopotamia, and their deliverance by Othniel. Chap. iii. 5—11. (2.) The subjection of the eastern Israelites to the king of Moab, and their deliverance by Ehud; the western Israelites delivered by Shamgar. Chap. iii. 12—31. (3.) The northern Israelites, after being oppressed by Jabin, king of Canaan, are delivered by Deborah and Barak. Chap. iv. This is followed by the song of Deborah and Barak. Chap. v. (4.) The eastern and northern Israelites, being for their sins delivered into the hands of Midian, are rescued by Gideon: the history of Gideon and his family, including the judicature of Abimelech. Chap. vi.—ix. (5.) History of the adminis-

trations of Tola and Jair: the Israelites, being oppressed by the Ammonites, are delivered by Jephthah: the administration of the judges Ibzan, Elon, and Abdon. Chap. x.—xii. (6.) The birth of Samson: servitude of the Israelites to the Philistines, and their deliverance by Samson, with an account of his death. Chap. xiii.—xvi. The *third* part refers to the introduction of idolatry among the Israelites, and the consequent corruption of manners, for which God gave them up into the hands of their enemies. Chap. xvii.—xxi. (1.) The account of the idols of Micah and their worship, at first privately in his family, chap. xvii., and afterwards publicly in the tribe of Dan. Chap. xviii. (2.) An account of a singular violence and shocking murder committed by the Benjamites of Gibeah, chap. xix.: the war of the other tribes with them, and the almost total extinction of the tribe of Benjamin. Chap. xx., xxi. The most probable opinion is, that this book was written by Samuel.

JUDGMENT, DAY OF. That important period which shall terminate the present dispensation of grace toward man, put an end to time, and introduce the eternal destinies of men and angels. Many important particulars respecting this day are referred to in Scripture:—The vindication of God's ways; the appointment of Jesus Christ as the judge; his qualification to fill the office, for he is God; the welcome of him by his own people; its universality; the irreversible character of its decisions; our ignorance of the time. These and other important particulars are referred to in the following scriptures:—Eccles. xi. 9; Matt. xii. 36; xxv. 31—46; xxvi. 64; John v. 22; Acts xvii. 31; Rom. xiv. 10—12; 1 Cor. xv. 24—26, 52—57; 1 Thess. iv. 14—17; 2 Thess. i. 7—10; Heb. vi. 2; ix. 27; 2 Pet. ii. 9; iii. 7; 1 John iv. 17; Rev. xx. 12, 13.

JUDGMENT-HALL or **PRÆTORIUM.** A room in the palace of the Roman governor where cases were tried and justice administered. When the Jews were prosecuting their infamous purposes with regard to the

Redeemer, they refused to enter it, lest, by contact with a heathen, they should be defiled. John xviii. 28. The "judgment-seat" was an elevated place in the hall, where the judge sat, and from which sentence was pronounced.

JULIA. A Christian female of Rome, to whom St. Paul sent his salutations. She is associated with Philologus, and is supposed to have been his wife or sister. Rom. xvi. 15.

JULIUS. The centurion to whom Paul was committed to be conveyed to Rome. He appears to have been deeply impressed with Paul's character. He suffered him to land at Sidon, and to visit his friends there; and, in a subsequent part of the voyage, he opposed the violence of the soldiers, directed against the prisoners generally, in order to save Paul. Acts xxvii.

JUNIPER. A tree of the cedar kind. Perhaps in Job xxx. 4, the broom is intended, still common in the deserts of Arabia. In 1 Kings xix. 4, where it is said Elijah slept under a juniper-tree, the Septuagint retains the Hebrew term **ROTHEM**, only writing it **RATHMEN**. That such substances were sometimes used for food is very clear. 2 Kings iv. 38, 39; Amos vii. 14. The broom seems to have been used as fuel, and only for food in times of great scarcity. "Coals of juniper" were sometimes used to ignite the combustible baggage of an enemy. Psal. xci. 5; cxx. 4. It is known that the coals of juniper-wood are very hot.

JUPITER. The principal god among the Romans and Greeks, and who had power over all the rest. When the people of Lycaonia saw the impotent man healed, they were disposed to regard the apostles as gods in human form; and as there was a tradition among them that their province had once been visited by Jupiter and Mercury, they seemed to consider this as a repetition of the favour. They called Barnabas Jupiter; and Paul (because he was the chief speaker) Mercury. They would have sacrificed to them, had not the apostles interposed to prevent. Acts xiv. 6—18.

JUSTICE. This is one of the

glorious perfections of the divine nature, and denotes *his infinite righteousness*. It refers to the nature, the law, the government of God, and to all his dealings with his creatures. Psal. lxxxix. 14. Justice has been distinguished as commutative, distributive, and public. *Commutative* justice is that which subsists between a debtor and creditor, and has reference to pecuniary or commercial transactions. In such cases, if the debt be paid, no matter whether by himself or by a surety, the claim is cancelled. *Distributive* has regard to moral conduct, and to the desert thence arising either of reward or punishment. According to it, the transgressor must receive, in his own person, the due recompense of his deeds. *Public* justice is that which either attaches, according to the original constitution of things, or laws of moral nature, certain kinds or amounts of misery to sin, in its various degrees of enormity, as its natural concomitants and results; or visits it, according to the quantum of evil desert, with a corresponding portion of directly inflicted suffering; the desert being ascertained by a competent judgment, and the suffering inflicted by a competent authority. Correct views of this perfection of God's nature are inseparable from correct views of the atonement. See ATONEMENT. Satisfaction is made by the atonement of Christ to public justice, and now, in pardoning sin, God's regard for righteousness is as conspicuous as his delight in mercy; and, in the minds of the pardoned, the impression of the claims of the one is as deep as that of their obligations to the other.

When the term is applied to man, it designates that disposition of mind by which we render to every one his due; or, that temper of mind which disposes us to leave every other being in the unmolested enjoyment of those means of happiness bestowed upon him by the Creator. It is also used for the exhibition of this conduct in outward act. When a man manifests a proper respect for the rights of others, we say, he acts justly; when he in any manner violates these rights, we say, he acts

unjustly. This embraces a large part of our duty. It has reference to four points, each of which will admit of almost endless illustration,—liberty, property, character, and reputation.

JUSTIFICATION. As to the etymology of the term, it is a declaration that a person is just, and a treatment of him as such. As it is used forensically, it assumes that a man has been accused of a crime, that the charge has been investigated and found false, and that he is consequently declared innocent or just. It is used in opposition to condemnation. In this forensic or law sense it is simply a declaration that a man is righteous: it does not make him such. The Gospel, when speaking of justification, deals with a sinner, with a man acknowledged to be guilty: this, therefore, presents a difficulty; for if a sinner be admitted guilty, how can he be justified? In a court of law, a man is declared just because he is shown to be so. The justification proceeds on the ground of his innocence. But this cannot apply to the sinner: his acquittal must necessarily include in it the idea of pardon. Justification is that act of God's free mercy by which he pardons all our sins, and accounts us relatively righteous in his sight, for the sake of the atonement of Christ apprehended by faith. No personal change takes place. A sinner is pardoned. There has been considerable discussion among divines whether pardon and justification mean precisely the same thing, and may be used convertibly. The apostle seems to represent them as though they were. Rom. iv. 5. He says, "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." He then quotes, in proof of this, the thirty-second Psalm: "Even as David describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Verses 6—8. As the psalmist uses the word for-

givenness, and not justification, and yet the apostle quotes the passage as proving that David, by speaking of forgiveness, describes justification, it may be inferred that he considered the two as meaning the same thing. If there is any difference of meaning, it seems to be this: Pardon is simply the remission of sins, without any reference to the way in which it is bestowed; justification is the remission of sins, in strict accordance with the principles of righteousness or moral government. It is God that justifies. He pronounces the sentence, and reveals the knowledge of it by the witness of the Spirit to a believer's conscience. The ground of justification is the atonement of Christ, and not any works of man. Rom. iii. 20—31; v. ; viii. 1—4; x. 1—4; Gal. ii. 16—21; Eph. ii. 5—8. The condition of justification is our faith in Christ. It is counted to us for righteousness. See FAITH. It is important to understand this doctrine. Luther calls it, "the article by which the church of Christ must stand or fall." The energetic preaching of it brought about the Reformation: the maintenance of the same simple truth is now necessary to guard us against Popery, and all the modifications of it which have sprung up of late years. It must not only be an article of our creed, which we can state clearly, and defend boldly and forcibly: it must be known and felt, —a vital, experimental, and saving truth, leading to peace and joy in the Holy Ghost. This doctrine has nothing to do with predestination; it is to be clearly distinguished from sanctification; it is essentially dependent upon the divinity of the Son of God; and perfectly consistent with free grace. For the reconciliation of the doctrine of justification by faith alone with James ii. 21—24, see JAMES, EPISTLE OF.

JUSTUS. 1. Called also Jesus: a believing Jew, who was with Paul at Rome, when he wrote to the Colossians. Chap. iv. 11. 2. A Christian at Corinth, with whom Paul lodged. Acts xviii. 7. 3. One of the first disciples, called Joseph Barsabas. Acts i. 23. See BARSABAS.

K

KADESH. Numb. xiii. 26: probably the same as Kadesh-barnea. Numb. xxxiv. 4. A station of the Israelites, to which they returned after thirty-eight years' absence. It was situated between Mount Hor and the Dead Sea, on the borders of Edom. It was a royal city of the Canaanites, and the spies came hither to explore the land. Some geographers have thought that there were two towns of this name; but the conjecture is improbable. See Dr. Hales.

KADMONITES, *eastern people.* The general supposition is, that as this word is derived from KEDEM, signifying *east*, it is descriptive of persons living east of the Jordan, and simply a collective term like *orientals*. They are supposed to have dwelt in the north-east part of Palestine, under Mount Hermon, at the time that Abraham sojourned in the land. Gen. xv. 19.

KANAH. Josh. xvi. 8. A river or brook forming the boundary-line between the tribes of Ephraim and Manasseh, and falling into the Mediterranean sea a few miles south of Cæsarea.

KEDAR, *black.* A son of Ishmael, whose family appear to have become more numerous than those of his brethren, or perhaps more warlike. Isaiah speaks of "the glory of Kedar," and the "archers, the mighty men of Kedar." Isai. xxi. 16, 17; lx. 7. The name is used to mean the Ishmaelites generally, and a district in the north-western part of Arabia is called Kedar.

KEDESH. There were two cities of this name: one in the tribe of Judah, Josh. xv. 23; the other in the tribe of Naphtali, chap. xix. 37. The latter was in Upper Galilee, twenty-three miles south-east of Tyre. It was the residence of Barak, and one of the cities of refuge. It is generally called, to distinguish it from the other, Kadesh-naphtali. Judges iv. 6.

KENITES. Gen. xv. 19. One of the tribes who had possession of Canaan in the time of Abraham. They were driven from Canaan, and are afterwards spoken of as dwelling near the Ammonites and Moabites.

Numb. xxiv. 21, 22. In the time of Saul, they dwelt near the Amalekites. Jethro, the priest of Midian, the relative of Moses, belonged to this nation. Judges i. 16; 1 Chron. ii. 55; 1 Sam. xv. 6. To this family belonged Heber, the husband of Jael, who slew Sisera. Judges iv. 11.

KENIZZITES. An ancient people of Canaan, whose land God promised to the descendants of Abraham. Gen. xv. 19. As they are not mentioned among the nations which the Israelites actually subdued, it is presumed that they had by that time become merged in the other nations of Canaan.

KETURAH, incense. The second wife of Abraham, by whom he had six sons, Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. Abraham lived to see them grow up to manhood, and established them in the East. Gen. xxv. 1-6. It is assumed as a difficulty in the history of Abraham that he should have had six sons born to him after the death of Sarah, when the Scriptures state that Isaac was born when "he," Abraham, "was as good as dead." Sarah died when Abraham was nearly a hundred and forty years old. The difficulty briefly put is this: If Isaac was born to him *out of the course of nature* when he was one hundred years old, how could six sons be born to him, *in the course of nature*, after he was one hundred and forty years old? To meet this, some have supposed that he married Keturah during Sarah's life; but that, to avoid interrupting the narrative, it is not mentioned in chronological order. It is better to presume that his second marriage was an illustration of his faith in the promise of God, that he should be "a father of many nations," and that for this purpose his constitution was renewed. Abraham himself was born when his father, Terah, was one hundred and thirty years of age.

KEY. In the East, the key is a symbol of power or authority, with special reference to palaces, treasures, stores, &c. It resembles a sickle with a long handle, and the crooked part is so formed as to allow of its

being suspended on the shoulder or round the neck. Isai. xxii. 22. It evidently formed part of the insignia of office. Among the Greeks it was worn as a badge of sacerdotal dignity. The gift of the keys to Peter implied no supremacy, as the power of binding and loosing applied equally to all the apostles. Matt. xviii. 18. See **BIND**. Jesus Christ "has the keys of hell and of death." Death and the eternal world are entirely in his power. Rev. i. 18. In Luke xi. 52, the "key of knowledge" means the power of attaining knowledge.

KIBROTH-HATTA'AVAH, *the graves of lust.* One of the encampments of the Israelites in the wilderness. Numb. xi. 34, 35.

KID. The young of the goat, and esteemed a great luxury in the East. Gen. xxvii. 9; xxxviii. 17; Judges vi. 19; 1 Sam. xvi. 20. Kids were also offered in sacrifice. Numb. vii. 11, *et seq.*

KIDRON, muddy. 1 Kings ii. 37. **CEDRON.** John xviii. 1. A brook which runs through the valley east of Jerusalem, and separates it from the Mount of Olives. The channel is dry nine months in the year. When swollen by rains, the current is deep and rapid. It forms an angle opposite the temple, and runs off in the direction of the Dead Sea.

KINGDOM OF GOD, or KINGDOM OF HEAVEN. When these terms are used by the evangelists, there appears to be an allusion to the predictions of the Old Testament, in which the Gospel dispensation is revealed under the notion of a kingdom. Dan. ii. 44; vii. 13, 14; Micah iv. 6, 7. According to the prophecy of Daniel, this kingdom was to be formed during the existence of the Roman empire, the last of the four great monarchies that had succeeded each other. Chap. ii. 44. And as it was set up by the God of heaven, it is, in the New Testament, termed "the kingdom of God," or "the kingdom of heaven." It was typified by the Jewish theocracy, and declared to be at hand by John the Baptist, and by Christ and his apostles also, in the days of his flesh; but it did not come with power till Jesus rose from the

dead, and sat down on the right hand of the majesty on high. Acts ii. 32—36. Then was he most solemnly inaugurated, and proclaimed king of the New Testament church, amidst adoring myriads of attendant angels, and "the spirits of just men made perfect." Then were fulfilled the words of Jehovah by the psalmist David, "I have set my King upon my holy hill of Zion." Psalm ii. 6. This is that spiritual empire to which he himself referred when interrogated before Pontius Pilate, and in reference to which he said, "My kingdom is not of this world." John xviii. 36, 37. His empire, indeed, extends to every creature; for "all authority is committed into his hands, both in heaven and on earth," and he is "head over all things to the church:" but his kingdom primarily imports the Gospel church, which is the subject of his laws, the seat of his government, and the object of his care; and, being surrounded with powerful opposers, he is represented as ruling in the midst of his enemies. This kingdom is not of a worldly origin or nature, nor has it this world for its end or object. It can neither be promoted nor defended by worldly power, influence, or carnal weapons, but by bearing witness unto the truth, or by the preaching of the Gospel with the Holy Ghost sent down from heaven. Its real subjects are only those who are of the truth, and hear Christ's voice; for none can enter it but such as are born from above, John iii. 3—5; nor can any be visible subjects of it, but such as appear to be regenerated, by a credible profession of faith and obedience. Its privileges and immunities are not of this world, but such as are spiritual and heavenly; they are all spiritual blessings in heavenly things in Christ Jesus. Eph. i. 3. These expressions occasionally denote the state of glory beyond the grave. 2 Pet. i. 11.

KINGS OF JUDAH AND ISRAEL. See ISRAELITES, where the lists of the kings are given. The kings, on being installed, were anointed and crowned. The Hebrews seem to

have been driven to ask a king when Samuel's sons had lost the respect of the nation; for they wished one to lead them to war. There was evident impiety in the demand for a change in the government. 1 Sam. viii. 7, &c.

KINGS, BOOKS OF THE. Two canonical books of the Old Testament, containing the history of the kings of Judah and Israel from the beginning of Solomon's reign to the time of the Babylonish captivity, a period of four hundred and twenty-seven years. They were probably compiled by Ezra, from the records of all public transactions which were regularly kept at Jerusalem and Samaria. These records appear to have been made by the contemporary prophets, and frequently derived their names from the kings whose history they record. In 1 Kings xi. 41, we read of the book of the acts of Solomon, which is supposed to have been written by Nathan, Ahijah, and Iddo. 2 Chron. ix. 29. Shemaiah the prophet, and Iddo the seer, wrote the acts of Rehoboam. 2 Chron. xii. 15. Jehu wrote the acts of Jehoshaphat. 2 Chron. xx. 34. Isaiah, those of Uzziah and Hezekiah. 2 Chron. xxvi. 22; xxxii. 32.

In the very brief histories which these books contain, there are points of peculiar interest. Though kings reigned, the theocracy is still recognised: this is apparent in the influence which the prophets exerted, and in their perpetual interference in matters of the highest moment. The regal dignity appears to have been in some instances at their disposal: they roused the people: they assumed an authority on some occasions with which no subject in an ordinary state can be safely trusted: they had in their keeping the rights of God. As illustrations and examples of the influence put forth by these extraordinary men, see 1 Kings i. 45; xi. 29—40; xii. 21—24; xiv. 7—16; xvi. 1—4; xxii. 8; 2 Kings xix. 20, *et seq.*; xx. 16—19. The character of a king is estimated by his fidelity to the religious obligations of his office. The new king's character is generally portrayed by its

similarity or opposition to the way of David, of his father, or of Jeroboam, the son of Nebat, who made Israel to sin. The events are brought forward to show the influence of religion on national prosperity. The affairs of the church are all described with a design of giving prominence to the same truth. Idolatry was treason against God; religious defection was open revolt; and every act of overt wickedness was an act of rebellion. The Mosaic warnings and promises are remarkably verified in the books of Kings.

KIR. Isai. xxii. 6. A country north of Media and Assyria, lying near the river Cyrus, now Kur, between the Black and Caspian seas. The present Georgia (Gurjistan) seems to have derived its name from this river. The Damascenes, conquered by Tiglath-pileser, were sent to this place into exile. 2 Kings xvi. 9.

KIR-HARESETH, KIR-HARESH, KIR-HERES, KIR OF MOAB, are different names for the principal bulwark or fortress of Moab, lying south of the Dead Sea, the ruins of which are found at this day. Isai. xv. 1; xvi. 7, 11; Jer. xlviii. 31. The modern name is KARAK.

KIRJATH, *town, city*. A word frequently used in Scripture in the formation of the names of places. KIRJATHAIM, the dual, meaning *double-town*, Numb. xxxii. 37: it is also called KIRIATHAIM. Gen. xiv. 5. KIRJATH-ARBA, the ancient name of Hebron. Josh. xiv. 15. KIRJATH-BAL, *the city of Baal*, or KIRJATH-JEARIM, *the city of forests*. Josh. xv. 60. To this place the ark was brought from Bethshemesh, after it had been removed from the land of the Philistines. It is identified with Anathoth, the birthplace of Jeremiah. KIRJATH-HUZOTH, *the city of streets*. Numb. xxii. 39. KIRJATH-SANNAH, *the city of palms*, Josh. xv. 49: sometimes KIRJATH-SEPPER, *the city of a book*; and also called DEBIR. Josh. xv. 15.

KISHON. Judges iv. 7, 13. An ancient river, which, rising near Mount Tabor, and winding round the foot of that mountain, passes

through the plain of Jezreel, and falls into the Mediterranean sea. It is famous for the battle of Deborah and Barak with the troops of Jabin, and for the destruction of Baal's prophets. Judges v. 21; 1 Kings xviii. 40.

KISS. Gen. xxvii. 26. A mode of salutation signifying reverence, Psal. ii. 12; also natural affection, Gen. xxxi. 55; Luke xv. 20. The kiss of peace, and the kiss of charity, were commonly practised among the early Christians. Heb. xiii. 24. Kissing the feet is in eastern countries expressive of reverence. Luke vii. 38. The peculiar tendency of the Christian religion to cherish the softer affections, and in the trying circumstances of the early church to make its members intimately known to each other, and unite them in the closest bonds, might lead to the adoption of this mode of salutation as an accompaniment of their worship. The expression, "Kiss the Son," refers to a custom observed at the coronation of princes. After the crown had been placed on the head, and the king had taken the usual oaths or covenants, the nobles pledged their allegiance with the "kiss of majesty." 1 Sam. x. 1.

KITE. Lev. xi. 14; Dent. xiv. 13. An unclean bird, exceedingly rapacious. The Hebrew name is made to signify *wild beasts of the islands* in Isai. xiii. 22; and Bochart thinks the jackal is intended.

KOHATH, *assembly*. The son of Levi, and father of Amram, Izhar, Hebron, and Uzziel. Gen. xlvii. 11. The descendants of Kohath formed one of the three great divisions of the Levitical tribe. This division contained the priestly family descended from Aaron, the son of Amram. The Kohathites bore the ark and the sacred vessels. Exod. vi. 16, 18.

KORAH, *ice*. The root signifies *to be smooth*. A Levite, the son of Izhar, the brother of Amram, the father of Moses and Aaron. Exod. vi. 21. One of the cousins of Moses and Aaron. Under the influence of envy and jealousy, he formed a party against Moses and Aaron, in which he engaged Dathan and Abiram,

with two hundred and fifty of the principal Levites. Numb. xvi. 1, *et seq.* At the head of the rebels Korah went to Moses and Aaron, and complained that they alone arrogated to themselves all the authority over the people of God. Moses proposed to test the reasonableness of their complaint by reference to God himself; and, after separating all the people from them, he said that if Korah and his company should die a natural death, then he would acknowledge that he was not sent of God; but if they should be destroyed in a particular manner, which he described, then it should be admitted that they had provoked God. The result showed their sin; for the earth instantly opened, and all that appertained to them were swallowed up alive, and fire was also sent from heaven to consume the two hundred and fifty princes. It seems clear that the sons of Korah did not perish in this visitation: they might be living at the time in different tents. We find the Korahites serving as before in the tabernacle. David appointed them to their office in the temple. Several psalms are inscribed to them: xlii., xlv.—xlix., lxxxiv., lxxxv., lxxxvii., lxxxviii.

L

LABAN. The son of Bethuel, grandson of Nahor, brother of Rebekah, and father of Rachel and Leah. Gen. xxviii. 2, &c. He was a man of an avaricious and overbearing disposition. His first act recorded in Scripture seems to have been prompted by this bad passion. Gen. xxiv. 30. The sight of the ear-ring and the bracelets on his sister's hands seemed to excite his cupidity, and to make him anxious to entertain the stranger who had presented them. Afterwards he deceived his own nephew, and obtained from him, by fraudulent means, seven years' service, in addition to seven which he had agreed to serve, that he might obtain Rachel. He changed his wages ten times, and, in the spirit of a worldly and avaricious man, compelled him to account for whatever

of the flock was stolen or torn of beasts. God, however, prospered Jacob; but he was at length compelled to flee. Laban pursued him with hostile intentions; but he received an intimation from God, which changed his course, and differences were amicably adjusted. This interview took place on a spot afterwards called Mount Gilead, a name derived from the circumstance that a heap of stones was collected as a monument of the transaction.

LACHISH. Josh. x. 3. A city of Judah, lying south of Jerusalem, and towards the border of Simeon. It was one of the Canaanitish cities subdued by Joshua, and afterwards rebuilt and fortified by Rehoboam, 2 Chron. xi. 9. It withstood the attacks of Sennacherib. 2 Kings xviii. 17; xix. 8.

LAISH. See **DAN**.

LAKE. The principal lakes mentioned in Scripture are, Gennesaret or Tiberias, Asphaltites or the Dead Sea, and Merom. See these articles. "The lake of fire," "the lake which burneth with fire," are terms employed to describe the place of the punishment of the finally impenitent.

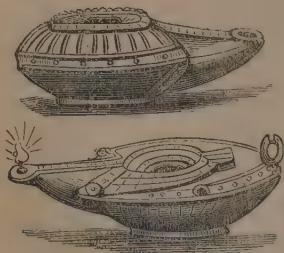
LAMB. The young of the sheep; directed to be offered in sacrifice. Exod. xxii. 30; xxiii. 19. "The Lamb of God" is a phrase employed to describe our Lord Jesus Christ. It refers to his *personal character*. The lamb was the symbol of innocence and patience: "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." It refers also to his *sacrifice*. A lamb was offered daily, in the morning and evening, in the tabernacle, and afterwards in the temple. The paschal lamb was also offered with peculiar attention and publicity once a year. Christ "taketh away the sin of the world." See Rev. v. 6; vii. 9, 14, 17; xii. 11; xiv. 1, 4, &c.

LAMECH. 1. A descendant of Cain, the son of Methusael, and father of Jabal, Jubal, Tubal-cain, and Naamah. Gen. iv. 18—20. He is notorious as the first polygamist. He married Adah and Zillah. The explanation of his address to his wives

is difficult. Shuckford thinks, that the descendants of Cain had lived for a long time in fear of vengeance for the death of Abel from the family of Adam, and that Lamech uses this argument to allay the fears of his wives: If any one that might slay Cain, the murderer of his brother, was threatened with sevenfold vengeance, surely they must expect a much sorer punishment who would presume to kill any of us on the same account. Bishop Lowth thinks the speech an apology for committing homicide, in his own defence, on some man who had violently assaulted him; and he opposes a homicide of this nature to the inexcusable fratricide of Cain. Under this view Lamech would appear to comfort his wives by the assurance that he was really exposed to no danger from this act, and that any attempt on his life by the friends of the deceased would not fail to bring down upon them the severest vengeance.

2. The son of Methuselah and father of Noah. Gen. v. 25. He died a few years before the flood.

LAMENTATIONS OF JEREMIAH. See **JEREMIAH**.



LAMP. The lamps of the East are of various kinds. Not only oil, but pitch, naphtha, and wax, are used to maintain the flame. From the remotest antiquity, the houses in the East were lighted with lamps, and in the poorest family the burning the lamp all night was considered indispensable to comfort. This practice

has originated some of the figures of Scripture, and may explain the expression "outer darkness," which frequently occurs in the New Testament. Matt. viii. 12; xxii. 13. The contrast between a room brilliantly illuminated, and a dark street into which an individual might be thrust out, would also give force to the expression. See 2 Sam. xxi. 17; Prov. xiii. 9; xx. 20. A burning lamp was a beautiful symbol of prosperity. 1 Kings xi. 36; Job xxix. 2, 3. The later Jews have a feast, called "the feast of Lamps," which is held every year on the twenty-fifth of the month Chisleu. It was founded by Judas Maccabæus, in commemoration of the restoration of the temple-worship. It is observed by the lighting up of lamps or candles on that day in all the countries of their dispersion.

LANGUAGE. The inference which an ordinary reader of the Bible would derive from the Mosaic account of the creation, is that man was at once endued not only with organs of speech, but with an appropriate language, sufficiently perfect and comprehensive for all purposes. Man could not invent a language: he is represented as conversing immediately with his Maker: God speaks to him in terms which he comprehends: he gave names to the various animals, supposed to be expressive of their habits and qualities. A help meet for him is made; and would it not be absurd to suppose that he should have a companion to whom he could not communicate his thoughts, with whom he could not divide his joys and share his sorrows? This primitive tongue, certainly nearly allied to the Hebrew, continued to be the only language used for above seventeen hundred and fifty years, or until about a century after the flood. It was then that the tower of Babel was formed; and, for the purpose of confounding that impious enterprise, God caused a confusion of languages, so that the various parties should be incapable of understanding each other, and of course incapable of prosecuting their plans. See **BABEL**. The object contemplated by this scheme was to form a central mon-

archy. God intended to people the earth; and certainly no plan could be more effectual for the dispersion of mankind than the confusion of tongues. There are not many more than three hundred languages among men; among these languages there are remarkable affinities, tending to confirm the Scripture account of the origin of the human race. Every Christian must rejoice that the majority of these languages have been mastered by the zeal and patience of self-denying missionaries and others, and that the British and Foreign Bible Society has exhibited to the world the singular phenomenon of

Pentecost triumphing over Babel; so that it may be said by the principal nations of the earth, "We do all hear in our own tongues wherein we were born the wonderful works of God."

LANTERN. This word occurs John xviii. 3. The party of men which went out of Jerusalem to apprehend Jesus, were provided with lanterns and torches. The word probably means a rude utensil to hold or keep a light in; such as those travelling lanterns, described by Pococke and Niebuhr, used in the East. Both lanterns and torches were in use among soldiers.



LAODICEA. Geographers point out several cities of this name; at least four are described: one only is mentioned in Scripture. It was situated on the confines of Phrygia and Lydia, about a hundred miles east of Ephesus, and is one of the seven churches of Asia, to whom John was directed to address the awful warning contained in Rev. iii. 14—19. The fulfilment is to be sought rather in the history of the church than in the history of the city: nevertheless the city is desolate. It is called by the Turks, *ESKI-HISSAR*, *old castle*. It is described by travellers as "utterly desolated and without inhabitant, except wolves, jackals, and foxes." Occasionally wandering Turcomans pitch their tent in its spacious amphitheatre.

LAPWING. Lev. xi. 19; Deut.

xiv. 18. An unclean and filthy bird, supposed to be the hoopoe of modern days. It may have its name from the noise it makes, which can be heard at a considerable distance.

LAVER. A circular vessel used in the tabernacle-service, and made of the brazen ornaments which the women had presented for the use of the tabernacle. Exod. xxxviii. 8. It stood between the altar and the tabernacle, a little to the south; and the priests washed their hands in it before they officiated.

The laver in Solomon's temple was a sea of molten brass, resting on bases with carved figures of lions and oxen. 2 Chron. iv. 2—5. It was large enough to contain twenty thousand gallons of water.

LAW. The word *law* is variously

understood. It seems to denote either a mode of existence, or an order of sequence. One or other of these must be its meaning when we speak of the laws of nature. One of Sir Isaac Newton's laws is, that a body will continue in a state of rest, or of uniform motion in a right line, unless compelled by some force to change its state:—this denotes a mode of existence. Another law is, action and reaction are equal and contrary:—this is an order of sequence; it declares the general fact, that if one event occur, the constitution of things under which we exist is such that another event also will occur. Illustrations of the same definition may readily be drawn from physical science, and also from intellectual philosophy. In civil society, law has substantially the same meaning. There is an established order between a specified action and a particular mode of reward or punishment. Moral science proceeds upon the assumption that there exists in the actions of men a moral quality, and that there are certain sequences connected by our Creator with the exhibition of that quality. It is evident that the moral laws of God can never be varied by the institutions of men. The results which God has connected with actions will occur, and it is absurd to expect to violate with impunity any moral law of the Creator. The mode in which God governs rational creatures is by law, which is the rule of their obedience to him; and this is God's moral government of the world. What is called virtue is simply conformity to the law of God. The law of God is the transcript of his own nature; so that virtue is conformity to the mind of God. The word *law* is used in Scripture with considerable latitude of meaning. As to the Jews, the system of laws given to them may be comprehended under three classes. *Moral laws*, or those which arise from the immutable relations existing between God and man. *Civil laws*, or those enacted for the government of civil society; adapted especially to the Jewish theocracy. *Ceremonial laws*. These were of two kinds: first, those which were in-

tended to keep the nation separate from other nations; and, second, those which were intended to prefigure events which were to occur under the second or new dispensation. In the New Testament, there is a revelation of the new conditions of being under which man is placed by the remedial dispensation. In pursuance of this design the obligations of law are not set aside. "Think not," says the Saviour, "that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." He speaks of the moral law, and shows that the obligations to obedience can never be repealed. The New Testament as well as the Old teaches us the precepts, sanctions, and rewards of the law of God with great distinctness. They are found there in other and higher circumstances, not formally re-enacted, for that might have intimated that they could be repealed; but announced and explained by the great Lawgiver himself, and exhibited as a more perfect dispensation of the moral will of God in the following particulars:—1. They are more expressly extended to the heart. Our Lord teaches us that the thought and inward purpose or intention of any offence is a violation of the law prohibiting its visible commission. 2. The principles on which they are founded are carried out into a greater variety of duties, which, by including more perfectly the social and civil relations of life, are of a more universal character. 3. There is a much more enlarged injunction of positive and particular virtues, especially those which constitute the Christian temper. 4. Outward acts are connected with corresponding principles in the heart in order to constitute acceptable obedience; and these principles imply the regeneration of the Holy Ghost. 5. They are connected with promises of assistance, which is peculiar to a law connected with evangelical provisions. 6. They are amply illustrated in the perfect example of Christ. 7. The sanctions are much stronger and more commanding, in consequence of the clearer revelation and more explicit promises of eternal

life, and threatenings of eternal punishment.

The word *law* is sometimes used for the Mosaical institutions in distinction from the Gospel. Heb. x. 1—18. Sometimes it means the Pentateuch. Luke xxiv. 27, 44; Acts xiii. 15. A copy of this was deposited in the ark. Deut. xxxi. 26. It is very important to ascertain the particular meaning from the context. It is said, believers are not under the law, but under grace. Rom. vi. 14. Many have put upon this and similar passages an Antinomian signification, and assumed that they are not bound to obey the moral law. The meaning is, that no Christian depends upon obedience to the law of God for justification, but on the grace of God as unfolded in the atonement; or, that he is freed from the law as a covenant of works, but still bound to it as a rule of life. The ceremonial law which stood in meats, and drinks, and carnal ordinances, was abolished by the introduction of a better covenant; but the moral law is of eternal and unchangeable obligation.

LAWYERS. Luke vii. 30. **DOCTORS OF THE LAW.** Luke v. 17. In its ordinary meaning, the word lawyer signifies *one learned or skilled in the law*; and when one is called a lawyer, the reference must be to the laws of the land in which he lives. Among the Jews, a lawyer was one who devoted himself to the study and interpretation of Jewish law. Lawyers and scribes were identical. They were charged with the duty of transcribing the law, as well as of deciding questions which were started in the investigation of it. The distinction which some have made between scribes and lawyers does not appear to have any sanction from the New Testament. They were sometimes members of the Sanhedrim, and consequently invested with great power. When Christ was born, Herod convened the assembly of the chief-priests and scribes to decide the question *where* Christ should be born. Compare Matt. xxii. 35, with Mark xii. 28. The person who tempted Christ is called by Matthew a lawyer, and by Mark a scribe.

LAZARUS. The name is probably another form of **ELEAZAR**, *God the helper*. John xi. 1. An inhabitant of the village of Bethany, the brother of Martha and Mary, a man honoured with the friendship of Christ, and whom he raised from the dead. The miracle is minutely related in John xi. It is one of the most stupendous of the miracles which Christ wrought, and proves triumphantly his power over death and the grave. This exhibition of Christ's power was so indisputable a proof of his divinity, that the Jews sought to kill not only Christ but Lazarus also. Many were so convinced by it, that they believed on Jesus. The enemies of Christianity have used all their ingenuity to destroy the credibility of the narrative, perceiving that, if this could be irrefragably established, a belief of the entire evangelical record must inevitably follow. The sceptic Spinoza was so convinced of this, that he is reported to have said, if he could be persuaded of the truth of the resurrection of Lazarus, he would break in pieces his own system, and would embrace without repugnance the faith of Christians.

LEAD. This metal was known to the Hebrews at an early period. Exod. xv. 10. Before the use of quicksilver was known, lead was used for the purpose of purifying silver, and separating it from other mineral substances. See Jer. vi. 29, 30; Ezek. xxii. 17—22.

LEAH. The oldest daughter of Laban, who became one of Jacob's wives. In the imposition of Leah upon Jacob instead of Rachel, the providence of God punished Jacob for the sin of imposing himself upon Isaac instead of Esau. From the peculiar nature of the marriage ceremonial in the East, the deception might be easily practised.

LEAVEN. Fermentation is chemically the putrefaction of a substance. Leaven was prohibited in the paschal feast, Exod. xii. 15—19; and during the succeeding seven days. God forbade either ferment or honey to be offered in his temple, though they were permitted in offerings de-

signed to be consumed as food. Numb. xv. 20, 21. This had a spiritual signification: leaven means *corruption*. See 1 Cor. v. 8. Honey seems to be forbidden because it had a leavening force. On the same principle of symbolical application, salt always constituted a part of the oblations to the Lord. Lev. ii. 13. Salt is a preservative from corruption. It is consequently the symbol of perpetuity and incorruption. See Col. iv. 6; Eph. iv. 29. Leaven makes a thorough change in the whole mass: hence the force of the parable, Matt. xiii. 33. It figuratively denotes the influence of corrupt doctrines. Matt. xvi. 11.

LEBANON, *white*. LIBANUS.

The term Libanus is used (as being more convenient than Lebanon) to distinguish the parallel ranges of mountains, Libanus and Anti-Libanus, which have no such distinctive names in connection with the designation Lebanon. In the Bible, Lebanon is applied to either or both the ranges; but geographers apply Libanus to the western range, which faces the Mediterranean, and Anti-Libanus to the eastern, which faces the plain of Damascus. These celebrated ranges of mountains are in Syria, north of Palestine, and run in two parallel chains: the valley between them is Cœle-Syria, or the valley of Lebanon. Josh. xi. 17. The eastern and north-eastern ridges are called Hermon, Deut. iii. 9; Sion, Deut. iv. 48; Amana, Sol. Song, iv. 8. The name is derived from the fact, that the summit is covered with snow. The elevation is about ten or eleven thousand feet above the level of the sea. The mountain-sides are well watered with springs, rivulets, and streams, which diffuse freshness and fertility. They are generally well cultivated. The cedar grows on the loftiest summits; and on the levels, corn and all kinds of pulse. On the declivities, in terraces, formed by walls which support the earth and prevent it from being washed away by the rains, there are flourishing vineyards, and plantations of the mulberry, the olive, and the fig. This mountain-range, being the northern

boundary of the Holy Land, formed an impregnable barrier to the invaders of the north, it being impossible for chariots of war to pass it, except by slow degrees. Thus Sennacherib haughtily says, "By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir-trees thereof: and I will enter into the height of his border, and the forest of his Carmel." Isai. xxxvii. 24. Imagery is frequently borrowed from Lebanon to illustrate the growing improvement and imposing character of the moral changes that would be exhibited under the Christian dispensation as the effect of the preaching of the Gospel. Speaking of the spiritual abundance that should characterize the reign of the Messiah, the psalmist says, "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth." Psal. lxxii. 16. Lebanon is used, by a bold figure, for the whole people of the Jews, or for the state of the church; apparently for Jerusalem, and indeed as an image of what is sublime and remarkable. See Isai. x. 34; xxxv. 2; xxxvii. 24; lx. 13; Jer. xxii. 6, 23; Hosea xiv. 5. The Arabian poets say, "The Sannin (Lebanon) bears winter on his head, spring upon his shoulders, and autumn in his bosom, while summer lies sleeping at his feet."

LEBBÆUS. See JUDE.

LEEK. Numb. xi. 5. The same Hebrew word is sometimes rendered *hay*, *grass*, *herb*. The leek is a bulbous vegetable resembling an onion. That denominated *allium porrum* by Linnæus, is supposed to be the vegetable cultivated from the earliest times among the Egyptians. It is probable that this was the vegetable referred to by the Israelites in the desert. The inhabitants are very fond of eating it raw as sauce to meat, and the poor eat it raw with bread. In some of the passages where the word occurs, it is probable that lettuce, salads, or savoury herbs generally are meant. The young shoots of clover are some-

times eaten by the Egyptians. Maillet says, that succory and endive are eaten with great relish by the people of Egypt.

LEES. The word generally means the dregs of wine settled at the bottom. "Wine on the lees" means old wine. It is usually supposed that the lees are the refuse of the wine, and, when it is poured into a jar, either sink down at first, or, rising to the top and forming a scum, at length break, descend, and become a sediment, which preserves the wine in its flavour and strength. The mode of accounting for this meaning of the Hebrew word *SHEMARIM*, in the sense of "lees of wine," is that it comes from the root *SHAMAR*, to keep, lees being preservers of wine. Others derive it from a word signifying to draw, or heap up: then it signifies what is heaped up, as the sediment which is deposited during fermentation. See Jer. xlviii. 11; Zeph. i. 12.

LEGION. Matt. xxvi. 53. A division of the Roman army. Originally it appears to have consisted of three thousand men, but to have increased gradually to six thousand: this was exclusive of horsemen, who usually formed an additional body, amounting to one-tenth of the infantry. The legion was divided into ten cohorts; a cohort into three maniples; and each maniple into two centuries or companies of one hundred each. The word came to be used to express a great number or multitude. Jesus cured ■ demoniac who called himself "legion." Mark v. 9.

LENTILES. Gen. xxv. 34; 2 Sam. xvii. 28. A sort of pulse, not unlike the common pea. It is a general article of food in Egypt, being dressed like beans, and stewed with oil and garlic, and forming what is called "red pottage." The plant probably grew wild, and was found in fields of grain. 2 Sam. xxiii. 11; 1 Chron. xi. 13.

LEOPARD. An animal of the feline kind, which abounded in eastern countries. The Hebrew word is *NIMR* or *NAMER*; and we find places with a name intimating that they had been the abodes of such animals. "Nimrah," Numb. xxxii. 3; "Beth-

nimrah," Numb. xxxii. 36; "the waters of Nimrim," Isai. xv. 6. The leopard or panther of Syria is not equal in stature to the lioness. It is nocturnal and ferocious in its habits, destroying domestic cattle, and sometimes attacking man. The fleetness, fierceness, and cruelty of the leopard are referred to in Scripture. Isai. xi. 6; Hab. i. 8. In Dan. vii. 6, it is used as the symbol of ■ great power.

LEPROSY. This disease commences by an eruption of small reddish spots slightly raised above the level of the skin, and grouped in a circle. These spots are soon covered by a thin, semi-transparent scale of a whitish colour, which in a little time falls off, and leaves the skin beneath red and uneven. As the circles increase in diameter, the skin recovers its healthy appearance towards the centre; fresh scales are formed, which are now thicker. These scales are of a greyish-white colour: the circles are generally about the size of half-a-crown, but have been known to attain to the size of half a foot in diameter. The disease generally affects the knees and elbows, but sometimes extends over the whole body, in which case the spots become confluent. The account of this disease by Moses refers to various kinds of leprosy; but whatever kind appeared, it was considered as a judgment from the hand of God. It was often inflicted as an immediate and miraculous visitation: as in the case of Miriam, Numb. xii. 10; Gehazi, 2 Kings v. 27; Uzziah, 2 Chron. xxvi. 16—23. The prevalent notions of leprosy, and those to which modern books of travel refer, are generally taken from ■ fearful disease, called *elephantiasis*, the black leprosy. It is presumed by some writers, that this was Job's disease. The following description has been given of this frightful malady; and it will, in many particulars, apply to some of the kinds of leprosy noted in Scripture. It makes its appearance by spots of a reddish, yellowish, or livid hue, irregularly disseminated over the skin, and slightly raised above its surface. They are soon succeeded by tubercles,

which are soft and round, and are principally developed on the face and ears, but gradually extend over the body. The face becomes frightfully disfigured; the forehead is traversed by lines and covered with numerous tubercles; the eyebrows become bald, swelled, and furrowed by oblique lines; the eyelashes fall out, and the eyes assume a fixed and staring look; the lips are enormously thickened and shining; the beard falls out; the chin and ears are enlarged and beset with tubercles; the nose is greatly enlarged and deformed; the voice is hoarse and nasal, and the breath insufferably fetid. In time the tubercles ulcerate, and the matter which exudes forms a dry crust, blackish in colour. The extremities are affected in a similar way. The hollow of the foot is swelled out, so that the sole becomes flat; the sensibility of the skin is greatly impaired, and, in the hands and feet, often entirely lost; the joints of the toes ulcerate, and fall off one after another; &c. The Greeks gave the name of *elephantiasis* to this disease, because the skin of the person affected by it was thought to resemble that of an elephant, in dark colour, roughness, and insensibility; or, as some have thought, because the foot, after the loss of the toes, when the hollow of the sole is filled up, and the ankle enlarged, resembles that of an elephant. The law (Lev. xiv. 55) refers to the leprosy of houses and clothes. Some have considered this merely analogical, the spots and disfigurements which appeared on the walls and articles of clothing resembling leprous marks. Others have supposed it was a species of mildew, indicating a great degree of dampness, corrupting the air, injurious to health, and often the occasion and precursor of disease. This does not, however, come up to the force of the meaning of the sacred text. Some have supposed leprosy in clothes to be a spot occasioned by dead wool having been woven into the texture; and the leprosy in houses to be a saline incrustation, seen often in tenements of mud and aluminous earth.

LESBOS. See MITYLENE.

LETTERS. On the origin of let-

ters, see WRITING. The word *letters* is used in Scripture, 1. For *epistles*. Ancient letters were in the form of rolls, not unlike those of eastern nations in the present day. The Arabs roll up their letters, and flatten them to the breadth of an inch, pasting down the last fold instead of sealing it. The Persians make up their letters in the form of rolls about six inches long, fastening a piece of paper round them with gum. Letters to superiors are often enclosed in a purse or bag; those to inferiors were sent open. Nehem. vi. 5. Letters were sent of old by couriers, by posts, and sometimes by friends. 2. *Literature*. The Jew said of Christ, "How knoweth this man letters, having never learned?" John vii. 15. 3. *Characters of the alphabet*. "A superscription also was written over him in *letters* of Greek, and Latin, and Hebrew." Luke xxiii. 38.

LEVI, a *joining*. Gen. xxix. 34. The third son of Jacob and Leah, born in Padan-aram. He was concerned in the disgraceful murder of the Shechemites, and consequently included in the curse denounced by the father: "Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel." The curse was greatly mitigated in consequence of the opposition of his descendants to the idol-worship practised by others. See LEVITES.

LEVIATHAN. The word means a *twisted animal*; and is particularly applicable to the crocodile, which is probably the leviathan. Job iii. 8; xli. 1; Psal. lxxiv. 14; civ. 26; Isai. xxvii. 1. This creature more completely answers the descriptions given in these passages than any other. It could not be the whale, which is not found in the Mediterranean, much less in the rivers that empty themselves into it. The crocodile is a natural inhabitant of the Nile, is of enormous strength and voracity, as well as fleetness in swimming; attacks the largest animals with the most daring impetuosity; and, when taken with a powerful net, will often overturn the boats that surround it. It has an enormously large mouth, dis-

tends both its jaws equally, the upper of which has not less than forty, and the lower than thirty-eight, sharp teeth. It is furnished with a cover-



ing so callous as to resist the action of a musket-ball. The leviathan is figuratively mentioned as an emblem of strength and destructiveness. See especially Isai. xxvii. 1.

LEVITES. All the descendants of Levi, but principally those who were employed in the lowest services of the temple, by which they were distinguished from the priests, who, being descended from Aaron, were consecrated to higher offices. The Levites were descendants of Levi, by Gershon, Kohath, and Merari, excepting the family of Aaron; the children of Moses having no part in the priesthood, and being only common Levites. God chose the Levites instead of the firstborn of all Israel, for the service of his tabernacle and temple. Numb. iii. 6, &c. They obeyed the priests in the ministrations of the temple, and brought to them wood, water, and other things necessary for the sacrifices. They sang, and played on instruments, in the temple, &c.; they studied the law, and were the ordinary judges of the country, but subordinate to the priests. God provided for the subsistence of the Levites, by giving them the tithe of corn, fruit, and cattle; but they paid to the

priests the tenth of their tithes; and as the Levites possessed no estates in land, the tithes which the priests received from them were looked on as the firstfruits which they were to offer to the Lord. Numb. xviii. 21—32. God assigned them for their habitations forty-eight cities, with fields, pastures, and gardens, Numb. xxxv.; six of which were cities of refuge, Josh. xx. 7—9. Of the Levitical cities, thirteen were given to the priests, including one city of refuge. Josh. xxi. 13—19. While the Levites were actually employed in the temple, they were supported by the provisions in store there, and by the daily offerings there made; and if any Levite quitted the place of his abode, to serve the temple, though it might not be the time of his half-yearly or weekly waiting, he was received there, kept and provided for, in like manner as his other brethren, who were regularly in waiting. Deut. xviii. 6—8. The consecration of Levites was without much ceremony. They wore no peculiar habit to distinguish them from the other Israelites, and God ordained nothing particularly for their mourning. The manner of their consecration may be seen in Numb. viii. 5—7, &c. They were divided into separate classes, Gershomites, Kohathites, Merarites, &c.: to each of these were assigned specific duties. Numb. iii. 14, &c. David altered the time of their entering upon the duties of their office, allowing them to commence service at the age of twenty instead of at the age of twenty-five. They waited by turns weekly in the temple. The references to the history, offices, &c., of this class of Jewish officers are very numerous in the Old Testament.

LEVITICUS. The third book of the Bible, and so called because it contains the laws and regulations relating to the priests, Levites, sacrifices, &c. The principal divisions of the book are:—1. The laws concerning sacrifices, in which the different kinds of sacrifices, with their accompanying rites, are enumerated. These are, the "burnt-offering," which prefigured the sacrifice of Christ. Chap. i.; Heb. ix. 26; x. 14; 1 John

i. 7. The "meat-offerings." Chap. ii. The "peace-offerings." Chap. iii. See Eph. ii. 14—16; Heb. ix. 28. The "offerings for sins of ignorance," chap. iv., v., consumed without the camp. Heb. xiii. 11—13. The "trespass-offerings" for sins knowingly committed, chap. vi., vii., in which the guilt was considered as transferred from the offerer to the victim, and the offerer as redeemed from the penalty of sin. Isai. liii. 10; 2 Cor. v. 21. 2. The institution of the priesthood, in which the consecration of Aaron and his sons to the sacred office is related, together with the punishment of Nadab and Abihu. Chap. viii.—x. 3. The laws of purification. Chap. xi.—xxii. 4. The laws concerning festivals, vows, tithes, &c. Chap. xxiii.—xxvii. It is impossible to read this book with advantage unless the typical character of the various institutions is borne in mind: it must be read in connection with the Epistle to the Hebrews, which has been appositely designated the Leviticus of the New Testament. See PENTATEUCH.

LIBERTINES. Acts vi. 9. There are two plausible opinions of the meaning of this term. One is, that they were so called from a city or country called Libertus or Libertina, in Africa. The other people of the several synagogues, mentioned in Acts vi. 9, are denominated from the places from which they came, and it is thought that the Libertines were so too: the Cyrenians and Alexandrians are placed next to them; and as they were from Africa, it has been presumed the Libertines were from the same country. The other opinion is much more probable, that they were Jews whom the Romans had taken in war and carried to Rome, but afterwards made free; and that this synagogue had been built at their expense. LIBERTINI is to be considered as a word of Roman origin, and to be interpreted with reference to Roman customs. In the time of Tacitus, there were LIBERTINI, or *freed men*, of the Jewish religion at Rome.

LIBNAH. One of the Canaanitish cities taken by Joshua. Josh. x.

29, 30. It was situated in the western part of Judah, and became one of the Levitical towns, and was assigned to the priests. Josh. xxi. 13. It revolted from Joram. 2 Kings viii. 22. It was before Libnah that the Assyrian king sustained that dreadful stroke which compelled him to retreat to his own country. 2 Kings xix. 8; Isai. xxxvii. 8. Another Libnah was situated near Mount Sinai. Numb. xxxiii. 20. And on the borders of Asher was a stream called Shihor-libnath, near to Carmel. Josh. xix. 26.

LIBYA. In its largest acceptation, the name was used by the Greeks to denote the whole of Africa. Libya Proper, which is the Libya of the New Testament, and the country of the Lubim in the Old, was a large tract lying along the Mediterranean, to the west of Egypt. It is called by Pliny, *Pentapolitana Regio*, from its five cities, Berenice, Arsinoë, Ptolemais, Apollonia, and Cyrene. It is supposed to have been first peopled by the Lehabim or Lubim. These were at first wandering tribes in alliance with Egypt, and at other times with the Ethiopians, as they are said to have assisted both Shishak, king of Egypt, and Zerah, the Ethiopian, in their expeditions against Judæa. 2 Chron. xii. 3; xiv. 9; xvi. 8. They were at one time sufficiently powerful to maintain a war against the Carthaginians, but were ultimately subdued. Since the time of the Carthaginian supremacy, the country has successively passed into the hands of the Greeks, Romans, Saracens, and Turks. The name Libya occurs Acts ii. 10. "The dwellers in the parts of Libya about Cyrene" were among the strangers who came up to the feast of Pentecost.

LICE. Exod. viii. 16—18. The name of the insect employed in the third plague upon Egypt, miraculously produced from the dust of the ground. Two opinions have been held respecting the meaning of the original word. The Septuagint translators are in favour of *gnats*. Jerome also follows them. Those who adopt this view suppose that these insects were sent, not at the time of the rise of the Nile, when they might be na-

turally generated, but much earlier, in February, when their appearance was quite out of the course of nature: they also adduce instances in which cattle have been driven from their localities, and even stung to madness, by these insects. They who adopt the ordinary rendering of our version, adduce strong if not conclusive reasons against the term *gnat*.

1. These insects originated from the dust, and not from the water.

2. They were on both men and cattle; but this is not the case with gnats.

3. The Hebrew word signifies, *to be firm or fixed*; which suits the habits of lice, and not of gnats.

4. The plague of flies came afterwards, which would include gnats. The plague would be particularly offensive to the Egyptians, who affected great external purity, and practised various ablutions lest they should harbour any vermin. The priests were required to shave and wash their entire body every third day, lest they should carry any vermin into the temple. Others have supposed the insect called the *tick* to be meant, which sticks its claws into man and beast, so fast that it never lets go its grasp without leaving them in the flesh.

LIGHT. Gen. i. 2—4. Two opinions have been held respecting light: one, that it is a material emanation from the sun: the other, that it is a fluid diffused through all nature, and that the luminous or burning body occasions waves or undulations in this fluid, by which the light is propagated in a manner similar to the conveyance of sound through the air. The latter is the opinion more generally entertained. Light was created on the first day, though the sun was not made till the fourth. It became early the representative of the highest good; and is frequently employed in Scripture to represent true religion, and the happiness which it imparts. As light came from God, and points out man's way before him, it has been employed to signify moral truth, and especially that system of truth which is set forth in the Bible. The application of the term to religious topics had the greater propriety, because, as every ray of light is accompanied by

a ray of heat, it purifies, quickens, and enriches as well as illumines; and thus points out the effects of true religion in the human soul. Psal. cxix. 105; Isai. viii. 20; 2 Tim. i. 10; 1 Pet. ii. 9. It is applied to God himself. 1 Tim. vi. 16; 1 John i. 5. It points out Christ, the Saviour. Matt. iv. 16; Luke ii. 32; John viii. 12; xii. 35, 36. It is used of angels. 2 Cor. xi. 14. It is used to represent men, and points out the influence they are called to exert. Matt. v. 14; John v. 35; Acts xiii. 47. While light is employed in almost all languages to represent prosperity, darkness indicates adversity.

LIGN-ALOES. See **ALOES**.

FIGURE. Exod. xxviii. 19; xxxix. 12. One of the precious stones in the breastplate of the Jewish high-priest. It is said to have been like the carbuncle, of a deep red colour, with a tinge of yellow.

LILY. Matt. vi. 28. A beautiful flower, of a great variety of species, the most remarkable of which are found in eastern countries. The Hebrew word is **SHOSHAN**; and we find that several of the Psalms (xlv., lx., lxix., lxxx.) have this title. In such connection the word, though signifying literally *lily*, perhaps refers to some instrument bearing a resemblance in form to a lily, or alludes to a melody called "lily," from its sweetness. Hengstenberg refers it to the subject, as a joyous or delightful theme. Pliny mentions three kinds of lily, white, red, and purple-coloured; and travellers in Palestine state that, in January, the fields everywhere abound with the various species. The kind referred to by our Saviour was probably the red lily. This plant has furnished Solomon with a variety of pleasing images in his Song. Chap. ii. 1, 2, 16; iv. 5; v. 13; vi. 2, 3; vii. 2. By the "lily of the valley" we are not to understand the flower generally so called by us, but a species which grew wild in the fields, and especially in secluded places or valleys.

LINEN. Lev. xiii. 47. Cloth made of flax. The best linen was anciently made in Egypt, as that country afforded the finest flax; but the greater part that was manufac-

tured was coarse. It is found wrapped round mummies, and is of the quality of our common sheeting. The kinds of cloth were various, as there are no fewer than four different words, at least, which have been rendered by our translators *linen*, *fine linen*; BAD, BUTZ, PISHET, and SHESH. Fine white linen is made in Scripture the emblem of purity and innocence. Rev. xv. 6; xix. 8.



LION. Psal. vii. 2; Hosea xiii. 8. A wild and ferocious animal, called, in consequence of his strength and courage, the king of the beasts. An Asiatic lion full grown is said to weigh about four hundred and fifty pounds, and those of Africa above five hundred pounds. The fall of the fore-paw in striking has been estimated to be equal to twenty-five pounds' weight; and the grasp of the claws, cutting four inches deep, is sufficiently powerful to break the back-bone of an ox. Various kinds are referred to in Scripture. We have GOR, a lion's whelp, a very young lion. Gen. xlix. 9; Deut. xxxiii. 22. CHEPHIR, a young lion, just leaving the lioness to hunt independently. Ezek. xix. 2, 3; Psal. xci. 13. ARJ, a grown and vigorous lion, a lion having paired, vigilant in pursuit of food. 2 Sam. xvii. 10; Nahum ii. 12. This is the general name of the animal, and occurs frequently. SACHAL, a lion in full strength of his age: some suppose a black lion. Job iv. 10; x. 16; Psal. xci. 13; Hosea v. 14; xiii. 7. LA-

ISH, ■ fierce lion, one in a state of fury. Job iv. 11; Prov. xxx. 30; Isai. xxx. 6. LABIA, a lioness. Job iv. 11. A reference to these characteristics may serve to illustrate the passages of Scripture where the animal is mentioned. The lion is sometimes spoken of symbolically. The lion of the tribe of Judah, Rev. v. 5, is Jesus Christ, who sprung from the tribe of Judah, and overcame death, the world, and the devil. The lion from the swelling of Jordan, Jer. l. 44, is Nebuchadnezzar, marching against Judæa, with the strength and fierceness of that animal. Isaiah, describing the happy time of the Messiah, says, that then the calf, and the young lion, and the fatling, should lie down together; and that a little child should lead them; and that the lion should eat straw like the ox, Isai. xi. 6, 7; which is hyperbolic, and signifies the peace and happiness which the church of Christ should enjoy. "The lion hath roared, who will not fear?" Amos iii. 8. "The king's wrath is as the roaring of a lion. Whoso provoketh him to anger sinneth against his own soul," Prov. xix. 12; xx. 2; that is, he seeketh his own death. Solomon says, "A living dog is better than a dead lion," Eccles. ix. 4; showing that death renders those contemptible who otherwise are the greatest, most powerful, and most terrible. "Then went Samson down, and, behold, ■ young lion roared against him; and the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand." Judges xiv. 5, 6. An instance, in quite modern times, of an unarmed man attempting to combat a lion is related by Poirer: "In a douar, or ■ camp of Bedouin Arabs, near La Calle, a French factory, a young lion had seized a cow. A young Moor threw himself upon the savage beast, to tear his booty from him, and, as it were, to stifle him in his arms; but he would not let go his prey. The father of the young man hastened to him, armed with a kind of hoe; and, aiming at the lion, struck his son's hand, and cut off

three of his fingers. It cost a great deal of trouble to rescue the prey from the lion. I saw this young man, who was attended by Mr. Gay, at that time surgeon to the hospital of La Calle." David, according to 1 Sam. xvii. 34, had, when a shepherd, once fought with a lion, and another time with a bear, and rescued their prey from them. Tellez relates, that an Abyssinian shepherd had once killed a lion of extraordinary size with only two poles. "Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong." Jer. xlix. 19. The comparison used by the prophet in these words will be perfectly understood by the account which Mr. Maundrell gives of the river Jordan. "After having descended," says he, "the outermost bank of Jordan, you go about a furlong upon a level strand, before you come to the immediate bank of the river. This second bank is so beset with bushes and trees, such as tamarisks, willows, oleanders, &c., that you can see no water till you have made your way through them. In this thicket anciently, and the same is reported of it at this day, several sorts of wild beasts were wont to harbour themselves, whose being washed out of the covert by the overflowings of the river, gave occasion to that allusion: 'He shall come up like a lion from the swelling of Jordan.'"

LITANY. The word is Greek, and denotes a supplication to God. At first the litanies were not used at any fixed time, but were only employed as exigencies required. They are supposed to have been used in imitation of the Ninevites, with earnest supplications and fastings. In the year 400, litanies began to be used in processions, the people walking barefoot, and repeating them with great devotion. The days on which they were used were called *Rogation-days*: these were appointed by the canons of different councils, till the council of Toledo decided that they should be used every month, and thus by degrees they came to be used every Wednesday and Friday. In

the church of England, before the last review of the Prayer-Book, the litany was a distinct service by itself. At present it is one office with the morning prayers, and to be read after the third collect for grace, instead of the intercessional prayers in the daily service.



LITTER. Isai. lxvi. 20. A covered conveyance borne on the shoulders of men, resembling a palanquin, and used formerly for carrying persons of distinction a short distance, like the sedan-chairs of this country. Litters were also borne anciently by mules and by camels.

LITURGY. Derived from two Greek words, *λαϊτος*, *public*, and *ἔργον*, *work*, and denotes generally the ceremonies belonging to divine service. Among the Romanists it is used to signify *the mass*; and among us *the Common Prayer*. The liturgy of the church of England was composed A.D. 1547, and established in the second year of Edward VI. In the fifth year of that prince it was reviewed, because some things in it showed a compliance with the superstitions of the times. The general confession and absolution were introduced into the morning and evening prayer, and the ten commandments into the communion-service. The use of oil, prayers for the dead, and what referred to the real presence, were left out. The liturgy thus re-

formed was abolished by Queen Mary, who enacted that the service should stand as it was commonly used in the last year of Henry VIII. That of Edward VI. was re-established with some few alterations by Elizabeth. Further alterations were introduced, in consequence of the review of the Common Prayer-Book by order of James, in the first year of his reign; particularly in the office of private baptism, in several rubrics, and other passages, with the addition of five or six new prayers and thanksgivings, and all that part of the catechism which contains the doctrine of the sacraments. This Book of Common Prayer, so altered, remained in force from the first year of James I. to the year after the restoration of Charles II., 1662, styled the fourteenth of his reign; when the last act of uniformity enjoining its observance was passed, the compilation having been finally reviewed by royal commission in the preceding year.



LIZARD. Lev. xi. 30. The word **LETAAH** indicates a creature that adheres closely to the earth. It is not certain what species of the animal known to naturalists by the name is here pointed out. It was declared unclean by the ceremonial law.

LOCUST. There are, according to Bochart, ten words rendered locust in the Bible, pointing out ten different species of this insect. The principal

one, **ARBEH**, is from a root signifying to multiply, and seems to refer to the immense swarms of these insects by which different countries, especially in the East, are infested. Judges vi. 5; vii. 12; Psal. cv. 34; Jer. xlv. 23; li. 14; Joel i. 4.

The locust, in entomology, belongs to a genus of insects known among naturalists by the name of *grylli*. The common great brown locust is about three inches in length, has two antennæ about an inch long, and two pairs of wings. The head and horns are brown; the mouth, and insides of the larger legs, bluish; the upper side of the body, and upper wings, brown; the former spotted with black, and the latter with dusky spots. The back is defended by a shield of a greenish hue; the under wings are of a light brown colour, tinted with green, and nearly transparent. The general form and appearance of the insect is that of the grasshopper so well known in this country. These creatures are frequently mentioned in the Old Testament. They were employed as one of the plagues, for the punishment of the Egyptians; and their visitation was threatened to the Israelites as a mark of the divine displeasure. Their numbers and destructive powers very aptly fit them for this purpose. When they take the field, they always follow a leader, whose motions they invariably observe. They often migrate from their native country, probably in quest of a greater supply of food. On these occasions they appear in such large flocks as to darken the air; forming many compact bodies, or swarms, of several hundred yards square. These flights are very frequent in Barbary, and generally happen at the latter end of March or beginning of April, after the wind has blown from the south for some days. In the ensuing month the young brood also make their appearance, generally following the track of the old ones. In whatever country they settle, they devour all the vegetables, grain, and, in fact, all the produce of the earth; eating the very bark off the trees; thus destroying at once the hopes of the husband-

man, and all the labours of agriculture. Though their voracity is great, yet they contaminate a much larger quantity than they devour, as their bite is poisonous to vegetables; and the marks of devastation may be traced for several succeeding seasons. Some of the species are more voracious and destructive than others, though all are insatiable spoilers.

Locusts are eaten at this day in eastern countries, and, when properly cooked, are esteemed a great luxury. The following is the mode of preparing them: the entrails are taken out, and the legs and wings torn off; they are then stuck on wooden spits in long rows, and carefully roasted before the fire. Some dress them in oil, or, having dried them, pulverise and use them for meal. The Bedouins pack them with salt in close masses, which they carry in their leathern sacks. From these they cut slices, as they need them. They are brought to market on strings, in the towns of Arabia. In some districts they are boiled before they are eaten; in others roasted.

LOD. See LYDDA.

LOG. Lev. xiv. 12. A liquid measure, containing six egg-shells full, being nearly one-tenth of a hin, about five-sixths of a pint.

LOGOS. See WORD.

LOINS. The dress of the orientals being loose, it was necessary, when they were travelling, to fasten it up on the loins by means of the girdle: hence the expression is figuratively used to denote restraint or abstinence from worldly cares, thoughts, or pursuits, by which the soul would be hindered or endangered. 1 Pet. i. 13.

LOIS. The grandmother of Timothy, by his mother's side. 2 Tim. i. 5. It is not certain whether she knew that Christ was come in the flesh, and that Jesus of Nazareth was he: at any rate, she believed in a Messiah to come, and ranked among that blessed company of whom it is said, "These all died in faith."

LOOKING-GLASS. Job xxxvii. 18. This was a plate of metal, polished so finely as to produce a perfect reflection of objects. Specimens of Egyptian mirrors are to be

seen in the British Museum; and they are supposed to be made of a mixed metal, chiefly of copper. The women who waited at the door of the tabernacle, cheerfully offered their looking-glasses to be employed in making a brazen laver for the purification of the priests. Exod. xxxviii. 8. These were doubtless of brass, since the basin here mentioned and the basis were made from them.

LORD. A Saxon word, signifying *ruler*, or *governor*. It is sometimes used as a term of reverence and respect; but usually denotes the Divine Being, and is applied indiscriminately to each Person in the Trinity. When the word represents the name JEHOVAH, it is printed in our version in small capitals, LORD, and is thus made a distinguishing term.

LORD'S DAY. Rev. i. 10. The Christian Sabbath was thus designated to distinguish it from the Jewish Sabbath, and from the Pagan Sunday. The early Christian writers made this distinction; and the Christian emperors used the term "Lord's day," or "Sunday," according to the character of those they addressed, that is, whether they were Pagans or Christians. See SABBATH.

LORD'S SUPPER. An ordinance instituted by Christ Jesus, to commemorate his sufferings and death. We have the record of the institution by Matthew, Mark, Luke, and Paul. See Matt. xxvi. 20, 26—28; Mark xiv. 22—25; Luke xxii. 13—20; 1 Cor. xi. 24, *et seq.* The sacrament of the Lord's supper was adopted by all the Christians, with few exceptions; and no modern sect rejects it, except the Quakers. It is important to remember that this is an emblematic ordinance. The mass is an impious mummary, a profane imitation of the Lord's death. The dogma of transubstantiation is not less unscriptural. That the bread was not the real body of Christ, but only its emblem, is as clear to sense as to reason: for if it had been the body, or transubstantiated into it, then was the body of Christ eaten by the eleven disciples, while yet their Lord remained with them; and, if thus eaten, what did Judas betray, and deliver into the

hands of the chief-priests, &c.? If so eaten at that time, the sacrament could take place at no future time. The circumstances of the institution of this sacrament show so completely the absurdity of the fiction of Papists, that any attempt to prove that the words, "This is my body," mean, "This represents my body," are needless. A similar mode of expression is very common in Scripture. "Judah is a lion's whelp;" "I am the door;" "I am the vine;" "The field is the world." Would any one be so absurd as to assume that one of Jacob's sons was turned into a wild beast?—that Christ was literally a door, boards fastened together with nails? It was very common in the celebration of the Passover to adopt a similar mode of expression. Buxtorf shows that the paschal lamb was called "*the body* of the Passover;" and the master of the family said, on breaking the bread, "This is the bread of affliction, which our fathers ate in Egypt." The nourishment which bread and wine afford to the body is figurative of the salutary effects which the thing signified has upon our souls. There are several points of importance to be held in view in looking at this sacrament. It is *commemorative*: "This do in remembrance of me." It is thus a demonstration of the grand historical fact of our Lord's passion and death. It is *emblematic*: setting forth the sacrificial nature of the death of Christ, the benefits which accrue from it, and the means by which those benefits are received. It is *federal*. In its first institution the perfected covenant of grace with true believers was proposed, accepted, and ratified; and in every succeeding celebration, as there is a renewed assurance of God's love to us in Christ, so there is a renewed acceptance of the covenant on the part of all spiritual recipients, with its blessings on the one hand, and its obligations on the other. It is also a public *confession* of faith in Christ, and of our communion with him in his church. The various names by which it is designated are all significant. The *Lord's supper*, because it was in-

tended to supersede the supper of the Passover, and to commemorate a much greater deliverance than that of the Israelites from Egypt. 1 Cor. xi. 26. The *eucharist*, because of the joyful thanksgiving to God with which its celebration is always accompanied. A *mystery*, from its emblematical character, and the truths hidden under the emblems. A *sacrament*, a sacred ceremony: this word was applied to the Roman military oath, which was considered a solemn religious act; and, when used of this ordinance, it indicates the pledging of ourselves to fidelity to Christ. The *communion*, in consequence of the fellowship of the saints with each other, which this participation of mystic food exhibits. Every person who looks for remission of sins through the death of Christ is bound to partake of this sacrament. Not only are we enjoined to cherish trust in Christ in our hearts, and to express it in our devotions, but we are required to give outward proof of it by eating the bread and drinking the wine, which are the representations of his broken body and shed blood. See SACRAMENT.

LOT, *a covering*. The son of Haran, and nephew of Abraham. He accompanied his uncle from Ur to Haran, and from thence to Canaan. Their united substance, consisting chiefly in cattle, was not at that time too large to prevent them living together in one encampment. He went with Abraham into Egypt, and afterwards returned with him to Canaan; but the large increase of their flocks obliged them to separate, and Abraham generously gave him the choice of pasture-grounds. Lot fixed his abode near Sodom, in the well-watered plains of that neighbourhood, and had soon reason to regret his choice. One calamity after another befell him. He was first carried away captive, and only rescued through the energy and activity of his uncle. When he returned, his soul was daily vexed with the filthy conversation of the people: shortly after, all his substance was consumed, and he was compelled to flee for his life: his wife, looking back, was en-

crusted by the burning lava, and became a standing monument of God's wrath against worldymindedness; and his daughters, contaminated by their residence in Sodom, made their aged father incestuous. See the history as recorded in the book of Genesis.

LOT. A method employed to determine cases, or to decide a debate. In old times the lot was frequently adopted, but always with the strictest reference to the interposition of God. See Acts i. 26; 1 Sam. xiv. 41, 42; Jonah i. 7. The selection of the scape-goat was by lot. Lev. xvi. 8. The division of the land among the tribes. Numb. xxvi. 55, 56; xxxiii. 54; xxxiv. 13, *et seq.*; Josh. xiv.—xix. From this circumstance the lot is used to signify the inheritance itself. Josh. xv. 1; Psal. cxxv. 3; Isai. xvii. 14; lviii. 6; Acts viii. 21. The classes of the priests and Levites were distributed by lot, to decide in what way they should wait in the temple. 1 Chron. xxiv. 5; xxv. 8. The mode of casting lots was either into some one's lap, or fold of the robe, or into an urn, helmet, or other vessel, in which they could be shaken together. The use of lots in ordinary cases is unjustifiable. It involves one of two things,—either an utter disregard and denial of the particular providence of God, or a solemn appeal to the Disposer of all events. Every godly man will be careful how he makes such an appeal, lest he should be guilty of taking the name of the Lord in vain.

LOVE. The LOVE OF GOD is that attribute which consists in the internal feeling of goodwill and kindness, and the expression of that benevolence in words and actions. It forms an essential part of the character which we must ascribe to God as the most perfect Being. "God is love." The moral nature of God seems to be placed before us in the two words, *light* and *love*. Benevolence and purity are inseparable. All the operations of God's love are in harmony with purity; all the manifestations of his purity are blended with infinite benevolence. *Holy love* is the essential character of the Godhead.

The proofs of this love are abundant: they are seen in the benificent *design* manifest in every part of the creation; but especially in the gift of Christ, the only-begotten Son of God, to save the world. The love of God has different names, according to the different ways in which it is expressed, and the different relations which it bears to his creatures and their condition. It assumes the form of complacency, philanthropy, pity, mercy, forbearance, long-suffering, patience. It is *universal* and *impartial*. This truth, though taught in the Old Testament, (see Psal. xxxvi. 7; ciii. 11—13,) is most fully and clearly exhibited in the New, in opposition to the prejudices of the Jews; and is unfolded in the truth that Jesus Christ tasted death for every man. See John iii. 16. It is *unmerited* and *gratuitous*. In this respect it is called *grace*. Rom. iv. 4, *et seq.* No man can merit this love. The freedom of love is seen most clearly in the atonement, and is always exercised consistently with wisdom and justice.

LOVE TO GOD. See CHARITY. The foundation of our love to God is his love to us. Many absurd things have been said by mystical divines respecting disinterested love. They teach that we are bound to love God simply for what he is in himself, irrespective of what he is to us; and even should God doom a sinner to eternal perdition, he must love him there. The Scriptures teach that gratitude to God for what he does is a constituent part of love, and blends with holy complacency and delight in God. Edwards has insisted that all genuine love to God commences in a complacential regard to him for what he is; and that true gratitude must invariably be preceded by this, and have it for the foundation on which it rests. But if a believer in Christ will endeavour to analyse his feeling of love to God, and will look at the general style of remark in the New Testament, he will find that this is not correct. No man can love God but as his character is unfolded in the cross; and the inward sense of God's personal love to the individual

sinner, made known to him by the witness of the Holy Spirit, is the foundation and spring of his affection. "We love him because he first loved us." Love is also essential to all true obedience. It is the fulfilling of the law; that is, the law cannot be fulfilled without it. "This is the love of God, that we keep his commandments." Obedience is love in practice. Love is obedience in principle. The two are inseparable.

LOVEFEASTS. The primitive Christians in each particular church had their lovefeasts, which were supplied by the contributions of the members according to their pecuniary means, and partaken of by all. They were generally held on the Lord's day, before or after the celebration of the Lord's supper. The account of Tertullian is simple and beautiful; but he does not make any mention of the eucharist. "The nature of our *cæna*," he says, "may be gathered from its name, which is the Greek term for love. However much it may cost us, it is real gain to incur such expense in the cause of piety, for we aid the poor by this refreshment; we do not sit down to it, till we have first tasted of prayer to God; we eat to satisfy our hunger; we drink no more than befits the temperate; we feast as those who recollect that they are to spend the night in devotion; we converse as those who know that the Lord is an ear-witness. After water for washing hands, and lights have been brought in, every one is required to sing something to the praise of God, either from the Scriptures or from his own thoughts: by this means, if any one has indulged in excess, he is detected: the feast is closed with prayer." Contributions of money or provisions were made on the occasion, and the surplus placed in the hands of the presiding minister, for the relief of orphans and widows, the sick and destitute, prisoners and strangers. From the apostle Paul's language, 1 Cor. xi. 21, and from passages in the Epistles of Peter and Jude, it appears that these feasts were by some perverted from their original design. The rich practised a selfish indulgence to the neglect of the poor.

"Every one taketh before other his own supper." The richer persons seem to have eagerly caught up and eaten the food they brought, thus leaving but a scanty supply for their poorer neighbours. Though each brought his own supper, yet, when thrown into the common stock, it ceased to be his own. On account of the increase of these and similar irregularities, in the second century the eucharist was frequently celebrated by itself and before daybreak. At a later period the lovefeasts were subjected to strict regulation by councils. The primitive practice is retained by the Moravians and Wesleyan Methodists, though under a much simpler form. Each person eats a small portion of bread, and drinks a little water. The time is occupied in praise, prayer, and Christian conversation; those who feel disposed stating to the rest the circumstances of their conversion to God, and their present religious experience.

LUBIM, the Libyans. See **LIBYA**.

LUCIFER, *light-bringer*. Isai. xiv. 12. The allusion of this passage is to the king of Babylon. In the figurative language of Scripture, a star means a prince or king; and this monarch, having surpassed all others in royal splendour, is compared to the morning star. "Fallen from heaven" denotes a sudden political overthrow. There does not seem to be any allusion in this passage to the fall of Satan and his angels.

LUCIUS, of Cyrene. Acts xiii. 1. One of the ministers of the church at Antioch. He is there found in honourable association with some of the most renowned saints of God. It is not known who he was. Some suppose he was Luke, the evangelist, others assume that he was Paul's kinsman, mentioned Rom. xvi. 21; and others that he was one of the seventy. Tradition says, he was ultimately bishop of Cyrene.

LUD. A son of Shem, from whom the Lydians of Asia Minor are supposed to have sprung. Gen. x. 22.

LUDIM. The descendants of the son of Mizraim, whose residence was in Africa. They are joined by Isaiah, chap. lxi. 19, with Pul, whose settle-

ment is supposed to have been about the island Philæ, near the first cataract of the Nile. By Jeremiah they are joined with the Ethiopians and Libyans. Chap. xlv. 9. By Ezekiel, with Phut, as the mercenary soldiers of Tyre, chap. xxvii. 10; xxx. 5: all plainly denoting their position in Africa.

LUKE. The name is a contraction of Lucanus. It has been presumed, from the name, that Luke was descended from heathen ancestors, and that he was either a slave or a freedman. The contraction of *ἀνός* into *ἄς* is said to occur repeatedly in names given to slaves. He is not named in any of the Gospels. In the Acts of the Apostles, which were written by him, he uses the first person plural, when he is relating some of the travels of St. Paul; and thence it is inferred, that at those times he was himself with that apostle. The first instance of this kind is in the eleventh verse of the sixteenth chapter: he there says, "Loosing from Troas, *we* came with a straight course to Samothracia." Thus we learn that St. Luke accompanied St. Paul in this his first voyage to Macedonia. From Samothracia they went to Neapolis, and thence to Philippi. At this last place we conclude that St. Paul and St. Luke separated, because, in continuing the history of St. Paul, after he left Philippi, St. Luke uses the third person, saying, "Now when *they* had passed through Amphipolis," &c., Acts xvii. 1; and he does not resume the first person till St. Paul was in Greece the second time. We have no account of St. Luke during this interval: it only appears that he was not with St. Paul. When St. Paul was about to go to Jerusalem from Greece, after his second visit into that country, St. Luke, mentioning certain persons, says, "These going before tarried for *us* at Troas; and *we* sailed away from Philippi." Acts xx. 5, 6. Thus again we learn that St. Luke accompanied St. Paul out of Greece, through Macedonia to Troas; and the sequel of St. Paul's history in the Acts, and some passages in his Epistles,—Col. iv. 14; 2 Tim. iv. 11; Philemon 24,—written while he was a prisoner at Rome, inform us, that

St. Luke continued from that time with St. Paul, till he was released from his confinement at Rome, which was a space of about five years, and included a very interesting part of St. Paul's life. Acts xx.--xxviii.

Here ends the certain account of St. Luke. It seems probable, however, that he went from Rome into Achaia; and some authors have asserted that he afterwards preached the Gospel in Africa. As none of the most ancient fathers have mentioned that St. Luke suffered martyrdom, we may suppose that he died a natural death; but at what time, or in what place, is not known. We are told by some that St. Luke was a painter, and Grotius and Wetstein thought that he was, in the earlier part of his life, a slave; "but I find," says bishop Tomline, "no foundation for either opinion in any ancient writer. It is probable that he was by birth a Jew, and a native of Antioch in Syria; and I see no reason to doubt, that 'Luke, the beloved physician,' mentioned in the Epistle to the Colossians, chap. iv. 14, was Luke the evangelist."

THE GOSPEL OF LUKE contains many things not found in the other evangelists. The birth of John the Baptist; the Roman census in Judæa; the circumstances attending Christ's birth at Bethlehem; the vision granted to the shepherds; the testimony of Simeon and Anna; Christ's conversation in the temple with the doctors when he was twelve years old; the parables of the good Samaritan, of the prodigal son, of the rich man and Lazarus, of the publican and Pharisee, and of the unjust judge; the miraculous cure of the woman who had been bowed down by infirmity eighteen years; the cleansing of the ten lepers; the restoring to life of the widow's son at Nain; the account of Zaccheus, and of the penitent thief; the particulars of the journey to Emmaus. The evangelist Luke was not an apostle; and the question has been asked, Whence then the authority of his Gospel? The connection of Luke with Paul is an important point in relation to this record. Irenæus says, "Luke

wrote down the Gospel preached by Paul." Tertullian says, "Luke's digest is generally ascribed to Paul." Origen calls it "the Gospel sanctioned by Paul." Some have even gone so far as to ascribe the Gospel to Paul, because in Rom. ii. 16 he says, "In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel." This is unwarrantable.

LUNATICS. Persons were so called who were supposed to suffer most at the changes of the moon: they were epileptic persons, insane persons, those tormented with melancholy. Mad persons are so called in allusion to this opinion, now exploded. Some have ascribed the demoniacal possessions to lunacy. For a refutation of this error, see **DEMONIACS**.

LUTHERANISM. The Augsburg confession forms the established creed of the Lutheran church. The following are some of the points of doctrine maintained by Luther:—1. That the holy Scriptures are the only source whence to draw our religious sentiments, whether they relate to faith or practice. John v. 39; 1 Cor. iv. 16; 2 Tim. iii. 15—17. Reason confirms the sufficiency of the Scriptures; for if the written word be allowed to be a rule in one case, how can it be denied to be a rule in another? 2. That justification is the effect of faith, exclusive of good works; and that faith ought to produce good works purely in obedience to God, and not in order to our justification; for St. Paul, in his Epistle to the Galatians, strenuously opposed those who ascribed our justification, though but in part, to works: "If righteousness come by the law, then Christ is dead in vain." Gal. ii. 21. Therefore it is evident we are not justified by the law, or by our works; but to him that believeth, sin is pardoned, and Christ's righteousness imputed. The article of justification by faith alone, Luther frequently called that by which the church must stand or fall. 3. That no man is able to make satisfaction for his sins; for our Lord teaches us, when we have done all things that are commanded us, to

say, "We are unprofitable servants." Luke xvii. 10. Christ's sacrifice is alone sufficient to satisfy for sin, and nothing need be added to the infinite value of the atonement.

Luther also rejected tradition, purgatory, penance, auricular confession, masses, invocation of saints, monastic vows, and other doctrines of the church of Rome. Luther differed widely from Calvin on matters of church discipline, and on the presence of Christ's body in the sacrament. His followers also deviated from him in some things; but the following may be considered as a fair statement of their principles, and the difference between them and the Calvinists:—1. The Lutherans in Germany reject both episcopacy and presbyterianism, but appoint superintendents for the government of the church, who preside in their consistories, when that office is not supplied by a delegate from the civil government; and they hold meetings in the different towns and villages, to inquire into the state of the congregations and the schools. The appointment of superintendents, and the presentation to livings, are generally in the prince, or ecclesiastical courts. The Swedes and Danes have an ecclesiastical hierarchy, similar to that of England. 2. They differ in their views of the sacrament of the Lord's supper. All the Lutherans reject *trans*-substantiation, but affirm that the body and blood of Christ are *materially* present in the sacrament, though in an incomprehensible manner: this they called *con*-substantiation. The Calvinists hold, on the contrary, that Jesus Christ is only *spiritually* present in the ordinance, by the external signs of bread and wine. 3. They differ as to the doctrine of the eternal decrees of God respecting man's salvation. The modern Lutherans maintain that the divine decrees, respecting the salvation and misery of men, are founded upon the divine prescience. The Calvinists, on the contrary, consider these decrees as absolute and unconditional.

LUZ. The ancient name of Bethel, Gen. xxviii. 19. See **BETHEL**.

LYBIA. See LIBYA.

LYCAONIA. A province of Asia Minor, having Cappadocia on the east, Galatia on the north, Phrygia on the west, and Cilicia on the south. Several places in it were visited by Paul,—Iconium, Lystra, Derbe. It was at the time a Roman province. "The speech of Lycaonia," Acts xiv. 11, is generally supposed to have been a dialect of corrupt Greek, mingled with some Syriac words.

LYCIA. A province in the southwest of Asia Minor, having Pamphylia on the east, Phrygia on the north, Caria on the west, and the Mediterranean sea on the south. Patara and Myra, both mentioned in the Acts, chap. xxi. 1, 2; xxvii. 5, were in this province.

LYDDA. In Hebrew, Lod. A city inhabited by the Benjamites, after the captivity: it was a few miles east of Joppa, on the way to Jerusalem. Here Peter cured Æneas. It was burnt by the Romans, and rebuilt by the Greeks, and called Diospolis. St. George is said to have been born there in the third century. There is now the ruin of a church bearing his name, and surrounding it a village of small houses. The place is called Lud.

LYDIA. 1. A woman of Thyatira, ■ seller of purple, who dwelt in the city of Philippi, in Macedonia. She was converted by the preaching of Paul, and both she and her family were baptized. Paul accepted her invitation to abide in her house. She was not a Jewess, but a proselyte. Acts xvi. 14, 15, 40. 2. A province in Asia Minor. In the time of St. Paul it was a Roman province. Its chief towns were Sardis, Thyatira, and Philadelphia. It was bounded on the north by Mysia, on the east by Phrygia, on the south by Caria, and on the west by the Ægean sea.

LYSANIAS. Luke iii. 1. Tetrarch of Abilene, when John commenced his ministry. He is supposed to have been son or grandson of another Lysanias, who was put to death by Marc Antony, and part of his territories given to Cleopatra. See ABILENE.

LYSIAS. See CLAUDIUS LYSIAS.

LYSTRA. Acts xiv. 6, 8, 21. A city of Lycaonia, where it is probable Timothy was born. Acts xvi. 1, 2; 2 Tim. iii. 11. Here St. Paul and his companion Barnabas, in consequence of the miraculous cure of ■ cripple, were taken for gods, but afterwards, at the instigation of the Jews, stoned. Its precise site cannot be ascertained.

M

MAACAH, or MAACHAH. The name of several persons in the Old Testament, male and female. 1. The father of Achish, king of Gath. 1 Kings ii. 39. 2. The father of Hanan, one of David's worthies. 1 Chron. xi. 43. 3. The father of Shephatiah, the military chief of the Simeonites, in the time of David. 1 Chron. xxvii. 16. 4. A person, the offspring of Nahor's concubine. The sex is not mentioned. Gen. xxii. 24. 5. A concubine of Caleb. 1 Chron. ii. 48. 6. A great-granddaughter of Benjamin, who was married to Machir, son of Manasseh. 1 Chron. vii. 16. 7. The daughter of Talmai, king of Geshur, wife of David, and mother of Absalom. 2 Sam. iii. 3. 8. The daughter of Abishalom, wife of Rehoboam, and mother of Abijam. 1 Kings xv. 2. In verse 10 we read that Asa's mother's name was Maachah, the daughter of Abishalom. Mother is probably used in the sense of grandmother, which the Maachah named in verse 2 must have been to the Asa of verse 10.

MAACHAH, or BETH-MAACHAH. A city and region of Syria, to the east and north of the sources of the Jordan, on the road to Damascus, not far from Geshur. We learn from Josh. xiii. 13, that the Israelites did not expel the Maachathites, but permitted them to dwell in the land among them. The lot of the half-tribe of Manasseh, beyond Jordan, extended as far as this country. Deut. iii. 14; Josh. xii. 5.

MACCABEES. The etymology of the word is uncertain. Two apocryphal books, containing the history of Judas and his brothers, and their

wars against the Syrian kings, in defence of their liberty and religion. As a family, they commenced their career B.C. 167. The books were written in Chaldee. The first comes nearest to the style of Scripture, and is an important historical document, attributed to John Hyrcanus, son of Simon: it contains the history of about forty years. The second book is a work of inferior character to the first. It is stated, chap. ii. 24, to be an abridgment of a more ancient work, written by a Jew, named Jason, who lived at Cyrene, in Africa, containing the principal transactions of the Jews which occurred during the reign of Seleucus IV., Antiochus Epiphanes, and Antiochus Eupator. There are two other books of this name. The third, which is read in the Greek church, contains an account of the persecution of the Egyptian Jews, by Ptolemy Philopater. Dr. Milman calls it a "romantic story." The fourth is very little known. It is supposed to be the same with "The Supremacy of Reason," attributed to Josephus, with which it for the most part accords. It consists of an inflated amplification of the history of the martyrdom of Eleazar, and of the seven brothers whose torments and death are recorded in 2 Maccab. vi., vii.

MACEDONIA. Acts xvi. 9. A country situated to the north of Greece Proper, having on the east Thrace and the Ægean sea, on the west Illyria and the Adriatic, on the north Upper Mœsia, and on the south Thessaly and Epirus. It rose to importance in the days of Philip and his son, Alexander the Great, in whose reigns Greece was subdued, and Macedonia became one of the most powerful nations of antiquity. St. Paul was invited by an angel of the Lord, who appeared to him at Troas, to come and preach the Gospel in Macedonia. He went, and was eminently successful. Thessalonica and Philippi were among its principal cities. When first subdued by the Romans, (B.C. 168,) it was divided into four districts; but subsequently the whole of Greece was formed into two great provinces,—Macedonia and

Achaia. In the time of Christ it was a Roman province, governed by a proconsul.

MACHPELAH. The field and cave near Hebron, which Abraham purchased for a burial-place, and where he and his wife, and several of his children, were interred. Gen. xxiii. 9, 17. A mosque is built over the cave, which is supposed to have been the burial-place. It is a noble structure, and regarded as peculiarly sacred. The plains of Mamre can be seen from the hill. See **HEBRON**.

MAGDALA. A city on the western side of the lake of Gennesaret, near to Dalmanutha. One of our Lord's female attendants was probably from this place, and consequently called Mary Magdalene. Matt. xv. 39; xxvii. 56. The present Migdal is probably the ruin of Magdala.

MAGI. Matt. ii. 1. "There came *wise men* from the East to Jerusalem." The word *magi* is descriptive of a definite class of men, and ought to have been retained in the text. It was the title given by the ancient Persians to their philosophers. Some ancient writers describe them as politicians; others as diligent inquirers into nature, and devoted to contemplation. They admitted the system of two original principles, good and evil, or light and darkness. They detested images; but adored fire, as emblematic of the beneficent Deity. Many of those who passed under this name were astrologers. There are many points of resemblance between the religion of these philosophers and that of the Jews. Their sacred book, the Zendavesta, contains many passages from the writings of Moses. During the captivity of the Jews in Babylon, the prophet Daniel was master of all the wise men; and no doubt would exert a good influence on their minds, and introduce into their system many important truths. They acquired great honour and influence, and were introduced into the courts of kings, and consulted on all occasions. They also followed them to war; and so much importance was attached to their opinion, that nothing of consequence was attempted without their approbation. They were

not confined to the Medes and Persians, but extended themselves into other lands; and were found in Armenia and Arabia. Attempts have been made to ascertain the part of the East from which the magi came who worshipped Christ. Some have fixed upon southern Arabia, because of the nature of the offerings they presented. "Gold, frankincense, and myrrh" were productions of that country. Others have conjectured that they might be of Jewish extraction, as Daniel himself belonged to this class, and as the prophecies concerning the Saviour, which were known in the eastern world, would create a general expectation of his coming. They were evidently good men, and probably retained the best parts of the magian system; they were worshippers of the true God, and, in this instance, honoured with special proofs of his favour. It is an important fact, that the Saviour should receive Gentile homage before the Jews paid their adorations to him. They said, "We have seen his star in the east;" that is, "We in the east have seen his star." They looked in a westerly direction, and thus travelled towards Jerusalem.

MAGICIAN. Gen. xli. 8. In the first instance magicians appear to have been the interpreters of dreams and hieroglyphics, and subsequently they became necromancers or enchanters. Application to such persons was forbidden by the law of Moses under pain of death. Lev. xix. 31; xx. 6. The terms used are "familiar spirits" and "wizards," and mean those possessed with a spirit of Python, or those who boast of the knowledge of future events. It was this class of people that Saul extirpated out of the land of Israel. 1 Sam. xxviii. 3. Daniel mentions four classes of these magicians. Chap. i. 20; ii. 2. It is difficult to state what is the precise meaning of the words he employs. These superstitious and inquisitive arts were prohibited among the Jews, as being inconsistent with the worship of the one true God, and destructive of all trust in his providence.

MAGOG. See GOG.

MAHALATH. This word occurs

as the title of psalms liii. and lxxxviii., and means, in the opinion of some, a *flute* or *lute*; or, according to others, a *tune*, named from the first word of some popular song.

MAHANAIM, *two hosts*. Gen. xxxii. 2. A place beyond the Jordan, north of the brook Jabbok, which derived its name from Jacob's having been met there by the angels on his return from Padan-aram. It became subsequently a town of some consequence, and was the capital of Ish-bosheth, the son of Saul. 2 Sam. ii. 9, 12. David himself repaired to this place during the rebellion of his son Absalom. 2 Sam. xvii. 24, 27.

MAHER-SHALAL-HASH-BAZ, *he hastes to the spoil, he speeds to the prey*. Isai. viii. 1—3. The name given to one of the sons of Isaiah, and designed to be symbolical of the sudden encroachments of the Assyrian monarch. The name **SHEAR-JASHUB**, given to the other son of the prophet, and meaning a *remnant shall return*, had also a symbolical signification. It occurs Isai. vii. 3, and x. 21, though not as a proper name in the latter reference, yet in both showing that the return of the people should be not merely a return from external captivity, but a true conversion to God.

MAHLON. One of the sons of Elimelech and Naomi, who fled from Bethlehem into the country of Moab, to escape the rigours of famine. He was the first husband of Ruth, the Moabitess, whose history is intimately connected with many important events in Scripture. See Ruth i. 2, *et seq.*

MAKKEDAH. One of the principal cities of the Canaanites, Josh. xii. 16, in the neighbourhood of which was the cave in which the five confederate kings took refuge after their defeat. Josh. x. 10—28. It was afterwards allotted to Judah. It is placed by geographers eight miles to the east of Eleutheropolis.

MAKTESH, *a mortar*. Zeph. i. 11. A valley near Jerusalem, and probably so called from its resemblance to a mortar. It seems from the cited passage to have been a place for the abode of merchants.

MALACHI, *my angel*, or (if it is in a contracted form) *the angel of Jehovah*. The last of the minor prophets, and consequently the latest writer in the canon of the Old Testament. Nothing is certainly known of his person or history. Traditionary accounts state that he was a native of Sapha, and of the tribe of Zebulun, and that the name "my angel" was given to him on account of the beauty of his person and his unblemished life. Some have concluded that the word Malachi is not the proper name of any person, but is merely a title of office, and that the author of the book is Ezra himself. This is Jerome's opinion. Origen thought the author of this prophecy an incarnate angel, an opinion which probably originated with the remarkable translation of chap. i. 1, by the LXX, which may be rendered, "The burden of the word of the Lord to Israel by the hand of *his angel*." There is no satisfactory reason for supposing that Malachi is not a personal designation.

THE PROPHECY consists of two parts. In the first the Jews are reminded of the special favours of God, rebuked for not showing him due reverence, and threatened with rejection. The divine judgments are announced for the disrespect shown to God in the sacrifices, and also for unlawful marriages with idolaters. Chaps. i., ii. In the second part the coming of Christ is foretold, and also of his forerunner, John the Baptist, to purify the sons of Levi, and to smite the land with a curse unless they all repented. Reproofs are interspersed for withholding the tithes and oblations, and also for blasphemy: the reward of the good and the punishment of the wicked are predicted. Chaps. iii., iv. 1—3. The prophet concludes with an assurance of salvation to those who feared God's name, from that "Sun of righteousness" who should "arise with healing in his wings;" enjoining, as the last utterance of the Jewish prophets, an observance of the law of Moses till the advent of Elijah the prophet, John the Baptist, who, before the coming of "the great and terrible day

of the Lord," should "turn the heart of the fathers to the children, and the heart of the children to their fathers." Thus the Old Testament closes with a prediction of the Messiah; and the New begins with the accomplishment of it. The authority of this book is amply established by references to it in the New Testament. Matt. xi. 10; xvii. 10—12; Mark i. 2; ix. 11, 12; Luke i. 17; Rom. ix. 13.

MALLOWS. Job xxx. 4. This word only occurs in the book of Job: he complains of the insolence of the people who cut up mallows by the bushes for their food. The Hebrew word MALLUACH is derived, by Gesenius, from MELAK, *salt*; and he supposes the meaning to be *sea-purslain*, a saline plant, the leaves of which, both dry and boiled, were eaten by the poor. Others think it is a kind of bramble without thorns, the young leaves of which, resembling lettuce, are gathered and prepared for food. It is said, that in Bagdad quantities of this plant are cried about the streets by the name *molachia*, which does not greatly differ from the Hebrew word.

MALTA. See MELITA.

MAMMON. A Chaldee word signifying riches. Luke xvi. 9, 11. It is also probably used as a personification of the god of wealth. Matt. vi. 24.

MAMRE. See HEBRON.

MAN OF SIN. See ANTICHRIST.

MANAEN. Acts xiii. 1. A Christian teacher at Antioch, who was brought up with Herod Antipas. He was his foster-brother, and is supposed to have been one of the seventy disciples; but we have no particulars of his life.

MANASSEH, *who makes me forget*. 1. The elder of the two sons of Joseph, born in Egypt, and whom Jacob adopted as his own, by which act each became the head of a tribe. His inferiority to Ephraim, the younger son, was pointed out in a remarkable manner in the benediction of Jacob. Gen. xlviii. 5—20. When the tribe left Egypt, they numbered thirty-two thousand two hundred males, Numb. i. 34, 35; being eight thousand three hundred fewer than the tribe of Ephraim. During the sojourn in the wilderness

the tribe increased to fifty-two thousand seven hundred. One circumstance tended to weaken this tribe after the settlement in Canaan: the pastoral half of the tribe was allowed to establish itself with Reuben and Gad on the east of Jordan, where it occupied the northernmost portion, and the other half was provided for with the rest of the tribes in Canaan proper, west of the Jordan, where it had a fine tract of country, extending from that river to the Mediterranean, with the kindred tribe of Ephraim to the south, and Issachar on the north. This tribe makes no figure in the history of the Hebrews; and that portion which settled on the west of Jordan was not able fully to expel the former inhabitants. Josh. xvi., xvii.

2. The son and successor of Hezekiah, who began his reign at the age of twelve years. 2 Kings xx. 21; xxi. 1, &c. His mother's name was Hephzibah. He did evil in the sight of the Lord; worshipped the idols of the land of Canaan; rebuilt the high places that his father Hezekiah had destroyed; set up altars to Baal; and planted groves to false gods. He raised altars to the whole host of heaven, in the courts of God's house; made his son pass through the fire in honour of Moloch; was addicted to magic, divinations, auguries, and other superstitions; set up the idol Astarte in the house of God; finally, he involved his people in all the abomination of the idolatrous nations to that degree, that Israel committed more wickedness than the Canaanites, whom the Lord had driven out before them. To all these crimes Manasseh added cruelty; and he shed innocent blood in Jerusalem. The Lord, being provoked by so many crimes, threatened him by his prophets: "I will blot out Jerusalem as a writing is blotted out of a writing-tablet." The calamities which God had threatened began towards the twenty-second year of this impious prince. The king of Assyria sent his army against him, who, seizing him among the briers and brambles where he was hid, fettered his hands and feet, and carried him to Babylon.

2 Chron. xxxiii. 11, 12, &c. It was probably Sargon, or Esar-haddon, king of Assyria, who sent Tartan into Palestine, and he, taking Azoth, attacked Manasseh, put him in irons, and led him away, not to Nineveh, but to Babylon, of which Esar-haddon had become master, and had reunited the empires of the Assyrians and the Chaldeans. Manasseh, in bonds at Babylon, humbled himself before God, who heard his prayers, and brought him back to Jerusalem; and Manasseh acknowledged the hand of the Lord. Manasseh was probably delivered out of prison by Saosduchin, the successor of Esar-haddon. 2 Chron. xxxiii. 13, 14, &c. Being returned to Jerusalem, he restored the worship of the Lord; broke down the altars of the false gods; and abolished all traces of their idolatrous worship: but he did not destroy the high places; which is the only thing Scripture reproaches him with, after his return from Babylon. He caused Jerusalem to be fortified; and he enclosed with a wall another city, which, in his time, was erected west of Jerusalem, and which was called by the name of the second city. 2 Chron. xxxiii. 14. He put garrisons into all the strong places of Judah. Manasseh died at Jerusalem, and was buried in the garden of his house, in the garden of Uzza. 2 Kings xxi. 18. He was succeeded by his son Amon. The prayer ascribed to Manasses, and which is found in the Apocrypha, contains many pious and important sentiments, but it is the production of a later age.

MANDRAKES. Gen. xxx. 14—16; Sol. Song vii. 13. From the passages here referred to, it is evident that mandrakes were a plant or fruit growing in the fields, fit for gathering in the wheat-harvest, and which diffused a fragrant odour. The opinions as to the meaning of the Hebrew word DUDAİM are various. Violets, lilies, jasmines, truffles, mushrooms, fine flowers, citron, fruit of the lote-tree, cherries, have all had their advocates. Others think they were a kind of melon, or a plant resembling the Indian fig. The *atropa mandragora* of Linnæus is generally understood. The herb has

a root like a carrot, puts forth white and reddish blossoms, and bears yellow odoriferous apples, which are ripe from May to July. Whether it possesses the properties ascribed to it by the orientals is doubtful.

MANEH. A Hebrew measure. The maneh, or mina, was one hundred shekels. See 1 Kings x. 17, compared with 2 Chron. ix. 16. The computation in Ezek. xlv. 12,—“twenty shekels, five-and-twenty shekels, fifteen shekels shall be your maneh,”—must be either understood of a three-fold maneh, of twenty, twenty-five, and fifteen shekels, or else of one of $(20 + 25 + 15)$ sixty shekels.

MANNA, *what is it?* Hebrew, **MAN-HU.** Exod. xvi. 15. When the children of Israel saw it, they said,—not as in our version, “It is manna,” but,—“What is it?” And Moses said unto them, “This is the bread which the Lord hath given you to eat.” The substance was afterwards called *man*, probably in consequence of the question asked on the first sight of it. It was miraculously furnished to the people, and was a substitute for bread, since it was impossible for them to produce corn in the wilderness. We know not what this substance was. It was nothing common in the wilderness. The Israelites had never seen any till God sent it. He “fed thee with manna, which thou knewest not, neither did thy fathers know.” Deut. viii. 3, 16. Probably nothing of the kind had ever been seen before; and by $\blacksquare$ pot of it being laid up in the ark, it is likely that nothing of the kind ever appeared after the miraculous supply ceased. Moses describes it as white like hoar-frost, round, and of the bigness of coriander-seed. It fell every morning upon the dew; and when the dew was exhaled by the heat of the sun, the manna appeared alone, lying upon the rocks or the sand. It fell every day except on the Sabbath, and only around the camp of the Israelites. Every sixth day there fell a double quantity; and though it putrefied and bred maggots when it was kept any other day, yet on the Sabbath there was no such alteration. The same substance which was melted

by the heat of the sun when it was left abroad, was of so hard a consistence when brought into the tent, that it was beaten in mortars, and would even endure the fire, being made into cakes and baked in pans. It fell in so great quantities throughout the forty years of their journey, that it was sufficient to feed the whole multitude of above a million of persons. Every man, that is, every male or head of a family, was to gather each day the quantity of an omer, about three quarts English measure; and it is observed, that “he that gathered much had nothing over, and he that gathered little had no lack,” because his gathering was in proportion to the number of persons for whom he had to provide. Or, every man gathered as much as he could; and then, when brought home and measured by an omer, if he had a surplus, it went to supply the wants of some other family that had not been able to collect a sufficiency, the family being large, and the time in which the manna might be gathered, before the heat of the day, not being sufficient to collect enough for so numerous a household, several of whom might be so confined as not to be able to collect for themselves. Thus there was an equality; and in this light the words of St. Paul lead us to view the passage. 2 Cor. viii. 13—15. To commemorate their living upon manna, the Israelites were directed to put one omer of it into a golden vase; and it was preserved for many generations by the side of the ark.

The miracles wrought in attestation of the sanctity of the Sabbath-day, in connection with the bestowment of the manna, are very remarkable. 1. Double the quantity was supplied on the day preceding the Sabbath. 2. None was furnished on the Sabbath. 3. What they kept from the sixth to the seventh day was sweet and good; and what was kept on any other terms bred worms. The attempts to identify any substance now found in the East with the scriptural manna, have all signally failed. What is now called manna is brought from Syria, Arabia, and Persia. It is obtained from a tree or shrub, in va-

rious ways. The Arabs boil and strain it, and then use it on their bread or cakes as honey. *This* kind of manna is not found in the desert; it does not melt in the sun; it does not breed worms and become offensive; it cannot be ground or pounded in a mortar; it has medicinal properties.

MANOAH. The father of Samson, of the tribe of Dan and the city of Zorah. Judges xiii. 2—23. See **SAMSON**.

MAON. A town in the tribe of Judah, which gave the name to the wilderness in which David concealed himself when the Ziphites sought his life. In this neighbourhood, the churlish Nabal had great possessions. 1 Sam. xxiii. 24, 25; xxv. 2. Robinson assumes it to be the present Main, about seven miles south by east from Hebron. He found here a band of peasants keeping their flocks, and dwelling in caves amid the ruins of the place.

MARAH, bitterness. A place in the line of the march of the Israelites where they met with bitter water, which was sweetened by miracle. Exod. xv. 23—25. Some have attempted to show that the tree pointed out to Moses possessed certain sanitary virtues, and that the sweetening of the water was only the natural result of throwing in the wood. If such be the nature of the wood, it is remarkable that its curative virtues should so soon be forgotten. It is asked, Why any means were employed if there was not an adaptation in the wood to produce this effect? Perhaps the best answer to such a question may be, Why did Jesus Christ put clay on the eyes of a blind man?—a means far more likely to blind a man than to restore his sight. So this wood was much more likely to render sweet water bitter, than to make bitter water sweet. The well of Hawara, on the eastern shore of the Gulf of Suez, now contains bitter water, and corresponds in distance, &c., with the Marah of Scripture. Naomi, the wife of Elimelech, on her return from Moab, said to her acquaintance, "Call me not Naomi," (*my pleasant one*), "call me Mara:" (*bitter-*

ness;) "the Almighty hath dealt very bitterly with me."

MARANATHA. See **ANATHEMA**.

MARBLE. 1 Chron. xxix. 2. A kind of limestone, remarkable for its texture and durability. It will take a very fine polish. It is dug out of the quarries in large blocks, and is used in buildings for ornamental pillars, &c. It is of all colours, and is occasionally beautifully variegated. The stone mentioned Esther i. 6, is rendered "the Parian stone;" which was remarkable for its bright white colour. The cliff of Ziz, 2 Chron. xx. 16, appears to have been remarkable for its marble crag. It was afterwards called Petra. The porphyry of Egypt may be referred to in some of the Hebrew words which in our version are rendered marble.

MARESHAH. A town in Judah, Josh. xv. 44, rebuilt and fortified by Rehoboam. It is remarkable as the residence of Micah, the prophet; and also as the scene of the battle between Asa, king of Judah, and Zerah, king of Ethiopia. Robinson found the ruins a mile and a half south of Eleutheropolis.

MARK. Acts xii. 12. He was the son of Mary, a disciple resident at Jerusalem, who was the sister of Barnabas. He is supposed to have been converted by the instrumentality of St. Peter, who calls him his son in the Gospel. 1 Pet. v. 13. No circumstances of his conversion are recorded. The first historical fact mentioned of him in the New Testament is, that he went, in the year 44, from Jerusalem to Antioch, with Paul and Barnabas. Not long after, he set out from Antioch with those apostles upon a journey, which they undertook by the direction of the Holy Spirit, for the purpose of preaching the Gospel in different countries; but he soon left them, probably without sufficient reason, at Perga in Pamphylia, and went to Jerusalem. Acts xiii. Afterwards, when Paul and Barnabas had determined to visit the several churches which they had established, Barnabas proposed that they should take Mark with them; to which Paul objected, because Mark had left them

in their former journey. This produced a sharp contention between Paul and Barnabas, which ended in their separation. Mark accompanied his uncle Barnabas to Cyprus, but it is not mentioned whither they went when they left that island. We may conclude that St. Paul was afterwards reconciled to St. Mark, from the manner in which he mentions him in his Epistles written subsequently to this dispute, and particularly from the direction which he gives to Timothy: "Take Mark, and bring him with thee; for he is profitable to me for the ministry." 2 Tim. iv. 11. No further circumstances are recorded of St. Mark in the New Testament; but it is believed, upon the authority of ancient writers, that soon after his journey with Barnabas he met Peter in Asia, and that he continued with him for some time; perhaps till Peter suffered martyrdom. Epiphanius, Eusebius, and Jerome, all assert that Mark preached the Gospel in Egypt; and the two latter call him bishop of Alexandria.

THE GOSPEL which bears his name is supposed by some to have been written by another Mark. This, however, does not at all affect the authority of the Gospel, since all agree that Mark was the familiar companion of St. Peter, and that he was qualified for the work he undertook, by having heard for many years the private and public discourses of that apostle. Eusebius says, it was written for the information of the hearers of Peter, and at their earnest request, that they might have some permanent record of the apostle's communications. The date is doubtful. It was written, probably, about A.D. 64 or 65.

MARKET, MARKET-PLACE. Matt. xi. 16; Luke vii. 32. The eastern markets were places of general concourse. They occupied one side of an area, the other consisting of public buildings, courts, and offices of various kinds. The site was generally near the gate of the city, and, being a kind of thoroughfare, it became the court of justice, the place where laws were promulgated, and public questions discussed. Mark xii. 38;

Acts xvi. 19; xvii. 17. Market-places were the resort of labourers in quest of work; and also of children who strolled thither for amusement. Matt. xx. 1, *et seq.*

MARRIAGE. A civil and religious contract by which a man is bound and united to a woman, to dwell together in mutual affection for the purpose of rearing up a family, and thus fulfilling one end of human existence. The mutual consent of the parties is necessary to constitute marriage. Among the beneficial results of such an institution may be reckoned, 1. Provision for the education and support of children. 2. Domestic comfort. 3. The distribution of the community into families, with a head or governor of each, who possesses natural authority in his house. 4. The promotion of security to the state, from parental anxiety and the confinement of children to one habitation. 5. The encouragement of industry. Marriage has its engagements to God as well as to man. A Christian state acknowledges it as a branch of morality, and a source of public peace and security. The Mosaic laws contain only a few allusions to the subject. It is of divine institution. Gen. ii. 18—25. Among the Jews the parent who discouraged it was generally contemned. *One husband and one wife* is the law of nature and of Scripture, although polygamy existed both before and after the promulgation of the laws of Moses. The patriarchal history shows the miseries resulting from polygamy. See Gen. xvi. 4—10; xxx. 1, 3, 15. Under the law of Moses, in case a husband died childless, his unmarried brother or nearest kinsman married the widow, or suffered reproach. Deut. xxv. A man was at liberty to marry only within the twelve tribes. The "marrying strange women" refers to the violation of this law.

The marriage relation imposes upon both parties certain duties. It imposes the duty of chastity; forbidding adultery. See Matt. v. 28; Heb. xiii. 4; Rev. xxi. 8. It enforces the duty of mutual affection and mutual assistance. It constitutes the husband the head of the domestic insti-

tution. See 1 Pet. iii. 1—7. It does not require either party to surrender to the other any control over anything pertaining to conscience: but it does require each party, whenever individual gratification is concerned, to prefer the happiness of the other party; and this is easy where there exists unreserved affection. "She loved me for the dangers I had seen, and I loved her that she did pity them." And this is the only course of conduct by which affection can be retained. The matrimonial ceremonies in the East were peculiar. The bridegroom had around him young persons of his own sex to make merry with him. Matt. ix. 15. The marriage was often celebrated in the open air. A canopy was erected, under which the bridegroom placed himself. The contract was read. Prov. ii. 17; Mal. ii. 14. The near kindred of the parties used to bless them. Gen. xxiv. 60; Ruth iv. 11, 12. The marriage was celebrated in the evening, and the pair were conducted, with torches and lamps, in grand procession to their home. Psal. xlv. 14; Matt. xxv. 1, *et seq.*

"It appears almost impossible to Europeans," says Mr. Hartley, "that a deception like that of Laban's could be practised. But the following extract, from a journal which I kept at Smyrna, presents a parallel case:—The Armenian brides are veiled during the marriage ceremony; and hence deceptions have occurred in regard to the person chosen for wife. I am informed, that on one occasion, a young Armenian at Smyrna solicited in marriage a younger daughter, whom he admired. The parents of the girl consented to the request, and every previous arrangement was made. When the time for solemnising the marriage arrived, the elder daughter, who was not so beautiful, was conducted by the parents to the altar, and the young man was unconsciously married to her. And 'it came to pass, that in the morning, behold, it was the elder daughter.' The deceit was not discovered, till it could not be rectified; and the manner in which the parents justified themselves was precisely that of La-

ban: 'It must not be so done in our country, to give the younger before the first-born.' It is really the rule amongst the Armenians, that neither a younger son nor daughter be married, till their elder brother or sister has preceded them. I was once present at the solemnisation of matrimony amongst the Armenians; and some recollections of it may tend to throw light on this and other passages of Scripture. The various festivities attendant on these occasions continued for three days; and during the last night the marriage is celebrated. I was conducted to the house of the bride, where I found a very large assemblage of persons. The company was dispersed through various rooms; reminding me of the directions of our Saviour, in regard to the choice of the lowermost rooms at feasts. On the ground-floor I actually observed that the persons convened were of an inferior order of the community, whilst in the upper rooms were assembled those of higher rank. The large number of young females who were present, naturally reminded me of the wise and foolish virgins in our Saviour's parable. These being friends of the bride, the virgins, her companions, had come to meet the bridegroom. Psal. xlv. 14. It is usual for the bridegroom to come at midnight; so that, literally, at midnight the cry is made, 'Behold, the bridegroom cometh; go ye out to meet him.' Matt. xxv. 6. But, on this occasion the bridegroom tarried: it was two o'clock before he arrived. The whole party then proceeded to the Armenian church, where the bishop was waiting to receive them; and there the ceremony was completed."

Marriage affords the means of copious illustration to the writers of Scripture. The prophets employ it to represent the relation of the Jewish church to Jehovah, and the apostles that of the Christian church to Christ. The applications of the idea are some of the most touching figures in Scripture.

MAES'-HILL. See AREOPAGUS.

MARTHA. The sister of Lazarus and Mary, and probably the mistress of the house at Bethany where Christ

■ so frequently entertained. Her character has often been treated with injustice. The points of contrast in the two sisters are strongly marked. Luke x. 38—42. Martha was anxious that the best things in the house should be made subservient to the use of the Master, and was all eagerness to provide ■ suitable entertainment for him and his followers. Mary was quietly embracing the opportunity of hearing his instructions, and far more wishful to profit by his wisdom than to minister to his wants. Bishop Hall says, "There was more solicitude in Martha's active part, more piety in Mary's sedentary attendance: I know not in whether more zeal. Good Martha was desirous to express her joy and thankfulness for the presence of so blessed a guest, by the actions of her careful and plentiful entertainment. I know not how to censure the holy woman for her excess of care to welcome our Saviour. Sure she herself thought she did well, and out of that confidence did not fear to complain to Christ of her sister." The part taken by the sisters at the sickness and death of Lazarus is quite in accordance with their previous character. See John xi.

MARTYR, *a witness*. Acts xxii. 20. The original word frequently occurs in Scripture, but is ordinarily translated *witness*. It refers frequently to judicial witnesses, or to those who testify the truth of what they have seen. It is now exclusively applied to one who suffers death in the Christian cause.

MARY. In Hebrew, MARIAM, or MIRIAM. 1. "The mother of Jesus," "Mary his mother," are the scriptural designations of her who was the highly-favoured woman, in whom was fulfilled the promise, "The seed of the woman shall bruise the serpent's head." She was betrothed to Joseph, and both were of the royal race of David. She was the cousin of Elisabeth, the mother of John the Baptist. For various particulars respecting Mary, we must refer the reader to Luke i., ii. We do not hear anything of Mary after these events till Christ went up to Jerusalem to the Passover, at the age of

twelve. When his parents were returning, Christ continued in Jerusalem, and they sought him three days, and at last found him in the temple sitting among the doctors. Luke ii. 41, &c. The Gospel speaks nothing more of Mary till the marriage at Cana, at which she was present. She was at Jerusalem at the last Passover. She witnessed all the solemn events that transpired; followed her son to Calvary; stood at the foot of his cross with admirable constancy and faith. She was then entrusted to the care of a beloved disciple. Subsequently, she was ■ witness of the resurrection. The little that is said of Mary in the Scripture is significant. The Papists profess to believe many things concerning Mary, for which not only is there no warrant in Scripture, but which are diametrically opposed to it. 1. The immaculate conception of Mary. This is affirmed by the council of Trent. See Rom. iii. 10, 23; Gal. iii. 22; 1 John i. 10. The assertion of Scripture respecting the universal depravity of mankind is unqualified. 2. Her perpetual virginity. The Scriptures furnish no direct testimony on this point; but certainly there are grounds for supposing she had children *after* the birth of Christ. The term *firstborn* never applies to an only child. The perpetual virginity is a mere tradition. 3. The worship of Mary. 4. The mediation and intercession of Mary. The worship of Mary is gross idolatry; and the professed intercession is an impious interference with the one mediatorship of Christ. Blasphemous titles are given to her, and her worship is very prevalent at this day among the Papists.

2. MARY, the wife of Cleophas, and sister to the mother of our Lord. Matt. xxvii. 56; John xix. 25. She was one of those holy women that followed Christ, and was present at his crucifixion; and she is that "other Mary," who, with Mary Magdalene, attended the body of Christ to the sepulchre when taken down from the cross. Matt. xxvii. 61. She was also one of the witnesses of the resurrection. Matt. xxviii. 1. Her sons

were James, Joses, Jude, and Simon, who are called the Lord's brethren; the term brother being used with great latitude among the Jews: They were his *cousins*.

3. MARY, the mother of John Mark. She resided in Jerusalem; and it is thought that the apostles retired to her house after the ascension, and there received the Holy Ghost. After Peter's imprisonment the faithful people were assembled in this blessed woman's house, holding a prayer-meeting for Peter's release. Acts xii. 12.

4. MARY, sister of Martha and Lazarus. One of the most significant actions ascribed to Mary is the anointing her Lord to his burial. Her gratitude and love were such that she looked round upon her possessions and selected the most costly; she opened the vase of ointment, and anointed the feet of Jesus. The disciples murmured, but Christ looked at the intention and disposition. He amply vindicated her deed: "She hath done what she could." A blessed encomium! May it be ours! She is one of the most extraordinary women of whom we read. Her character was remarkable for deep-seated devotion, contemplation, humility, confiding and ardent affection. Jesus loved her, and she loved Jesus; and, as the proof of the love of the Saviour, he mingled his tears with hers. "Mary hath chosen that good part which shall not be taken from her." See John xi., xii.

5. MARY MAGDALENE, probably so called because she was from Magdala, a town in Galilee. This Mary must be distinguished from the person spoken of by St. Luke, vii. 39. There were two anointings of Christ: the first by Mary, the sister of Martha, John xii. 1, 3; the second occurred in the house of Simon. Luke vii. 37. It is difficult to say how Mary Magdalene came to be identified with this latter person. She had been possessed with devils. Luke viii. 2. She was one of those who followed Christ, and at his death and resurrection was one of the chief and important witnesses. See Matt. xxvii. 55, 56; Mark xvi. 9—11; Luke

xxiv. 10, 11; John xx. 1, 2, 11—17. It is a high commendation of Mary Magdalene that Christ should have chosen to make his first appearance to her after his resurrection; and to other women had been vouchsafed the vision of angels. These excellent *women* saw, and instantly believed: the *men* who had been his daily companions during his ministry were slow of heart to believe.

MASCHIL. This word is found as the title of several psalms. It means either a poem, so called from its skilful composition or its wise and pious strain, or a *didactic* poem; the word signifying *to teach, or make wise*.

MATERIALISM. The doctrine which resolves the thinking principle in man, the immaterial and immortal soul with which God was pleased to endue Adam at his creation, into mere matter, or into a faculty resulting from material organization. The absurdities of the system are apparent. See IMMATERIALITY.

MATTHEW. This apostle is also called Levi. Mark ii. 14. He was the son of Alphæus, but perhaps not of the Alphæus who was the father of James the Less. He was a native of Galilee, and, though a Jew, had received the appointment of collector of customs under the provincial government of Judæa. His office seems to have consisted in collecting the customs at the port of Capernaum, or on the high road to Damascus. He was called from his occupation at "the receipt of custom;" such places being erected at the foot of bridges, the mouths of rivers, in towns, at the landing-places along the shore: he immediately left the profits of his profession, and followed Christ. Soon after his call he made a great feast at his house, at which were present Christ and his disciples, and also several publicans. Matt. ix. 9—17; Luke v. 27, *et seq.* After the ascension of Christ, he continued with the other apostles to preach the Gospel; but there is no certainty as to the time, place, or manner of his death.

THE GOSPEL OF ST. MATTHEW was the first of the four, and was written probably about five years after the ascension of Christ. That it was

written for the use of Jews is apparent from internal testimony: it refers repeatedly to the fulfilment of prophecy, and was evidently intended to convince the Jews of the messiahship of Christ. Instances of this reference to prophecy are very numerous. His being born of a virgin, Matt. i. 22, 23; in Bethlehem, Matt. ii. 5, 6: John was his precursor, Matt. iii. 3: he laboured first in Zebulun and Nephtholim, Matt. iv. 14—16: his miracles were beneficent, Matt. viii. 17: see also xiii. 34, 35; xxi. 4, 5. In each of these cases there is distinct reference to the Old Testament, and appeal to persons who believed it as the word of God. It has been disputed whether this Gospel was written in Hebrew or in Greek. We think the weight of evidence and argument is in favour of a Greek original. Greek was at the time prevalent in Palestine, and in universal use; and there are no internal evidences that it is a translation. The number of learned men who have maintained this opinion, and their character for sound scholarship and research, are strong arguments in favour of a Greek original.

"As the sacred writers," says Dr. Campbell, "especially the evangelists, have many qualities in common, so there is something in every one of them which, if attended to, will be found to distinguish him from the rest. That which principally distinguishes St. Matthew, is the distinctness and particularity with which he has related many of our Lord's discourses and moral instructions. Of these, his sermon on the mount, his charge to the apostles, his illustrations of the nature of his kingdom, and his prophecy on Mount Olivet, are examples. He has also wonderfully united simplicity and energy in relating the replies of his Master to the cavils of his adversaries. Being early called to the apostleship, he was an eye-witness and ear-witness of most of the things which he relates; and though I do not think it was the scope of any of these historians to adjust their narratives to the precise order of time wherein the events happened,

there are some circumstances which incline me to think that St. Matthew has approached at least as near that order as any of them." And this, we may observe, would naturally be the distinguishing characteristic of a narrative written very soon after the events had taken place. The most remarkable things recorded in St. Matthew's Gospel, and not found in any other, are the following:—the visit of the eastern magi; our Saviour's removal into Egypt; the slaughter of the infants at Bethlehem; the parable of the ten virgins; the dream of Pilate's wife; the resurrection of many saints at our Saviour's crucifixion; and the bribing of the Roman guard, appointed to watch at the holy sepulchre, by the chief priests and elders.

MATTHIAS. Acts i. 23. One of the first of Christ's disciples, and who continued with him from his baptism till his ascension. Acts i. 21, 22. He was appointed to fill up the vacancy occasioned by the apostasy of Judas. Nothing more is known of his career. The validity of his election has been sometimes questioned, especially as the Holy Ghost had not at the time been given. Subsequently, Jesus Christ himself, in a miraculous manner, chose Paul to the office of apostle.

MAZZAROTH. Job xxxviii. 32. "Canst thou bring forth Mazzaroth in his season?" It is supposed by some to mean the twelve signs of the Zodiac, each of which is brought forth in its season by the wisdom and power of God only. Gesenius supposes it to be the same as **MAZZALOTH**, which means *lodging-places*, and is applied by the Hebrews to the twelve signs of the Zodiac: these were imagined to be the lodging-places of the sun during the year.

MEALS, MEAL-TIME. Ruth ii. 14. The meals of the ancients may be compared to our dinner and supper. Luke xiv. 12. The principal meal of the day was the supper: this took place with the Romans at three o'clock, with the Persians as late as six. Mark vi. 21; John xii. 2. Washing the hands was common before meals; a very important cus-

tom, since the fingers were frequently put into the dish. In Samuel's time, the people would not eat till he had blessed the sacrifice. 1 Sam. ix. 13. In Christ's time, this was a common practice. Matt. xiv. 19; xv. 36.

MEASURES. There is considerable uncertainty on the sub-

ject of the weights and measures of Scripture. The notices of Scripture are fragmentary and scattered. The Jewish law contains two precepts. Lev. xix. 35, 36; Deut. xxv. 13—15. We subjoin the following tables of WEIGHTS, MEASURES, and MONEY.

JEWISH WEIGHTS, REDUCED TO ENGLISH TROY WEIGHT.

	lbs.	ozs.	pen.	gr.
The gerah, the twentieth part of a shekel	0	0	0	12
The bekah, half a shekel	0	0	5	0
The shekel	0	0	10	0
The maneh, sixty shekels	2	6	0	0
The talent, fifty maneh, or three thousand shekels	125	0	0	0

According to the bishop of Peterborough's calculations, the gerah is nearly equal to 11 grains troy; the bekah, to about $4\frac{1}{2}$ pennyweights; and the shekel to about $9\frac{1}{8}$ pennyweights.

TABLES OF SCRIPTURE MEASURES OF LENGTH, REDUCED TO ENGLISH MEASURE.

Short Measures.

	English ft.	inches.
Digit	0	0.912
4 palm	0	3.648
12 3 span	0	10.944
24 6 2 cubit	1	9.888
96 24 8 4 fathom	7	3.552
144 36 12 6 1.5 Ezekiel's reed	10	11.328
192 48 16 8 2 1.3 Arabian pole	14	7.104
1920 480 160 80 20 13 10 Schœnus's measuring-line	145	11.04

Long Measures.

	English miles.	paces.	feet.
Cubit	0	0	1.824
400 stadium or furlong	0	145	4.6
2000 5 Sabbath-day's journey	0	729	3.0
4000 10 2 Eastern mile	1	403	1.0
12000 30 6 3 parasang	4	153	3.0
96000 240 48 24 8 a day's journey	33	172	4.0

* * * 5 feet = 1 pace; 1056 paces = 1 mile.

According to the bishop of Peterborough, a parasang is equal to 4 miles, 116 paces.

For the divisions of time see the articles DAY and MONTH.

MEA

TABLES OF SCRIPTURE MEASURES OF CAPACITY.

Measures for Liquids, reduced to English Wine Measure.

										Gallons, pints.	
Caph	.	.	.	.	.	.	.	.	.	0	0.625
1.3	log	.	.	.	.	.	.	.	.	0	0.840
5.3	4	cab	.	.	.	.	.	.	.	0	3.362
16	12	3	hin	.	.	.	.	.	.	1	2.087
32	24	6	2	seah	.	.	.	.	.	2	4.174
96	72	18	6	3	bath or ephah	.	.	.	.	7	4.523
960	720	180	60	30	10	chomer, homer, kor, or coros	.	.	.	75	5.232

The omer was one-tenth of an ephah, and contained 6 pints; the metretres of Syria, translated in John ii. 6, "firkins," $7\frac{1}{2}$ pints; and the eastern cotyla, half a pint. This cotyla, says the bishop of Peterborough, contains just ten ounces avoirdupois of rain-water; the omer, 100 ounces; the ephah, 1000; and the chomer, 10,000 ounces. So by these weights all these measures of capacity may be expeditiously recovered to a near exactness.

Measures for Things dry, reduced to English Corn Measure.

										Pecks, gallons, pints.		
Gachal	.	.	.	.	.	.	.	.	.	0	0	0.1416
20	cab	.	.	.	.	.	.	.	.	0	0	2.8333
36	1.8	omer, or gomer	.	.	.	.	.	.	.	0	0	5.1
120	6	3.3	seah	.	.	.	.	.	.	1	0	1
360	18	10	3	ephah	.	.	.	.	.	3	0	3
1800	90	50	15	5	letech	.	.	.	.	16	0	0
3600	180	100	30	10	2	chomer, homer, &c.	.	.	.	32	0	0

TABLES OF MONEY.

Jewish Money, reduced to the English standard.

										£	s.	d.
Gerah	.	.	.	.	.	.	.	.	.	0	0	1.3687
10	bekah	.	.	.	.	.	.	.	.	0	1	1.6875
20	2	shekel	.	.	.	.	.	.	.	0	2	3.375
1000	100	50	maneh, or mina Hebraica	.	.	.	.	.	.	5	14	0.75
60000	6000	3000	60	talent	.	.	.	.	.	342	3	9
Solidus aureus, or sextula, was worth										0	12	0.5
Siclus aureus, or gold shekel										1	16	6
Talent of gold										5475	0	0

The bishop of Peterborough makes the mina Hebraica to contain 60 shekels, and to weigh 27 oz. $7\frac{1}{2}$ dwts.; which, at 5s. per ounce, will amount to £6. 16s. $10\frac{1}{4}$ d.; and the talent of silver to contain 50 minæ, which, at 5s., will equal the amount in this table, £342. 3s. 9d.

Roman Money, mentioned in the New Testament, reduced to the English standard.

	£	s.	d.	far.
Mite	0	0	0	$\frac{1}{4}$
Farthing (quadrans) about	0	0	0	$\frac{1}{4}$
Farthing (assarium) about	0	0	0	$2\frac{1}{8}$
Penny, or denarius (silver)	0	0	8	2
Pound, or mina	4	1	3	0

At the time of the first coinage of the denarius, the as (or assarium) was equal to 3.4 farthings English, or one-tenth of a denarius; but during the second Punic war (B.C. 217) it was reduced to one-sixteenth, or $2\frac{1}{8}$ farthings.

* * In the preceding tables, silver is valued at 5s., and gold at £4, per ounce.

For terms used in the Bible, see also the separate articles in the body of this work.

MEATS. The food of the Hebrews was regulated by divine appointment. See **CLEAN AND UNCLEAN**. Lev. xi.; Deut. xiv. Meat in Scripture does not signify animal food. A "meat-offering" in Scripture is always vegetable, and never animal. See **BLOOD**. At the first settlement of the church there were great disputes concerning the use of meats offered to idols. Some newly converted Christians, convinced that an idol was nothing, and that the distinction of clean and unclean animals was abolished by our Saviour, ate indifferently of what was served up to them, even among pagans. They took the same liberty of buying meat sold in the markets, not regarding whether it was pure or impure according to the Jews, or whether it had been offered to idols or not. Other Christians, weaker or less instructed, were offended at this liberty, and thought that eating of meat which had been once offered to idols was a partaking in the wicked act of idolatry. This diversity of opinion produced some scandal, to which St. Paul applies a suitable remedy. Rom. xiv. 20. He determined, therefore, that all things were clean, and that an idol was nothing; that a man might safely eat of what was sold in the shambles, and need not scrupulously inquire whence it came; and that, if an unbeliever should invite a believer to eat with him, the believer might eat of whatever was set before him. 1 Cor. x. 25—27. But, at the same time, he enjoins that the laws of

charity and prudence should be observed, and that men should be careful not to offend weak minds; affirming that though all things may be lawful, yet all things are not expedient. Rom. xiv. 1, 2. Generally speaking, Christians abstained from meat which had been offered to idols.

MEDAD AND ELDAD. See **ELDAD**.

MEDEBA. Isai. xv. 2. A conical hill, with a town of the same name built on the crest of it, at a short distance to the south of Heshbon. Its present ruins are about two miles in circumference. It originally belonged to the Moabites, but was assigned to the tribe of Reuben. Josh. xiii. 9, 16.

MEDIA. It has been generally thought that this country was peopled by the descendants of Madai, son of Japheth. Gen. x. 2. It lies westward and southward from the Caspian sea, between latitude 32° and 40° north. It is a fertile and well-cultivated region, and anciently was divided into Greater and Lesser Media. Into this country the ten tribes who composed the kingdom of Israel were transplanted by Tilgath-pilneser and Shalmaneser. The former prince carried away the tribes of Reuben, Gad, and half Manasseh, on the east side of Jordan, to Halah, Habor, Hara, and the river Gozan. The latter carried away the remaining seven tribes and a half to the cities of the Medes, which are by the river of Gozan. 1 Chron. v. 26; 2 Kings xvii. 6. Ninus added this country to his kingdom, and

retained it till the time of Sennacherib, when it revolted, and after some years of anarchy became subject to Dejoces, B.C. 700. It fell into the hands of Cyrus about B.C. 556, who formed the Medo-Persian kingdom. In Esther and Daniel the Medes and Persians are mentioned together. Esth. i. 3, 18; x. 2; Dan. v. 28; vi. 15; viii. 20. After the lapse of two hundred years the entire Persian monarchy fell under the power of Alexander the Great; and after his death it became a portion of the new Syrian kingdom.

MEDIATOR. One who comes between two parties at variance, and effects a reconciliation. It is peculiarly the office of Christ to transact all affairs between God and man. He is the only Mediator between God and his creatures, and has always stood in that capacity. He is the Angel of the Covenant, by whom all the communications to man were made in former dispensations. All the offices of Christ arise out of his gracious appointment as Mediator between the offended God and offending man. He is the *Prophet* who came to teach us the extent and danger of our offences, and the means by which they may be remitted. See Deut. xviii. 15; Isai. lxi. 1, 3; Matt. v. 21, &c.; John i. 8; 1 Pet. iii. 19. He is the *great High-Priest* of our profession, who having offered himself without spot to God, has entered the holiest to make intercession for us, and to present our prayers and services to God, securing to them acceptance through his own merit. The New Testament is full of this doctrine. See the Epistle to the Hebrews; Matt. xxvi. 28, &c.; Rom. iii. 25; v. 11; 1 Cor. v. 7; Eph. v. 2; 1 John ii. 2. He is the *King* ruling over the whole earth, for the maintenance, establishment, and enlargement of his church, and for the punishment of those who reject his authority. Psal. ii. 6; lxxii.; Isai. xxxii. 1; Dan. ix. 25; Phil. ii. 8—10; Col. i. 17, 18. He is called the Mediator of a new covenant; the Mediator of a better covenant. The covenant implies two parties, and the fitness of there being a mediator implies that the two parties were at variance.

He reconciles the two. He is the *sponsor*; the *surety* of the covenant. He undertook, on the part of the lawgiver, that the sins of those who repent and believe shall be forgiven, and that all needful blessings shall be bestowed upon them. On their part, he undertakes that they shall keep the terms of the covenant; and this he fulfils by imparting the Holy Spirit to renew and sanctify the heart. Christ is the *one* Mediator. The papistical doctrine of secondary mediators is derogatory to the honour of our blessed Saviour.

MEGIDDO. A town belonging to Manasseh, although within the boundaries of Issachar. Josh. xvii. 11. It was near the Kishon, whose waters are called "the waters of Megiddo." Judges v. 19. Ahaziah died here; and Josiah received his mortal wound here when fighting with Pharaoh-nechoh, king of Egypt. 2 Kings ix. 27; xxiii. 29.

MELCHIZEDEK, *king of righteousness*. Gen. xiv. 18. When Abraham returned from the slaughter of Chedorlaomer and his allies, he was met by Melchizedek, who brought out refreshments, and blessed him in the name of God, and to whom Abraham paid tithes. Heb. vii. 2. He is supposed to have been king of Jerusalem; for he met Abraham in the valley Jehoshaphat, and is called king of Salem. The opinions held respecting him are various. He has been supposed to be the Son of God, the Holy Spirit, an angel, a man formed before the creation of Adam, Shem, Enoch, Job. All these hypotheses have had their supporters. They are vain and unscriptural. A little attention to his history and office will show that he could not be any of these. To assume that he was the Logos, would imply that the apostle Paul argues that Christ was like himself. He appears to have been of Hamite extraction, and, not being of the seed of Shem, his genealogy is not given in Scripture. He is an eminent type of Christ. Psal. cx. 4. He resembles Christ in his name, in his offices, in his city, in the omission of the names of his parents and genealogy, in his being

"without beginning of days," &c.; exhibiting an indefinite reign and priesthood. See Heb. vii. 3. He came to his office, not by way of succession, but was immediately called of God. He had no successor.



MELITA. An island in the Mediterranean sea, now called Malta, on which the apostle Paul was shipwrecked. It is twenty miles in length and twelve in breadth, and belongs to Europe. The place which tradition points out as the scene of the wreck, is now called St. Paul's Bay. The island has, since the Christian era, frequently changed masters: it has belonged to the Goths, Vandals, Saracens, Normans, Germans, and French, until Charles V. surrendered it to the knights of St. John of Jerusalem, who were dispossessed by Buonaparte: by the treaty of 1814 it was allotted to England. It is the opinion of Hales, Bryant, and others, that the island on which Paul was cast was Meleda, in the Adriatic sea. There can, however, be little doubt of the correctness of the opinion which is generally entertained, and the arguments of Dr. Hales are not of great weight.

MELON. Numb. xi. 5. A rich fruit, highly esteemed in Egypt, especially by the lower classes, and eaten in large quantities in the hot months. It is known in this country as the water-melon. It is cultivated on the banks of the Nile, and serves the Egyptians for meat, drink, and physic.

MEMPHIS. See **NOPH**.

MENAHEN. 2 Kings xv. 14. He

appears to have been one of the generals of king Zachariah. He was the son of Gadi, and slew Shallum, king of Samaria, and reigned in his stead. He adhered to the sin of Jeroboam; and his reign, which lasted ten years, was distinguished by cruelty and oppression. He was succeeded by his son Pekahiah. 2 Kings xv. 14—22.

MENE, MENE, TEKEL, UPHARSIN. The inscription supernaturally written on the plaster-wall of the palace of Belshazzar, king of Babylon, which the astrologers could not read, but which Daniel read and interpreted. Some, in order to account for the inability of the wise men to read it, suppose that the inscription of these Chaldee words was written in another character. Others assume that God, in order to show that he was the writer, adopted his own sacred characters, in which he had originally written the decalogue; and that Daniel could understand it, since it is probable that the autograph copy, found in the days of Josiah, was taken to Babylon in the care of Daniel. Others think the wise men could read the words, but could not interpret them: this, however, contradicts the narrative. The whole sentence is Chaldee. *MENE, he is numbered; TEKEL, he is weighed; UPHARSIN, they are dividing.* UPHARSIN is only the

plural form of PERES. The *u* in UPHARSIN is merely the conjunction *and*. Dan. v.

MEPHIBOSHETH, *destruction of idols*. 2 Sam. iv. 4. He was the son of Jonathan, and only five years old when his father was slain on Mount Gilboa. The woman who had charge of him, when she heard the intelligence, presuming that David would put him to death, fled away with him, and in her flight stumbled with him, and lamed him for life, B.C. 1056. In consequence he was unable to take any active part in the stirring political events of the times. His history is found 2 Sam. ix., xvi., xvii., xix. The name MERIB-BAAAL is given to him in 1 Chron. viii. 34, which means *contender against Baal*.

MERAB, *increase*. The oldest daughter of Saul, who had promised her in marriage to David; but she married Adriel of Meholath, by whom she had five sons. David was married to her sister Michal. These five sons were put to death by the Gibeonites. 2 Sam. xxi. 8. They are called "the sons of Michal, whom she brought up for Adriel." The probability is, that either the word Michal has been, by an error, substituted for Merab, or that Merab was dead, and that Michal had adopted her sister's children.

MERCY. A modification of the goodness of God, which has for its object man in circumstances of misery and distress, and which consists in pitying him under his sufferings, and affording him relief, consistently with truth and righteousness. For our knowledge of this perfection in God we are indebted entirely to the divine revelation. The plan of salvation by Jesus Christ is the great proof of God's mercy, and provides for the exercise of it, consistently with the honour of God, and the most rigid demands of righteousness. It is, however, a sad perversion of the scriptural view, to assume that the atonement made any alteration in God. It did not create the mercy: there could have been no atonement had not mercy previously existed. It is the dictate and emanation of mercy. A vindictive being would have allowed justice to take its course; but mercy

in the divine mind pleads for the sinner; and such is the glorious harmony of the divine perfections, that, in Christ's satisfaction, "mercy and truth meet together, righteousness and peace kiss each other." The mercy is righteous, the righteousness is merciful. The atonement shows the two in beautiful union. "He delighteth in mercy." Micah vii. 18. He does not delight in mercy because the atonement has been made; but the atonement has been made because he delights in mercy. "Herein is love, not that we loved God, but that he loved us." 1 John iv. 10. "God commendeth his love toward us." There is no subject which has been so misrepresented by Socinians as the mercy of God. Let us guard against confounding the practical exercise of this grace in God's government, with the existence of this perfection in God's nature.

Mercy is also a Christian grace, and so essential to Christian character, that "he shall have judgment without mercy that showed no mercy;" but "blessed are the merciful: for they shall obtain mercy." We are bound to exercise it, especially to those who have trespassed against us. Matt. xviii. 33—35. See FORGIVENESS.

MERCY-SEAT. Exod. xxv. 17. The Hebrew word denotes *a cover*, and describes the lid of the ark, over which the divine glory appeared. It was made of gold, and before it the high-priest was to sprinkle the blood of the expiatory sacrifices on the great day of atonement, and there God promised to meet his people. Exod. xxv. 17, 22; xxix. 42; xxx. 36; Lev. xvi. 2, 14. The term is now applied to Christ. Rom. iii. 25. By him our sins are propitiated and covered, and through him God communes with us in mercy. The throne of God is by the sprinkling of blood a mercy-seat, and we have boldness of access to it through Christ.

MERIBAH, *quarrel, strife*. A name given by Moses to the fountain in the desert of Sin, on the western gulf of the Red Sea, which issued from the rock which he smote by the

divine command. Exod. xvii. 7. He called the place **MASSAH**, *temptation*, and **MERIBAH**; and for this reason, "because of the *chiding* of the children of Israel, and because they *tempted* the Lord." There was also another fountain of the same name in the desert of Zin, to which the name was given with a similar reference to the previous misconduct of the Israelites. Numb. xx. 13, 24; Deut. xxxiii. 8. The two are mentioned together in the latter text: the former is called Massah, only to prevent the confusion of the two Meribahs. The latter is indicated by the addition "waters;" that is, "waters of Meribah."

MERODACH. Jer. i. 2. An idol-god of the Babylonians, and supposed to be the planet Mars. The name was borrowed by the kings, as Evil-merodach, Mesessimordach, Sisimordach. 2 Kings xx. 27; Isai. xxxix. 1.

MEROM, WATERS OF. Josh. xi. 5. The lake Samechonitis, in the northern part of Palestine, through which the Jordan flows. It is now called Lake Huleh, and is situated in a valley about twelve miles wide. It is called **MEROM**, *high*, because it is higher than the other lakes of Jordan. It is the resort of aquatic birds; and sedges, rushes, and lotuses are abundant on its margin.

MEROZ. A place near to the Kishon, whose inhabitants refused to assist in the conflict between the Israelites, headed by Deborah and Barak, and the Canaanites, led on by Sisera, captain of Jabin's hosts. In the song of Deborah there is a bitter curse pronounced against them. Judges v. 23.

MESECH. Psal. cxx. 5. **ME-SHECH**. Ezek. xxxii. 26. The sixth son of Japheth, who is generally mentioned in conjunction with Tubal. Also the name of the country where his posterity settled, in the north-eastern angle of Asia Minor. They had considerable commerce with Tyre. Ezek. xxvii. 13. Some suppose the Muscovites were of this race. In the same neighbourhood there was a river and country called Rosh. The LXX read Ezek. xxxviii. 2, "the prince of Rosh, Meshech, and Tubal."

Rosh is supposed to mean the early progenitors of the Russians.

MESHA. 1. A place supposed to be the same as the Greek Mesene, lying near Bassora. Gen. x. 30. 2. A king of Moab, who possessed an immense number of flocks, and refused to pay to Jehoram, king of Israel, the tribute he had been accustomed to pay to his father. 2 Kings iii. 4. On this account Jehoram determined to punish him; and having called to his aid Jehoshaphat, king of Judah, and the king of the Edomites, he invaded the territory of Moab, defeated Mesha, desolated the country, and besieged the king and his army in a walled town. Mesha attempted to cut his way through the army, but having failed, he determined to propitiate the gods by the sacrifice of his own son. He offered him up on the walls in sight of the besiegers: they withdrew in horror, and afforded him the relief he sought. They, however, secured great spoil.

MESHACH. See **ABEDNEGO**.

MESHECH. See **MESECH**.

MESOPOTAMIA. The word means *between the two rivers*. The country lying between the Tigris and Euphrates. It is also called *Aram*, or *Syria, between the rivers*. It was the first abode of men before and after the flood. It was bounded on the north by Armenia, east by Assyria, west by Syria, and south by Chaldaea. This last country was the native land of the relations of Abraham. Gen. xi. 28. The monarch who first enslaved Israel in their own territories was king of Mesopotamia. Judges iii. 8. The province is now called *Diar-bekr*, and is exceedingly fertile.

MESSENGER. Mal. iii. 1. This is a title of Jesus Christ; and he is called the "Messenger of the Covenant," because he is the servant of Jehovah. But the same person is the **LORD JEHOVAH**, not the same with the sender, but bearing the same name, because united in that mysterious nature which the name imports. He takes the form of a servant, and comes to declare the will of God; to seal the covenant with his own most precious blood, and thus to make atone-

nment for our sins, so that we, by the exercise of a saving trust in his mediation, may realise all the blessings of the covenant both in time and in eternity. The word *messenger* points out a class of men who made known the laws and edicts of the Jews, either in the immediate neighbourhood of the royal residence, or to more distant towns and provinces. 1 Sam. xi. 7; 2 Chron. xxxvi. 22; Amos iv. 5. They generally stood in the gate of the city, where the largest concourse of people was found. Jer. xi. 6. In Jerusalem they made their proclamations in the temple. The title is also applied to ministers of the Gospel, 2 Cor. viii. 23, for the obvious reason that they announce God's message to man.

MESSIAH, *anointed*. The Hebrew word **MESSIAH**, the Greek **Χριστός**, and the English **CHRIST**, exactly correspond, and refer to the blessed Saviour, who is the anointed Prophet, Priest, and King of his church. The Jews pretend still to look for their Messiah: but a comparison of Gen. xlix. 8—10, with the facts of Jewish history; of Dan. ix. 25—27, with the history of Christ Jesus; and of Haggai ii. 7, 9, with the history of the overthrow of the temple at Jerusalem, will show how vain and baseless are such expectations. The spirituality of Christ's mission was the stumbling-block to the Jews: they hoped for a temporal deliverer, who should free them from bondage, and raise their nation to the height of temporal grandeur and prosperity; but when a Galilean peasant presented himself as their Messiah, they were scandalized, they ridiculed his claims, blasphemed his Godhead, rejected him from his own temple, and at length crucified him. The consequences are well known. God rejected them. For various particulars respecting the Messiah, see **CHRIST** and **JESUS**.

METALS. We refer the reader to the several names of the metals. They are considered separately in this work.

METHODISM. As it would be impossible in such a work as this to give a comprehensive view of Metho-

dism, without occupying a larger space than is consistent with other topics, we prefer to direct our readers to some standard works, which will furnish the various particulars respecting the doctrines and discipline of this denomination of Christians. To ascertain the *doctrinal views*, see Wesley's "Notes" and "Sermons," and his Works generally; Fletcher's Works; Benson's "Commentary;" Watson's Works. For a view of the *church government*, see the "Minutes of Conference," and Grindrod's "Compendium." And for various important particulars in the *history* of Methodism, see Watson's "Life of John Wesley;" Jackson's "Life of Charles Wesley;" and Jackson's "Centenary of Methodism." See also the various theological articles in this work.

METHUSAEEL, *man of God*. The son of Mehujael, of the race of Cain. Gen. iv. 18.

METHUSELAH, *man of the dust*. The son of Enoch, and father of Lamech. Gen. v. 21, 25. He is remarkable as being the oldest man that ever lived. His life extended to nine hundred and sixty-nine years.

MICAH. 1. The sixth in order of the minor prophets, who exercised his functions in the reigns of Jotham, Ahaz, and Hezekiah, B.C. 750—710. He was contemporary with Isaiah. He was a native of Mareshah, a village in the south territory of Judah. Josh. xv. 44. The prophecies of Micah are generally divided into three sections. (1.) Those delivered in the reign of Jotham, full of denunciations for sin, and foretelling the overthrow of Samaria, and the march of Sennacherib against Jerusalem. Chap. i. (2.) Those delivered in the reign of Ahaz; similar in design, menacing Israel, and foretelling destruction to Judah, conveying heavy censure to those who could not bear to have the truth spoken to them, and who were exercising an awful tyranny over the people; ending, however, with a glorious prediction respecting the reign of the Messiah. Chap. ii.—iv. 8. (3.) Prophecies in the reign of Hezekiah, containing one of great importance and precision. Chap. iv. 9; v. 1—5; vii.

The prediction, chap. v. 2, &c., Dr. Hales says, consists of four parts: (1.) The human birthplace of Christ. (2.) His eternal generation. (3.) His temporary desertion of the Jews, until his miraculous birth of the virgin, after which they are to return with the true Israelites. (4.) His spiritual and universal dominion. The application of the first part of this prophecy was decided at the time of our Saviour's birth, by a Jewish synod, convened by Herod, to determine from prophecy the birthplace of the Messiah, which, on the authority of Micah, whose prophecy they cited, they decided to be Bethlehem. This prophecy is considered to be the most important single prophecy in the Bible, and the most comprehensive respecting the personal character of the Messiah, and his successive manifestations to the world.

2. Judges xvii. 1. A celebrated idolater in Mount Ephraim, who persuaded a Levite to officiate as his priest for a stipulated reward. The Danite army, in their journey to settle northward, took away both the establishment and the priest, which they afterwards maintained in their own settlement. Establishments of this kind were in direct violation of the law, which allowed but of one place of sacrifice and ceremonial service; and were something similar, though different in extent and degree, to the service of the golden calves, which Jeroboam set up, and his successors maintained at Dan and Bethel.

MICAH, *who as Jehovah?* A prophet in the time of Ahab. He was not with the false prophets who incited the kings of Judah and Israel to march against the Syrians, in Ramoth-gilead; for Ahab, having been offended by his sincerity and boldness, had not summoned him on this occasion. But he was sent for at the special desire of Jehoshaphat; and as he declared against the enterprise which the other prophets encouraged, Ahab ordered him to be imprisoned, and to be fed with bread and water till he returned from the wars in peace. The prophet ominously answered, "If thou return at all in peace, the Lord hath not spoken

by me." 1 Kings xxii. 8—28. The event corresponded with the prediction. See AHAB.

MICHAEL, *who as God?* The name given to one of the chief angels, who, in Dan. x. 13—21, is described as having special charge of the Israelites as a nation. In Jude 9, he is represented as disputing with Satan about the body of Moses. In Rev. xii. 7—9, Michael and his angels are represented as warring against Satan and his angels. The term *archangel* never occurs in the plural, but is always confined to one. The office seems to indicate a divine person. It is doubtful whether there be a class of archangels.

MICAHIAH. 1. The son of Gemariah, who, after having heard Baruch read the terrible predictions of Jeremiah in his father's hall, went, apparently with good intentions, to report to the king's officers what he had heard. Jer. xxxvi. 11—13.

2. One of the princes whom Jehoshaphat sent to teach in the cities of Judah. 2 Chron. xvii. 7.

MICHAL, *who as God?* The younger daughter of king Saul, married to David. 1 Sam. xiv. 49. Her attachment to her husband, in the earlier part of her life, was the means of David's escape from the fury of her enraged father. She placed an image in the bed, and when the messengers came to seize him, Michal told them he was sick in bed. Saul directed them to bring him sick or well; and when the messengers discovered the trick, Michal excused herself to Saul by a direct falsehood. Saul probably did not believe her, but he took advantage of the circumstance to give her to another man, called Phalti. 1 Sam. xxv. 44. She was subsequently restored to David, but was evidently an unprincipled woman, and destitute of real religion: she despised David when she witnessed his expressions of joy at the restoration of the ark. For this contempt she was punished in a remarkable manner. 2 Sam. vi. 16—23.

MICHMAS. Neh. vii. 31. MICHMASH. 1 Sam. xiii. 2. A town of Benjamin, south from Migron, on the

road to Jerusalem. "The passage of Michmash" appears to have been a narrow defile, formed by two rugged rocks on Mount Ephraim, called Bozez and Seneh; the one facing Michmash on the north, and the other Gibeah on the south. In the time of Saul it was defended by a garrison of Philistines, 1 Sam. xiv. 4, 5, and is represented as exceedingly steep. It was so well defended, that Sennacherib deemed it a safe depôt for his stores in his advance upon Jerusalem. Isai. x. 28, 29. It is now called Mukhmas, and is described as small and desolate, though bearing marks of having once been a place of importance.

MIDIAN. Exod. ii. 15. **MADIAN.** Acts vii. 29. This country derived its name from Midian, son of Abraham by Keturah: it extended from the east of the land of Moab, on the east of the Dead Sea, southward, along the Elanitic gulf of the Red Sea, stretching some way into Arabia. It further passed to the south of the land of Edom, into the peninsula of Mount Sinai, where Moses met with the daughter of Jethro, the priest of Midian, whom he married. The Midianites, together with their neighbours, the Ishmaelites, were early engaged in the trade between the east and the west, as we find the party to whom Joseph was sold, carrying spices, the produce of the east, into Egypt; and taking Gilead in their way, to add the celebrated and highly-prized balm of that country to their merchandise. It appears that, at the time of the passage of the Israelites through the country of the Amorites, the Midianites had been subdued by that people, as the chiefs or kings of their five principal tribes are called dukes of Sihon, and dwelt in his country. Josh. xiii. 21. It was at this time that the Midianites, alarmed at the numbers and the progress of the Israelites, united with the Moabites in sending into Syria for Balaam, the soothsayer; thinking to do that by incantation which they despaired of effecting by force. The result of this measure, the constraint imposed on Balaam to bless instead of to curse, and the subsequent defeat

and slaughter of the Midianites, form one of the most interesting narratives in the early history of the Jews. Numb. xxii.—xxv., xxxi. About two hundred years after this, the Midianites, having recovered their numbers and their strength, were permitted by God to distress the Israelites for the space of seven years, as a punishment for their relapse into idolatry. But at length their armies, "like grasshoppers for multitude," with "camels without number, as the sand by the sea-side for multitude," which had encamped in the valley of Jezreel, were miraculously defeated by Gideon. Judges vi.—viii. The Midianites appear not to have survived this second discomfiture as a nation; but their remains became gradually incorporated with the Moabites and Arabians.

MIGDOL, *tower.* Exod. xiv. 2. A place referred to in the journeyings of the Israelites. They were commanded to encamp "before Piha-hiroth, between Migdol and the sea, over against Baal-zephon." It was probably a fortress or tower, a few miles north of Suez towards Edom. Migdol is mentioned in Jer. xlv. 1, as a city of Egypt, and may have been a frontier town in the direction of the Red Sea.

MIGRON. 1 Sam. xiv. 2; Isai. x. 28. The precise situation of this town has not been determined. It is supposed to have commanded the pass of Michmash.

MILCOM. See **MOLECH.**

MILE. From **MILLE**, *a thousand*; being equal to a thousand geometrical paces of five feet each. It was, therefore, equal to five thousand Roman feet. The Roman foot was rather more than eleven inches and a half; so that the mile was equal to one thousand six hundred and eighteen English yards, or one hundred and forty-two yards less than our statute mile. The Greek stadium, or furlong, bore the same relation to the Roman mile that the English furlong does to the English mile.

MILETUS, MILETUM. Acts xx. 15; 2 Tim. iv. 20. A city and seaport of Ionia, in Asia Minor. It stood about thirty-six miles south of

Ephesus, and was a place of considerable note. It was the birthplace of Thales, Anaximander, Anaximenes, and Democritus; and was also remarkable for a magnificent temple of Apollo, the oracle of which was consulted as late as the fourth century. At this place St. Paul received the elders of the church of Ephesus; and here he left Trophimus sick,—though some geographers place this Miletum in Crete. The Turkish town of Melas occupies the site.

MILK. The Hebrew word **CHALAB** signifies *fatness*, and is properly restricted to new milk. Milk, and the preparations from it, are frequently mentioned in Scripture, and appear to have been in large use among the Hebrews, who ate sparingly of animal food. The word is frequently used figuratively, as the sign of abundance; Gen. xlix. 12; Ezek. xxv. 4: generally in combination with honey. The phrase “milk and honey” occurs about twenty times in Scripture. The milk of cows naturally presents itself to Europeans; but in Western Asia, among pastoral people, goats, sheep, and camels gave their milk for the sustenance of man. “Thirty milch-camels” were among the cattle presented by Jacob to his brother Esau, Gen. xxxii. 15; implying the use of camel’s-milk. The word for “curdled milk” is translated “butter” in our version. It generally means curdled milk, and was highly esteemed as a refreshment in the East. Gen. xviii. 8; Judges v. 25. If kept long enough, it is said to acquire a slightly inebriating quality. The prohibition respecting the “seething a kid in its mother’s milk” has been variously understood. Maimonides says, “Flesh eaten with milk, or in milk, appears to me to have been prohibited, not only because it affords a gross nourishment, but because it savoured of idolatry, some of the idolaters probably doing it in their worship, or at their festivals; and I am the more inclined to this opinion by observing that the law, in noticing the practice, does so twice after speaking of the great annual festivals.” See Exod. xxiii. 17, 19; xxxiv. 23, 26.

MILL. In the first ages men parched or roasted their grain: afterwards they pounded it. Prov. xxvii. 22. This was succeeded by mills similar to the hand-mills formerly used in this country. In the time of Moses, the mortar and mill are named together. Numb. xi. 8. Among the



Hebrews the mill consisted of two circular stones, two feet in diameter, and half a foot thick. The lower is called the “nether millstone.” This was fixed to the floor, and was slightly convex. The upper stone had a slight concavity in its under surface. There was a hole in the top through which the corn was poured. The upper stone had an upright stick fixed to it as a handle, by which it was made to turn upon the lower stone, and by this action the corn was ground and came out at the edges. Each family possessed a mill. It was an infringement of the law to take a millstone in pledge. Deut. xxiv. 6. The noise of the grinding is often referred to. Jer. xxv. 10; Rev. xviii. 22, 23. The mill was usually turned by two women, who sat opposite each other: one took hold of the handle, and impelled it half round; the other then completed the revolution. Exod. xi. 5; Job xxxi. 10; Isai. xlvii. 2; Matt. xxiv. 41.

MILLENNIUM. This word is not found in Scripture; but as it refers to ideas supposed to be countenanced there, a slight notice of it is required.

The word denotes a thousand years, and that thousand years mentioned Rev. xx. 2—6. According to some of the fathers, and many Christians of the present day, Jesus Christ is to appear upon earth, and reside as a king at Jerusalem. Some think that the martyrs and other righteous men will be raised from their graves to share in the glory of his reign. Others think that nothing more is meant by the millennium than that, previously to the general judgment, the Jews will be converted, genuine Christianity diffused among all nations, and mankind enjoy the peace and happiness the religion of Christ is calculated to confer on all those who embrace it. On this subject it is important to remember, 1. That the prophecies of the Apocalypse are delivered in figurative language, referring to types and events recorded in the Old Testament, and are an imitation of the language of the ancient prophets. The passage in Rev. xx., on which so much stress is laid by Millenarians is figurative. Satan cannot be bound with a material chain. The key, the chain, the seal, cannot be understood literally. The whole appears to mean that before the time of the millennium Jesus Christ will lay effectual restraints upon Satan, so that his powerful and prevailing influence, by which he had before deceived and destroyed a great part of mankind, shall be wholly taken from him for a thousand years. The whole appears to be the representation of one scene, and is placed before the church in figurative language. 2. The supposition that Christ shall come in his human nature to this earth, and live here visible a thousand years, appears to be contrary to several passages of Scripture. In this case it would be necessary that the departed saints should descend with him, or they are no longer with the Lord. The pious, who are yet in the flesh, must henceforth walk by sight and not by faith. It can be no longer said of them, "Whom having not seen ye love." The sacrament of the Lord's supper can no longer remain in force; for we do show forth his death only "till he come" again. Faith and coming to

Christ are now interchangeable terms; but then to come to Christ will not be faith, it will imply locomotion. See Heb. ix. 27, 28. The Scriptures declare he shall come a second time: this system brings him *thrice*. See 1 Thess. iv. 16; 2 Thess. i. 7, 8, 10. 3. There is nothing expressly said of the resurrection of the body in this passage of the Revelation, on which the peculiar views of the millennium are grounded. The whole passage relates to a spiritual scene: the souls of the martyrs shall revive, and live again in their successors. The resurrection is spiritual, denoting that all the saints of the time referred to shall appear in the spirit and power of the holy men who confessed Christ, and shed their blood for the cause. 4. As to the restoration of the Jews to their own land, a part of the millenarian theory, the prophecies which speak of a return, speak also of the restoration of the temple, and the sacrifice, and the priesthood; and a consistent view would require the return of the old dispensation. The fact is, it is no design of Christianity to sanctify particular places: "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." Christianity is designed to destroy national distinctions: "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more." Christianity was never intended to keep up the distinction between Jew and Gentile: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us." One thing is certain: during eighteen hundred years, some Jews have believed. They then lost their peculiarity. They amalgamated with the nations. If this theory be true, an honour shall be put upon those who are unbelievers at that conjuncture, or who have continued so till then, an honour denied to those who through successive ages have confessed Christ. The scriptural account of the millennium seems to include the following particulars:—1. The diffusion in our world of eminent holiness. This will

be its glory, and the source of its happiness. Zech. xiv. 20, 21. 2. A remarkable effusion of the Spirit to bring about this happy period. Isai. xxxii. 15—19; lix. 20, 21; Ezek. xxxvi. 27; xxxix. 28, 29; Zech. xii. 10; Rom. xi. 26, 27. 3. A universal spread of the Gospel, diffusing the knowledge of the Lord throughout the world in a more extensive manner than it ever was before. Psal. xxii. 27; lxxii. 11; Isai. xi. 9—12; Hab. ii. 14. 4. The purity of the communion, worship, and discipline of the church. Isai. lx. 21; Dan. viii. 14; Zech. xiv. 21. 5. The special presence and residence of God in the midst of his people. Ezek. xxxvii. 11—28; 2 Cor. vi. 16, 17; Rev. xxi. 3. 6. The diffusion of universal peace. Isai. ii. 4; xi. 6—10; Hosea ii. 18; Micah iv. 3. It will include the prevalence and triumph of the cause of Christ in this world over that of Satan and his instruments. Our world will become the seat of one grand, adoring, triumphant assembly.

MILLET. Ezek. iv. 9. A plant resembling wheat or rye, the stalk of which grows to about three feet high, and bears a great number of grains. It has been supposed that the **DOCHAN**, *millet*, is the same as the substance now called *durra*, which, according to Niebuhr, is a sort of millet, and when made into bad bread with camel's milk, oil, butter, or grease, is almost the only food eaten by the common people of Arabia Felix. He found it so disagreeable as to prefer barley-bread. It was appointed as a part of the hard fare of Ezekiel.

MILLO, fulness. It is applied to a mound or rampart, probably as being filled up with stones and earth. It was part of the citadel of Jerusalem. 2 Sam. v. 9; 1 Kings ix. 15, 24; xi. 27. In Judges ix. 6, 20, it is supposed to mean either a fortress in Shechem, or to be the name of some distinguished individual, whose adherents

joined in elevating Abimelech to the throne.

MINA. See **MEASURES**, **MANEH**.

MIND. The meaning of this word, when used in Scripture, must be determined by the context. The human spirit or reasoning faculty. Gen. xxvi. 35; Isai. xxvi. 3; Rom. i. 28. The memory. Psal. xxxi. 12. The will. 1 Pet. v. 2. The affections. Acts xvii. 11. The intention. Prov. xxi. 27. Opinion or sentiment. Rom. xv. 6; 2 Thess. ii. 2. The "mind of the Lord" means his will, purposes, or counsel. Rom. viii. 27; 1 Cor. ii. 16. When used as a verb, it signifies to regard with attention, to care for. Rom. viii. 5.

MINISTER. 1. One who attends or waits upon another. Exod. xxiv. 13; xxxiii. 11; Josh. i. 1; 2 Kings iii. 11. 2. A person appointed to preach the Gospel and administer the sacraments. 1 Cor. iv. 1; 2 Cor. iii. 6; Eph. iii. 7; 1 Thess. iii. 2; 1 Tim. iv. 6. 3. A magistrate appointed of God to protect the good and to punish the evil. Rom. xiii. 6. 4. The angels who are ready to do the will of God. Psal. ciii. 21; Dan. vii. 10; Heb. i. 14.

MINISTRATION. 1. The period during which an office is administered. Luke i. 23. 2. Distribution of alms. Acts vi. 1; 2 Cor. ix. 13. 3. The law of Moses was the ministration of death and condemnation. It convinces men of sin, the penalty of which is eternal death. The Gospel is the ministration of the Spirit. It proceeds from the Holy Ghost, is applied by him, and becomes the means of conveying spiritual life and all good to the soul. 2 Cor. iii. 7, 8.

MINISTRY OF CHRIST. This includes his whole work of human redemption. Heb. viii. 6. His wisdom was singularly conspicuous in his discourses. The following is a list of some of the longest and most remarkable:—

	Place.	Record.
Conversation with Nicodemus . . .	Jerusalem . . .	John iii. 1—21.
„ „ the Samaritan woman	Sychar . . .	„ iv. 1—42.
Discourse in the synagogue . . .	Nazareth . . .	Luke iv. 16—31.

	Place.	Record.
Sermon on the Mount	near Nazareth	Matt. v.—vii.
Charge to the apostles	Galilee . . .	„ x.
Denunciations against Chorazin	Galilee . . .	„ xi. 20—24.
Concerning healing the infirm man at Bethesda	Jerusalem . .	John v.
Concerning the disciples plucking the ears of corn on the Sabbath-day	Judæa . . .	Matt. xii. 1—8.
Refutation of the charge of working miracles by the agency of Beelzebub	Capernaum . .	„ xii. 22—37.
Discourse on the bread of life	Capernaum . .	John vi.
„ concerning internal purity	Capernaum . .	Matt. xv. 1—20.
„ against giving or taking offence, and on forgiving injuries	Capernaum . .	„ xviii.
„ at the feast of Tabernacles	Jerusalem . .	John vii.
„ on occasion of the adulteress	Jerusalem . .	„ viii. 1—11.
„ concerning the sheep	Jerusalem . .	„ x.
Denunciation against the Scribes and Pharisees	Peræa . . .	Luke xi. 37—45.
Discourse on humility and prudence	Galilee . . .	„ xiv. 7—14.
Directions how to attain to heaven	Peræa . . .	Matt. xix. 16—30.
Discourse on the sufferings of Christ	Jerusalem . .	„ xx. 17—19.
Denunciations against the Pharisees	Jerusalem . .	„ xxiii.
Predictions of the ruin of Jerusalem	Jerusalem . .	„ xxiv.
Discourse of consolation	Jerusalem . .	John xiv.—xvi.
„ on the way to Gethsemane	Jerusalem . .	Matt. xxvi. 31—36.
„ with Peter after the resurrection	Galilee . . .	John xxi. 5—22.
„ with his disciples before his ascension	Mount Olivet	Luke xxiv. 50—53.

MINNI. A province of Armenia; or one of the clans that settled on Mount Taurus, east and south of the Black Sea. Jer. li. 27.

MINNITH. A town in the country of the Ammonites, celebrated for the quality of its wheat. It was four miles from Heshbon, and is named by Eusebius as existing in his day. Judges xi. 33.

MINSTREL. Matt. ix. 23. “The minstrels and people making a noise.” Anciently the Jews bewailed their dead for a number of days. The minstrels were players on a kind of pipe; and their office appears to have been to lead the funeral dirge, which was sung by vocal performers. This was the noise referred to. Maimonides says, that a poor man, when his wife died, had not less than two pipes, and one mourning woman. The rich would, of course, employ a greater number.

MINT. Matt. xxiii. 23; Luke xi. 42. The law did not require the Jews to give tithe of this sort of herbs:

it only required it of those things which could be comprehended under the name of income or revenue. The Pharisees were anxious to distinguish themselves by a more scrupulous observance of the law than others, and gave tithe of “mint, and anise, and cummin.” Christ rebuked them because they omitted the weightier matters of the law.

MIRACLE. “A miracle is a work effected in a manner unusual, or different from the common and regular method of Providence, by the interposition of God himself, or of some intelligent agent superior to man, for the proof or evidence of some particular doctrine, or in attestation of the authority of some particular person.” This definition of Dr. S. Clarke shows that we are not to regard every strange event as a miracle. Men, from their ignorance of the laws of nature, of medicinal power, of the power of the imagination over the body, of mechanical skill and con-

trivances, or of the science of chemistry, might be led to consider many things miraculous which could be proved to be natural effects of the application of certain causes. That only is miraculous which manifestly exceeds the extent of human power, as measured by those limits of its exertion which uniform experience has defined, and which, as it overrules or suspends the operation of the established laws of nature, must argue the agency of a *divine control*, and is so connected with the promulgation of a professed revelation as clearly to be designed to authenticate it. The argument from miracles is very clear and simple. The known and established course of nature has been fixed by him who is the Creator and Preserver of all things, and it can never be departed from, violated, or controlled, but either immediately by himself, or mediately by other beings at his command, and by his assistance or permission. Every real miracle is a work of God, done by his permission or with his concurrence. And when certain persons come forth and say they have divine authority to teach mankind, and when miracles are wrought at their bidding, at their own volition, and for the express purpose of establishing their mission, it must be clear that God is with them, and that his co-operation is a visible seal set upon their commission. This was the natural impression which Christ's miracles produced. "No man can do these miracles that thou doest, except God be with him."

Hume asserts that the credit we give to testimony is derived solely from experience, and a miracle is contrary to experience: that is, it is contrary to experience that a miracle should be true; but not contrary to experience that testimony should be false. In short, he considers miracles to be impossible. The fallacy of Hume's reasoning consists in this, that he argues from the laws of matter and motion established in the world; which laws being confessedly arbitrary constitutions of the Creator, the manner of their operation must be drawn solely from experience; but we can discover, *a priori*, a

connection between an almighty cause and every effect which is the object of power. To establish his point, it is necessary to prove that nothing is possible but what is established in the ordinary course of nature. Or the force of this sophism of Hume lies in the ambiguity of the word "experience." Experience may be *individual, universal, or ordinary*. If he means that a miracle is contrary to *individual* experience, the same argument would enable an inhabitant of the torrid zone to prove that there is no such thing as ice. If he means that a miracle is contrary to *universal* experience, this is, in effect, saying that no man ever witnessed a miracle. He undertakes to prove that no man has ever witnessed a miracle; and his real argument is, that no man *has* ever witnessed or experienced it. In other words, to *prove* that there has never been a miracle, he *asserts* that there never has: a miserable *petitio principii*, which no man could have resorted to unless under the influence of deep prejudice against Christianity. If he means *ordinary* experience, then the argument is simply this: A miracle is not an event of daily occurrence; therefore, there never was ■ miracle. We refer the reader to Butler, part ii., chap. 2, to Paley, Campbell, and Chalmers, for elaborate refutations of this sophism.

There are certain criteria of miracles which must be borne in mind when we examine the testimony on which they rest. The evidence in favour of them must have been published to the world at the time the miracles are said to have been performed; it must have been presented where the alleged miracles occurred, so that every opportunity was afforded for investigating it; the miracles must have been of such a kind that they could not pass without observation. There must have been also memorial observances or religious rites instituted for the purpose. If these marks concur, the proof is complete; and it will be readily seen that they characterize the miracles of Scripture.

A reference to the miracles of Christ Jesus will show that, while they

were proofs of divine power, they were exhibitions of divine goodness. They differ widely from the startling prodigies of Paganism, and the silly tricks of Popery. They were never wrought to awaken astonishment; they were no idle display of power. They gave sight to the blind, food to the hungry, health to the diseased, and life to the dead; and his appeal is, "Believe me for the very works' sake." That appeal is founded on the ground that his miracles were not only proofs of divine power, but also of divine approbation. The one was equally important with the other, see John ix. 31—33; and that appeal pre-supposed that his miracles were of such a nature that they would bear the

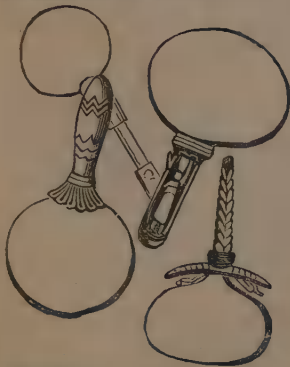
strictest examination, and that they had all the marks by which they could be distinguished from the delusions of enthusiasm, and the artifices of imposture. We have the account of thirty-three miracles wrought by Christ, a specimen and sample of his mercy; (for "there are many other signs which Jesus did;") many of them were wrought before great multitudes of people, friends and enemies, in the open day, under all circumstances: and surely it requires more faith to believe that so many persons could be deceived, than to believe that Jesus is true.

We subjoin the following table of Christ's miracles, arranged in the order in which they are supposed to have been wrought:—

Miracles.	Place.	Record.
Water turned into wine	Caná	John ii. 1—11.
The Capernaum nobleman's son cured .	Caná	" iv. 46—54.
Surprising draught of fishes	Sea of Galilee	Luke v. 1—11.
Demoniac cured	Capernaum .	Mark i. 23—28.
Peter's mother-in-law healed	Capernaum .	" i. 30—36.
Leper healed	Capernaum .	" i. 40—45.
Centurion's servant healed	Capernaum .	Matt. viii. 5—13.
Widow's son raised from the dead . .	Nain	Luke vii. 11—17.
Tempest calmed	Sea of Galilee	Matt. viii. 23—27.
Demoniacs of Gadara cured	Gadara . . .	" viii. 28—34.
Man sick of the palsy cured	Capernaum .	" ix. 1—8.
Jairus's daughter raised to life	Capernaum .	" ix. 18—26.
Sight restored to two blind men . . .	Capernaum .	" ix. 27—31.
Dumb demoniac cured	Capernaum .	" ix. 32—34.
Woman diseased with issue of blood healed	Capernaum .	Luke viii. 43—48.
Diseased cripple at Bethesda cured . .	Jerusalem .	John v. 1—9.
Man with withered hand cured	Judæa . . .	Matt. xii. 10—13.
Demoniac cured	Capernaum .	" xii. 22, 23.
Five thousand fed	Decapolis . .	" xiv. 15—21.
Canaanite woman's daughter cured . .	near Tyre . .	" xv. 21—28.
Man deaf and dumb cured	Decapolis . .	Mark vii. 31—37.
Four thousand fed	Decapolis . .	Matt. xv. 32—39.
Blind man restored to sight	Bethsaida . .	Mark viii. 22—26.
Boy possessed of devil cured	Tabor	Matt. xvii. 14—21.
Man born blind endowed with sight . .	Jerusalem . .	John ix.
Woman, of eighteen years' infirmity, cured	Galilee . . .	Luke xiii. 11—17.
Dropsical man cured	Galilee . . .	" xiv. 1—6.
Ten lepers cleansed	Samaria . . .	" xvii. 11—19.
Lazarus raised from the dead to life . .	Bethany . . .	John xi.
Two blind men restored to sight . . .	Jericho . . .	Matt. xx. 30—34.
Fig-tree blasted	Olivet	" xxi. 18—21.
The ear of Malchus healed	Gethsemane .	Luke xxii. 50, 51.
Wondrous draught of fishes	Sea of Galilee	John xxi. 1—14.

Miracles were not required when the church of Christ became organized: they were consequently withdrawn. Butler has shown that as Christianity was introduced by miracles, so was it to be continued to all future ages by a visible society, distinguished from all other societies, and from the world, by peculiar institutions of religious instruction and form;—religious instruction supplying, to succeeding ages, the loss of the first teachers; religious form ever reminding men of the reality signified thereby. See "Analogy," part ii., chap. i.

MIRIAM, *contumacy*. The sister of Moses and Aaron, and daughter of Amram and Jochebed. She is supposed to have been ten or twelve years older than Moses: otherwise she would not have been appointed to watch the ark of bulrushes in which Moses was exposed on the banks of the Nile. Exod. ii. 4, 5. She was a leading woman among the Israelites, and is called a prophetess, Exod. xv. 20. The arrival of Moses's wife in the camp was the occasion of unseemly murmurings on her part; and she was smitten with leprosy, but restored by means of her brother's intercession with the Lord. Her death took place in the first month of the fortieth year of the exodus, at the encampment of Kadesh, in the wilderness of Zin. Numb. xx. 1.



MIRRORS. See **LOOKING-GLASS.**
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MISHAEL, MESHACH. Dan. i. 7. One of the three cast into the burning fiery furnace, and miraculously delivered. Dan. iii. 13—30.



MITE. A small piece of money, two of which made a *quadrans*, and four of the latter an *as*. The *as* was originally valued at three farthings and four-tenths, afterwards at two and one-eighth. This was its value in the time of Christ. A mite was therefore little more than one-fourth of an English farthing. Others make the mite, Luke xii. 59, a little more in value.

MITYLENE. The capital of the island of Lesbos, in the Ægean sea, about seven miles from the coast of Asia Minor. St. Paul touched at Mitylene in his voyage from Corinth to Judæa. Acts xx. 14. The island is now called after the ancient capital, and the principal town is Castra, in the neighbourhood of which are the ruins of ancient Mitylene.

MIZPAH, or MIZPEH, a *watch-tower*. There are several places of this name mentioned in Scripture. 1. A town in Gilead. Judges x. 17. Here Laban set up the heap of stones. Gen. xxxi. 49. 2. A city of Benjamin, situated in a plain: here Samuel dwelt, and here he called the Israelites to a solemn fast for their sins. 1 Sam. vii. Saul was anointed in this place. 1 Sam. x. 17—25. 3. A town in the plains of Judah. Josh. xv. 38. 4. A valley in the region of Lebanon. Josh. xi. 3, 8

MIZRAIM. The son of Ham. Gen. x. It is the word generally rendered Egypt; and its dual form may refer to the two Egypts, Upper and Lower. This ancient title is still retained in the Arabic MISR. See EGYPT.

MNASON. "An old disciple," with whom St. Paul lodged at Jerusalem. He was a native of Cyprus, and, from the designation given to him, must have been a convert during Christ's life. He was perhaps one of the seventy. Acts xxi. 16.

MOAB, father's progeny. The son of Lot and his elder daughter. Gen. xix. 30, *et seq.* He was born about the same time as Isaac. From him descended the Moabites, whose country lay east of the Jordan and Dead Sea, on both sides of the Arnon. The country formerly appears to have been fertile; but it is now cursed with barrenness, and traversed only by wandering Arabs. Zeph. ii. 9. Their principal city was called Ar, or Rab-bath-moab, or Kir-haresh. There was always great antipathy between the Israelites and the Moabites, which occasioned numerous wars. For various particulars see Numb. xxv. 1, 2; Judges iii. 12, *et seq.*; 2 Kings iii. 4, 5; xiii. 20. In the beginning of the reign of Hezekiah, Isaiah threatens them with a calamity, which was to happen in three years, and which probably referred to the war that Shalmaneser, king of Assyria, made with the ten tribes and the other people beyond Jordan. See also Amos i. 13, &c.; 2 Chron. xxvi. 7, 8; xxvii. 5. They were also carried away beyond the Euphrates, as the prophets had threatened. Jer. ix. 26; xii. 14, 15; xxv. 11, 12; xlviii. 47, *et seq.* The prophecies concerning Moab are remarkable and numerous. For an examination of the various predictions, see Keith's "Evidence of Prophecy." Ancient prophecy has been minutely fulfilled in the history and destiny of this people.

MOLE. Lev. xi. 30. Some think that the word translated "mole" in this verse signifies *chameleon*, and that the mole is indicated by the term CHOLED, rendered *weasel* in the

preceding verse. There is a similarity in sound between the Arabic KHULD, *a mole*, and the Hebrew CHOLED; so that it is probable that in verse 29, as well as in Isai. ii. 20, the mole is the animal intended.

MOLECH. Lev. xviii. 21. **MO-LOCH, king.** Acts vii. 43. **MIL-COM.** 1 Kings xi. 5. The name of an idol among the Ammonites, which was worshipped with human sacrifices. The account given of this idol by the rabbins is, that it was made of brass, and placed on a brazen throne, and that the head was that of a calf with a crown upon it. The throne and image were hollow, and a furious fire was kindled within it. The flames penetrated into the body and arms of the idol; and when the arms were red-hot, the victim was thrown into them, and was almost immediately burned to death. Its cries were drowned by drums, &c. Some have supposed that they contented themselves by making their children leap over a fire, or pass between two fires opposite to each other, and that this was the act of their consecration. The following passages, however, are proof that the victims were actually murdered. Deut. xii. 31; Psal. cvi. 37, 38; Jer. vii. 31; xix. 5; Ezek. xvi. 21. In the latter periods of the Jewish kingdom, this idol was erected in the valley of Hinnom, in a particular part called Tophet, so named from the word TOPH, *a drum*, because drums were beaten to drown the cries of the children thus sacrificed. Isai. xxx. 33; 2 Kings xxiii. 10. The Jews applied the name GE-HINNOM, or GE-HENNA, to the place of future torments. Some think Moloch is Saturn, to whom it is well known human sacrifices were offered.

MONEY. Mention is often made in Scripture of gold, silver, brass, &c., of purchases made with money, of current money, of money of a certain weight; but coined or stamped money was not used at an early period. The use of money is readily traced to an early felt necessity of a common medium of exchange to obviate the inconvenience of barter. Aristotle

tells us that at first money consisted of masses of metal or other convenient substance, determined by size and weight; and lastly by marks stamped upon them, to save the trouble of always weighing them. In the early state of commerce, described in the Homeric poems, and other ancient works, the transfer of commodities was effected by means of quantities of unstamped gold, silver, or copper, which were determined by weight: properly *money* did not exist. A reference to various passages of Scripture will prove the same point. See Gen. xxiii. 15, 16; xxiv. 22; xliii. 21; Exod. xxx. 24; 2 Sam. xiv. 26. Hence the various allusions to the deceitful balances of the merchant, which would increase the weight of the shekel. Hence also the prohibition of the law, "Thou shalt not have in thy bag divers weights." Deut. xxv. 13. We read, as early as the time of Jacob, of a *kesitah*. Gen. xxxiii. 19. Job's friends each gave him a *kesitah*; but this was not a coin, but something weighed out, and is supposed by Gesenius to have been heavier than the shekel, or equal to about four shekels. The ancient interpreters understand a *lamb*; but he says there is no authority for this, either in the etymology or the cognate languages. The *adarcmonim*, or *daric*, was not a Jewish coin but foreign, and first issued by Darius Hystaspes. It is difficult to decide at what time the Jews first coined money. Antiochus Sidetes, king of Syria, is represented to have granted to Simon Maccabæus the privilege of coining money in Judæa. 1 Maceab. xv. 6. This is supposed to be the first mention of Hebrew money, so called. It consisted of shekels and demi-shekels, the third part of a shekel, and the quarter of a shekel, of silver. The Jewish shekel never bore a head, but was impressed with an almond-rod and a pot of manna. The heathen impressed the effigies of their

gods on their coin. See MEASURES. Our English word *money* is from *Moneta*, which was a surname of Juno, in whose temple the standards of weight, measure, and money were preserved.

MONEY-CHANGERS. A kind of bankers, in Judæa, who made a trade of receiving money in deposit, and paying interest for it. Matt. xxv. 27. Some of them had established themselves within the precincts of the temple at Jerusalem, chap. xxi. 12, where they were in the practice of exchanging one kind of money for another. Persons who came from a distance to worship at Jerusalem, would naturally bring with them the money current in their respective districts; and it might therefore be a matter of convenience with them to get their money changed at the door of the temple. They had established themselves in the courts of the temple in our Lord's time; a profanation which had probably grown up with the influence of Roman manners, which allowed the *argentarii* to establish their tables close by the statues of the gods.

MONTH. Probably a contraction of **MOONETH.** Months are sometimes called in Hebrew *new moons*, from their commencing with the new moon. The Hebrews formerly called the months, "first, second," &c. The length of the month was regulated by the changes of the moon. After they left Egypt they had two courses of months; one making the civil, the other the sacred, year: the former commenced from the first new moon in October, and this was used in civil and agricultural concerns only; and the latter from the first new moon in April, because they left Egypt on the fifteenth day of that month, and was used in regulating their feasts, &c. The prophets use this reckoning.

The names of the Hebrew months follow:—

Civil. Sacred.

7 1 Nisan or Abib
8 2 Zif or Ziv . .

Beginning with the New Moon.

March or April, Neh. ii. 1.
April or May, 1 Kings vi. 1.

Civil.	Sacred.	Beginning with the New Moon.
9	3 Sivan	May or June, Esther viii. 9.
10	4 Tammuz	June or July.
11	5 Ab	July or August.
12	6 Elul	August or September, Neh. vi. 15.
1	7 Tishri or Ethanim	September or October, 1 Kings viii. 2.
2	8 Bul	October or November, 1 Kings vi. 38.
3	9 Kislev, or Chisleu .	November or December, Neh. i. 1.
4	10 Tebeth	December or January, Esther ii. 16.
5	11 Shebat	January or February, Zech. i. 7.
6	12 Adar	February or March, Esther iii. 7.

As twelve lunations were equal to three hundred and fifty-four days and about eight hours, and as this period did not correspond with the sun's annual course, the Jews used an intercalary month which they called *VE-ADAR*, or the *second Adar*. By this means of intercalation they made the lunar year equal to the solar.

MOON. The moon is a planet, revolving round the earth at the distance of two hundred and forty thousand miles: her surface is highly diversified with hill, precipice, and valley in every variety of form. She always presents the same face to us. The new moon regulated many of the sacrifices and festivals among the Jews, and the first day of the moon was celebrated as a feast. The heathen generally worshipped the moon as the queen of heaven; the Greeks and Romans, as Artemis and Diana. She was also adored as Venus, Ashtaroth, Succoth-benoth, and Hecate. The psalmist seems to refer to the injurious effects of the light of the moon: "The sun shall not smite thee by day, nor the moon by night." Anderson, in his "Description of the East," says, "One must here" (Battavia) "take great care not to sleep in the beams of the moon uncovered. I have seen many people whose neck has become crooked, so that they look more to the side than forwards. I will not decide whether it is to be ascribed to the moon, as people imagine here." In some of the southern parts of Europe, a similar opinion as to the pernicious influence of the beams of the moon is entertained. An English gentleman, walking, in the evening, in the garden of a Portuguese nobleman in Lisbon, was most seriously admonished to put on his hat to pro-

tect him from the moon-beams. The fishermen in Sicily are said to cover, during the night, the fish which they expose to dry on the sea-shore, alleging that the beams of the moon cause them to putrefy.

MORDECAI. Derived by some from the Persian, and meaning, *little man, mannikin*; by others, from the idol Merodach, thus signifying *a votary of Merodach*. A captive Jew, of the family of Kish, resident at the court of Ahasuerus. He had under his care his niece, Hadassah, or Esther, who afterwards became queen of Persia. Mordecai fell under the displeasure of Haman, one of the king's principal officers of state, a proud and ambitious man, and, to be revenged on the despised Jew, he laid a plan for the extermination of the whole body of Jews in the empire. His purpose was, however, defeated by the interposition of the queen. Haman lost his life, and Mordecai was elevated to wealth and power. See **HAMAN**, **ESTHER**, and **PUR**.

MORIAH, vision. A hill situated north-east of Jerusalem, and originally separated from that of Acra by a valley, which, according to Jewish historians, was filled up by the Asmo-neans, and the two hills converted into one. In the time of David it stood apart from the city, and was under cultivation; for here was the threshing-floor of Araunah the Jebusite, from whom David bought it. 2 Sam. xxiv. 15—25. On this spot Solomon built the temple. 2 Chron. iii. 1. Here also Abraham is supposed to have been directed to offer up his son. Gen. xxii. 1, 2.

MOSES, drawn out of the water. The legislator of the Jews was of the tribe of Levi: his father's name was

Amram, and his mother's Jochebed. The time of his birth is ascertained by the exode of the Israelites, when Moses was eighty years old. Exod. vii. 7. By a singular providence, the infant Moses, when exposed on the river Nile through fear of the royal decree, after his mother had hid him three months, because he was a goodly child, was taken up and adopted by Pharaoh's daughter, and nursed by his own mother, whom she hired at the suggestion of his sister Miriam. Thus did he find an asylum in the very palace of his intended destroyer, while his intercourse with his own family and nation was still most naturally, though unexpectedly, maintained: so mysterious are the ways of heaven. And while he was instructed "in all the wisdom of the Egyptians," and bred up in the midst of a luxurious court, he acquired at home the knowledge of the promised redemption of Israel; and, "by faith" in the Redeemer Christ, "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ," or persecution for Christ's sake, "greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward," Exod. ii. 1—10; Acts vii. 20—22; Heb. xi. 23—26; or looked forward to a future state.

When Moses had grown up, he returned to his brethren, and, in spite of their degraded condition, resolved upon their deliverance. He showed his indignation against their oppressors by slaying an Egyptian whom he saw ill-treating an Israelite. This act induced him to flee to the land of Midian, where he married Zipporah. Exod. ii. 11, *et seq.* Here, in the solitude of pastoral life, he was prepared for his important mission. His entrance on this vocation was not the result of the mere natural resolution of Moses. His constitutional timidity seemed to unfit him for such an undertaking. God appeared to him on Mount Horeb, and in an extraordinary manner appointed him his work. Supported by his brother Aaron, and

commissioned by God as his chosen instrument, he proved among the Israelites, by a succession of most extraordinary miracles, that the God of Israel was the only true God, and at last overcame the opposition of the Egyptians. According to a divine decree, the people were commanded to quit Egypt, under the guidance of Moses. The punishments of God were poured down on their opponents, and increased in a fearful ratio till they terminated in the death of the first-born of every family in Egypt. Thus Paganism bowed before truth. The Egyptians paid tribute to the emigrating Israelites. Exod. xii. 35. The enraged king vainly attempted to destroy them; but Moses, firmly relying upon the miraculous interposition of Jehovah, led them through the Red Sea into Arabia, and the army of Pharaoh perished in the waters. Exod. xii.—xv.

Then commenced the most important functions of Moses as a lawgiver. By his instrumentality the people entered into intimate communion with God through a sacred covenant. They were at Sinai bound to God by new legislation. They then proceeded to Paran, and sent spies to explore the land of Canaan. (Numb. x.—xiii.) Here a violent rebellion broke out against Moses, which, by divine assistance, he energetically suppressed. Numb. xiv., xvi.

The Israelites frequently murmured during forty years. Moses fell into sin in the desert of Kadesh, and was, on that account, deprived of the privilege of leading the people into Canaan. He was allowed to lead them only to the border, to prepare all that was necessary for their admission, and to give them his blessing. It was by God's appointment that they should reach their destination after having vanquished many difficulties. Amidst the numerous trials to which they were subjected, it was very important that they should have such a man at their head. His authority was a powerful preservative against despondency.

Having in vain attempted to pass through the territory of the Edomites, the Israelites marched round its

boundaries by a tedious route. Two powerful kings were conquered. Moses led the people into the plains of Moab over against Jericho. Numb. xx., xxi. The oracles of Balaam became blessings to the people. Moses averted the danger threatened by the Midianites. Numb. xxv.—xxxi.

After having made arrangements for the conquest and distribution of the whole country, he took leave of the people with the most powerful admonitions and impressive benedictions, transferring his authority to Joshua. He died on Mount Pisgah, at the age of one hundred and twenty years. He was vigorous in mind and body to the last. His body was not carried into the holy land, but was buried by God; and his grave remained unknown, lest it should become an object of superstitious worship. No greater prophet than Moses was ever found among the Israelites. Deut. xxxiv. 10—12.

MOTE. Matt. vii. 3. The word means *any small dry thing*, as chaff; or, a small splinter, in opposition to the beam. Many interpretations of this passage destroy the antithesis. The intention is to reprove that disposition which is keen to discover faults in others, and to overlook those in ourselves, which are much greater, as a beam is larger than a splinter. This was a proverb in common use among the Jews, as it occurs in their writings precisely in the meaning of our Lord. Freedom from vice is necessary to true spiritual discernment. It is not enough to see the mote *in* the eye, we must see how to cast it out, and that without injury, with tenderness and charity.

MOTH. The references to this insect in Scripture are very numerous, and especially to one species which, in its caterpillar state, is very destructive to cloth. The egg of the moth is deposited in the cloth or fur: in due time this becomes a small white insect, which immediately forms a habitation for itself among the threads by cutting in all directions. In this manner, by feeding upon the nap and threads, the insect continues to live, till the period when it is changed into

the chrysalis, and emerges in the moth. The following are among the references to the devastations of this insect:—Job xxvii. 18; Psal. xxxix. 10, 11; Isai. li. 7, 8; Hosea v. 12; Matt. vi. 19, 20. In the last passage the word “treasure” does not refer to durable substances, such as gold, silver, and precious stones; but anything collected together which men reckoned valuable. The Jews had treasures of clothing, as well as of corn, wine, and oil. The robes of princes were a treasure on which they set a particular value. These, of course, would be exposed to the depredations of the moth.

MOTHER. The Hebrew word AM, *a mother*, is supposed to be a primitive, or simple sound, produced by closing the lips. It is found in many languages, Sanscrit, Coptic, German, French, and English: by a simple transposition, AM becomes MA. So AB, *a father*; PAPA, PA. See AB, ABBA. “Before the child shall have knowledge to cry, My father, and my mother,” Isai. viii. 4; the first and simplest sounds. In addition to the ordinary meaning of the word, it signifies *grandmother*, 1 Kings xv. 10; and even any female ancestor. Gen. iii. 20. It is put for a chief city, 2 Sam. xx. 19; for a benefactress, Judges v. 7. In Hebrew, as in English, a nation is called a mother, and the inhabitants her children. Isai. iii. 12; xlix. 23. The “mother-country” is an expressive phrase. The fond affection of a mother is often referred to in Scripture; and God has employed it, as well as the love of a father, to illustrate his tender regard for his people. Isai. xlix. 15. It was the anxious ambition of every Hebrew wife to be a mother, especially of sons. A mother’s influence in the church of Christ is remarkable. Scarcely an individual of eminence has appeared that has not confessed his obligations to maternal influence. When Napoleon asked Madame Campan, what the French nation most wanted, her reply was expressed in one word, “Mothers.”

MOUNTAINS. The mountains named in Scripture are referred to under the different names. The word

is used symbolically in Scripture. Kingdoms, republics, states, and cities are represented by mountains. Isai. ii. 12, 14; Jer. li. 25; Zech. iv. 7. The kingdom of the Messiah is thus represented. Isai. ii. 2; xi. 9; Dan. ii. 35, 44, 45. In a religious point of view, the phraseology which represents Christ's kingdom by this figure, may be based upon the fact, that altars and temples, the central points of idolatrous worship, were constructed on elevated positions. The establishment, therefore, of Sion on the tops of the mountains, refers to the superior position which the church should assume in relation to the different systems of religion, the influence which it should exert upon them, and its permanent duration.



MOURNING. The various modes by which the Hebrews expressed their grief at the deaths of relatives were, weeping, rending the clothes, smiting the breast, fasting, lying on the ground, going barefoot, pulling the hair and beard, making incisions in their breasts, or tearing them with the nails. Lev. xix. 28; xxi. 5; Deut. xiv. 1; Jer. xvi. 6. The general time of mourning was seven days, but on particular occasions it was prolonged. See Numb. xx. 29; Deut. xxxiv. 8. During the time of mourning, the near relations remained in the house. Their food was considered

unclean, and they themselves were deemed impure. Hosea ix. 4. They applied themselves to no duties, they did not dress, nor uncover the head, nor cut the nails, nor salute any one unless first spoken to. Job ii. 11—13. They also went upon the roof of the house to give vent to their sorrow, and girded themselves with sackcloth. Isai. xv. 2, 3. They hired persons to mourn and play on instruments at their funerals. See **MINSTREL**. Jer. ix. 17; Matt. ix. 23. All that met a funeral procession were expected to join with them, and give expression to their sorrow by tears.

MOUSE. Lev. xi. 29. The Hebrew **ACHBAR** is generally supposed to mean the *field-mouse*, which in the East was much larger than the common mouse, and destructive to the harvests. Mice made great havoc in the fields of the Philistines after the people had taken the ark. 1 Sam. v. 6, *et seq.*; vi. 4, 5. See **EMERODS**. The mouse was an unclean animal, but sometimes, under the pressure of hunger, was eaten. During the siege of Jerusalem by the Romans, dogs, rats, and mice were devoured. Isaiah (chap. lxvi. 17) reproaches the Jews with eating the mouse.

MULBERRY-TREE. 2 Sam. v. 23, 24. **BACA.** A common tree, whose leaves afford food for the silk-worm. It abounds in Syria at the present day. In Psal. lxxxiv. 6, the word "baca" occurs, and is not translated: the margin reads "mulberry-trees;" some read "pear-trees." There is a large shrub which the Arabs call *baca*. See **BACA**.

MULE. 2 Sam. xviii. 9; 1 Kings i. 33. An animal which is the offspring of the horse and the ass. It is much smaller than the horse, and in form greatly resembles the ass. It is vicious and intractable, and its name has thus become proverbial. The Jews were forbidden to rear mules, Lev. xix. 19, but they used them in large numbers, and generally procured them from neighbouring nations. In David's time they were very common. 2 Sam. xiii. 29; 1 Kings x. 25; 2 Chron. ix. 24. In Gen. xxxvi. 24, we read, "This was that Anah that found the *mules* in the wilderness, as he fed the asses

of Zibeon his father." The word YEMIM, here rendered *mules*, is altogether different from the ordinary word PERED, and has given rise to much conjectural criticism. The most rational opinion is, that it means *hot baths* or *springs*. Such springs exist in the country of the Edomites, to which Anah belonged; and one is particularly noted by the Greeks and Romans, called *Callirrhoe*, meaning, "beautiful fountain." See Dr. Clarke's "Commentary."

MURDER. A murderer by the Jewish law was one who slew another from enmity, hatred, or lying in wait. For this crime there was no pardon. It was always punished with death; but involuntary homicide by banishment. Cities of refuge were appointed for involuntary manslaughter, whither the slayer might retire, and continue in safety till the death of the high-priest. Numb. xxxv. 28. Then the offender was at liberty to return to his own house, if he pleased. A murderer was put to death without remission, and the kinsman of the murdered person might kill him with impunity. Money could not redeem his life: he was dragged away from the altar, if he had there taken refuge. When a dead body, slain by a murderer unknown, was found in the fields of a person, Moses commanded that the elders and judges of the neighbouring places should resort to the spot. Deut. xxi. 1—8. The elders of the city nearest to it were to take an heifer which had never yet borne the yoke, and were to lead it to some rude and uncultivated place, which had not been ploughed or sowed, where they were to strike off its head. The priests of the Lord, with the elders and magistrates of the city, were to come near the dead body, and, washing their hands over the heifer that had been slain, were to say: "Our hands have not shed this blood, nor have our eyes seen it shed. Lord, be favourable to thy people Israel, and impute not to us this blood, which has been shed in the midst of our country." This ceremony may inform us how much horror they conceived at the crime of murder; and it shows their fear that God might avenge it on the

whole country; which was supposed to contract pollution by the blood spilt in it, unless it were expiated, and avenged on him who had occasioned it, if he could be discovered.

MURRAIN. Exod. ix. 3. This was the fifth plague with which the Egyptians were visited. The word means *mortality*, as no special disease is intimated; and it may have been brought about by pestilence or plague.

MUSIC. Probably music is the oldest of the fine arts; and it seems to be coeval with all attempts to preserve the memory of events. Before the invention of writing, the history of remarkable events was committed to memory, and handed down by oral tradition. The knowledge of laws and of useful arts was preserved in the same way. Rhythm and song were probably soon found important helps to the memory; and thus the muses became the early instructors of mankind. Nor was it long, we may conjecture, before dancing and song, united, contributed to festivity, or to the solemnities of religion. The first instruments of music were probably of the pulsatile kind; and rhythm, it is likely, preceded the observation of those intervals of sound which are so pleasing to the ear. The first mention of stringed instruments, however, precedes the deluge. Tubal, the sixth descendant from Cain, was "the father of all such as handle the harp and organ." About six hundred and ten years after the deluge, or B.C. 1739, according to the common chronology, both vocal and instrumental music are spoken of as things in general use. Gen. xxxi. 27.

The Hebrews insisted on having music at marriages, on anniversary birth-days, on the days which reminded them of victories over their enemies, at the inauguration of their kings, in their public worship, and when they were coming from afar to attend the great festivals of their nation. Isai. xxx. 29. In the tabernacle and the temple, the Levites were the lawful musicians; but on other occasions any one who chose might use musical instruments. There was this exception, however: the holy

silver trumpets were to be blown only by the priests, who, by the sounding of them, proclaimed the festival days, assembled the leaders of the people, and gave the signal for the battle and for the retreat. Numb. x. 1—10. David, in order to give the best effect to the music of the tabernacle, divided the four thousand Levites into twenty-four classes, who sung psalms, and accompanied them with music. Each of these classes was superintended by a leader, placed over it; and they performed the duties which devolved upon them, each class a week at a time in succession. 1 Chron. xvi. 5; xxiii. 4, 5; xxv. 1—31; 2 Chron. v. 12, 13. The classes collectively, as a united body, were superintended by three directors. This arrangement was subsequently continued by Solomon after the erection of the temple, and was transmitted till the time of the overthrow of Jerusalem. It was indeed sometimes interrupted during the reign of idolatrous kings, but was restored by their successors. 2 Chron. v. 12—14; xxix. 27; xxxv. 15. It was even continued after the captivity. Ezra iii. 10; Neh. xii. 45—47; 1 Maccab. iv. 54; xiii. 51. It should be remarked, however, that neither music nor poetry attained to the same excellence after the captivity as before that period.

There were women singers as well as men in the temple-choir; for in the book of Ezra, among those who returned from the Babylonish captivity, there are said to have been two hundred, and in Nehemiah we read of two hundred and forty-five, singing men and women. Ezra ii. 65; Neh. vii. 67.

Instrumental music was first introduced into the Jewish service by Moses; and afterward, by the express command of God, was very much improved with the addition of several instruments in the reign of David. When Hezekiah restored the temple-service, which had been neglected in his predecessor's reign, "he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the command-

ment of the Lord by his prophets." 2 Chron. xxix. 25.



Musical instruments were of three kinds.

I. *Stringed instruments* :—

1. **KINNOR**, *the harp*. Gen. iv. 21. Frequently mentioned in Scripture, and probably a kind of lyre.
2. **NEBEL**, *the psaltery*. It appears to have been the name of various large instruments of the harp kind.
3. **ASOR**. *An instrument of ten strings*. Associated with the NEBEL.
4. **GITTITH**. It occurs in the titles of Psalms viii., lxxxi., lxxxiv. From the name, it is supposed that David brought it from Gath. Others conclude that it is a general name for a *stringed instrument*.
5. **MINNIM**, *strings*. Psal. cl. 4. Probably another kind of stringed instrument.
6. **SABECA**, *sackbut*. Dan. iii. 5, 7, 10, 15. A kind of lyre.
7. **PESANTERIN**. Occurs Dan. iii. 7, and is supposed to represent the NEBEL.
8. **MACHALATH**. Found in the titles of Psalms liii. and lxxxviii.; supposed to be a *lute or guitar*.



II. Wind instruments:—

1. KEREN, *the horn*. Josh. vi. 5. Cornet.
2. SHOPFAR, *trumpet*. Used synonymously with KEREN.
3. CHATZOZERAH, *the straight trumpet*. Psal. xcviii. 6.
4. JOBEL, *the jubilee trumpet*.
5. CHALIL, *a pipe*. The word means *bored through*. 1 Sam. x. 5.
6. MISHROKITHA. Dan. iii. 5, &c. Probably the Chaldaean name for *the flute with two reeds*.
7. UGAB. *Organ* in our version. It means *a double or manifold pipe*, and hence the shepherd's pipe; probably the same as the syrinx or Pan's pipe.

III. Instruments which gave out sound on being struck:—

1. TOPH. Gen. xxxi. 27. *The tambourine* and all instruments of the drum kind.
2. PHAAMON, *bells*. Exod. xxviii. 33. Attached to the hem of the high-priest's garment.
3. TZELTZELIM, *cymbals*. A word frequently occurring. There were probably two kinds, *hand-cymbals* and *finger-cymbals*.
4. SHALISHIM. 1 Sam. xviii. 6. In our version, "instruments of music." Margin, "three-stringed instruments." Most writers identify it with *the triangle*.

5. MENAANEIM, *cymbals*. 2 Sam. vi. 5. Probably the *sistrum*. The Hebrew word means *to shake*; also the Greek σείω. The sistrum was generally about sixteen or eighteen inches long, occasionally inlaid with silver, and, being held upright, was shaken; the rings moving to and fro on the bars.

MUSTARD. Scheuchzer describes a species of mustard growing several feet in height, the branches of which are ligneous. Matt. xiii. 31, 32. The word rendered *mustard-tree* in our version of the New Testament has been the subject of investigation by commentators, and great difficulty has been experienced in fixing upon a tree which had the requisite characteristics. The KHARDAL, or Turkish mustard-tree, has been fixed upon. Irby and Mangles mention a tree which they met with on the road to Kerek, from the southern extremity of the Dead Sea: it bore its fruit in bunches resembling the currant, and the seeds had a pleasant though strongly aromatic taste, resembling mustard. It is called by botanists *salvadora Persica*.

MYRA. A town of Lycia in Asia Minor. It was situated near the most southerly cape of Asia Minor. When Paul was on his voyage from Cæsarea to Rome, he and the other prisoners were landed here, and were re-embarked in a ship of Alexandria, bound to Rome. Acts xxvii. 5.

MYRRH. It is a gum which oozes from a small tree found in Arabia, but principally in Abyssinia. It was an article of commerce at an early period, and greatly valued by the Greeks and Romans, as well as by the Jews. The allusions to it in Scripture are numerous. It was an ingredient in the holy ointment. Exod. xxx. 23. See Psal. xiv. 8; Sol. Song, iv. 6; v. 5, 13; Matt. ii. 11. Wine mingled with myrrh was presented to Christ to drink. Mark xv. 23. It was also used in the process of embalming. John xix. 39.

MYRTLE. A fragrant and beautiful evergreen, frequently mentioned in Scripture. Neh. viii. 15; Isai.

xl. 19; lv. 13; Zech. i. 8, 10, 11. Its leaves are of a dark shining green colour; its flowers white, and in clusters: it affords in hot climates a pleasing shade, and diffuses an agreeable odour. It is repeatedly contrasted with the thorn and useless brier, and is employed to illustrate the prosperity and glory of the church. It is now common in the southern parts of Spain and France, Italy and Greece. It is aromatic and astringent, and forms a stimulant. Its berries were formerly employed as a substitute for spices, and in the present day are imported into Tuscany from the East in large quantities.

MYSIA. Acts xvi. 7. A province of Asia Minor, having the sea of Propontis on the north, Bithynia on the east, Lydia on the south, and the Ægean sea on the west. It was visited by St. Paul, in his journey through Asia Minor; but he was not suffered to remain there. Acts xvi. 7—10. Troy, so celebrated in Grecian story, was in this province; and also Pergamos, one of the seven churches.

MYSTERY. The Greek word means *something concealed*. But we must guard against the idea, that in Scripture the word conveys the meaning of something incomprehensible or unintelligible. The following particulars embrace the various meanings of the term as it is used in the New Testament. 1. Some sacred thing hidden or secret, which is naturally unknown to human reason, and is only made known by the revelation of God. Thus: "Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit," &c. 1 Tim. iii. 16. The mystery of godliness, or of true religion, consisted in the several particulars here mentioned by the apostle; particulars, indeed, which it would never have "entered into the heart of man" to conceive, 1 Cor. ii. 9, had not God accomplished them in fact, and published them by the preaching of his Gospel; but which, being thus manifested, are intelligible, as facts, to the meanest understanding. In like manner, the term mystery—Rom. xi. 25; 1 Cor. xv. 51—denotes what was hidden or unknown,

till revealed: and thus the apostle speaks of a man's "understanding all mysteries," 1 Cor. xiii. 2; that is, all the revealed truths of the Christian religion, which is elsewhere called the "mystery of faith," 1 Tim. iii. 9. And when he who spake in an unknown tongue is said to "speak mysteries," 1 Cor. xiv. 2, it is plain that these mysteries, however unintelligible to others on account of the language in which they were spoken, were yet understood by the person himself, because he hereby "edified himself," 1 Cor. xiv. 4; Acts ii. 11; x. 46. And though in 1 Cor. ii. 7, 8, we read of the "wisdom of God in a mystery, even the hidden wisdom, which none of the princes of this world knew;" yet, says the apostle, "We speak," or declare this "wisdom;" and he observes, verse 10, that God had revealed the particulars of which it consisted to them by his Spirit. So when the apostles are called "stewards of the mysteries of God," 1 Cor. iv. 1, these mysteries could not mean what were, as facts, unknown to them; (because to them it was "given to know the mysteries of the kingdom of God," Matt. xiii. 11;) yea, the character here ascribed to them implies not only that they knew these mysteries themselves, but that as faithful stewards they were to dispense or make them known to others. Luke xii. 42; 1 Pet. iv. 10. 2. The word *mystery* is sometimes, in the writings of St. Paul, applied in a peculiar sense to the calling of the Gentiles; which he styles "the mystery," Eph. iii. 3—6; and "the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel." Rom. xvi. 25; Eph. i. 9; iii. 9; vi. 19; Col. i. 26, 27; iv. 3. 3. It denotes a spiritual truth couched under an external representation or similitude, and concealed or hidden thereby, unless some explanation of it be otherwise given. Thus, Rev. i. 20, "the mystery," that is, the spiritual meaning, "of the seven stars. The

seven stars are the angels of the seven churches." So Rev. xvii. 5, "And upon her forehead a name written, Mystery, Babylon the Great," that is, Babylon in a spiritual sense, "the mother of harlots and abominations of the earth;" and, verse 7, "I will tell thee the mystery," or spiritual signification, "of the woman." Compare Matt. xiii. 11; Mark iv. 11; Luke viii. 10; Eph. v. 32; and their respective contexts.

N

NAAMAH, *pleasant*. 1. The daughter of Lamech and Zillah, and sister of Tubal-Cain. Gen. iv. 22. The rabbins, assuming that the family were all gifted, have assigned to Naamah the invention of cloth-making. This is mere conjecture. 2. One of Solomon's wives, an Ammonitess, and the mother of Rehoboam. 1 Kings xiv. 21.

NAAMAN, *pleasantness*. 2 Kings v. 6. A Syrian general of valour and distinction, who, through the humble instrumentality of a little captive Hebrew girl, was induced to apply to the prophet Elisha to relieve him of the leprosy with which he was afflicted. The circumstances are recorded 2 Kings v. The points of difficulty in the narrative are the requests made to Elisha, and which the prophet seems not to have refused. The request for two mules' load of earth appears to have arisen from the notion that the soil of the land was proper for the purpose of building an altar to the true God in Damascus. His request to bow in the house of Rimmon seems to have amounted to this: he had acknowledged Rimmon to be no god, yet, as a great officer of state, his duty required him to attend the king to the temple of this idol, and, as the king leaned on his arm, to bow when he bowed. To refuse this would bring disgrace upon him, and require him to relinquish his place; and for this he was not prepared. As to Elisha's consent, it is not clear that his language, "Go in peace," necessarily conveys his approval of all that Naaman had asked. We have no

further account of Naaman. Some suppose that he was dismissed by Benhadad; for in the wars which took place subsequently to this miraculous cure between Syria and Israel, Benhadad appears to have commanded in person. 2 Kings vi. 24. He may have resigned or died.

NABAL, *fool*. 1 Sam. xxv. 3. A wealthy person residing at Maon, and having large possessions at Carmel, west of the Dead Sea. David sent some of his young men to ask some provisions, of which his troop was greatly in need. A refusal was returned, and couched in most offensive and insulting terms. David, on hearing it, ordered his men to set out and avenge the affront. He was turned aside from his purpose by the discretion of the beautiful wife of this churl Nabal. Without the knowledge of her husband, she set out to meet David, presented him with a sumptuous present and supply of provisions, and, by her fine temper and tact, so softened David that, in the end, he felt thankful that he had been withheld from shedding blood. When she returned, she found her husband at the feast connected with his sheep-shearing: after he had recovered from his intemperance, she informed him of the danger to which he had been exposed, and which by her skill had been averted. This intelligence seems to have been the cause of a severe illness with which he was instantly seized, and which issued in his death in ten days. After a suitable time, David evinced the estimation in which he held Abigail, by making her his wife. See ABIGAIL.

NABOTH, *fruit*. An Israelite, of the city of Jezreel, and who had a vineyard near to Ahab's palace. Ahab coveted this property, and intended to make it a garden of herbs, but found that Naboth could not be induced on any consideration to part with it. See Lev. xxv. 23, 24. It was a disgrace for a Hebrew to alienate the property of his ancestors. Ahab laid the refusal to heart, became sick, and refused to eat. His wife Jezebel understood the cause of his sadness, and bid him be of good cheer, assuring him that she would procure him

the vineyard. She wrote letters in Ahab's name, sealed them with the royal seal, had Naboth accused by false witnesses of blasphemy, and stoned outside the town. The property was then seized for the use of Ahab. The severest maledictions fell upon Ahab and Jezebel as the result of this murder. 1 Kings xxi. See AHAB and JEZEBEL.

NADAB, liberal. 1. The oldest son of Aaron, slain by the Lord, because he offered strange fire on the altar of burnt-offerings. Lev. x. 1, *et seq.* See ABIHU. 2. The son of Jeroboam, and second king of Israel. He reigned two years, and was slain as the result of a conspiracy formed against him by one of his own officers, who ascended the throne in his stead. 1 Kings xiv. 20; xv. 25—28.

NAHASH, a serpent. 1. Supposed by some to be another name for Jesse. 2 Sam. xvii. 25. See margin. He seems to be described as the father of Abigail and Zeruiah, who were David's sisters. — Others suppose a female is meant, and presume the wife of Jesse, and mother of David. 2. A king of the Ammonites, noted for the barbarous terms of capitulation which he offered to the inhabitants of Jabesh-gilead, and for his subsequent defeat by Saul. He rendered to David some acts of kindness during his persecutions. 1 Sam. xi.; 1 Chron. xix. 2.

NAHOR, NACHOR. 1. The father of Terah, and consequently grandfather of Abraham. Gen. xi. 22—25. 2. Also a brother of Abraham. He married Milcah his niece, daughter of his eldest brother Haran. Gen. xi. 27, 29. He did not leave his native place at the time that the rest of the family did.

NAHSHON, NAASSON, enchanter. Numb. i. 7; Matt. i. 4. The son of Amminadab, and prince of the tribe of Judah, at the time of the exodus. The heads of tribes were men of importance in conducting the affairs of the Israelites.

NAHUM, consolation. One of the minor prophets, and a native of El-kosh, a village of Galilee. There is considerable diversity of opinion as to the precise time in which he de-

livered his prophecies. It was probably about the middle of Hezekiah's reign, B.C. 713. The prophecy relates chiefly to the destruction of Nineveh, an event which had been previously foretold by Jonah. Nahum's predictions were fulfilled about a century after they were uttered; and so complete was its overthrow, that for many centuries the site on which it stood was mere conjecture. Some of his descriptions of the Deity are inimitably sublime. See chap. i. 2, 4, 5. The third chapter contains a graphic description of a siege. The beauty of the style has been universally admitted. Lowth says, that none of the minor prophets equal him in sublimity and boldness. Another critic says, his style is classic in all respects. It is marked by clearness, by its finished elegance, as well as by its fire, richness, and originality.

NAIL. This word usually denotes a peg or pin fast in the wall, on which garments, &c., were hung. It was not generally driven in, but inserted in the process of building. Ezra ix. 8. Also a tent-pin, driven into the earth to fasten the tent. Exod. xxvii. 19. It was with such a nail that Jael took away the life of Sisera. Judges iv. 21, 22. The word is applied metaphorically to a prince on whom the care or welfare of the state depends. Isai. xxii. 23; Zech. x. 4. Another term is occasionally employed in Scripture which ordinarily means an ornamental nail: the golden nails of the temple are denoted by it. 2 Chron. iii. 9.

NAIN, beauty. The place where Jesus Christ raised the widow's son. Luke vii. 11—15. It was in Galilee, south of Mount Tabor, and only a short distance from Capernaum. It is now a small village called Nein, inhabited by Jews, Turks, and Mohammedans.

NAIOTH. Probably a town in or near Ramah, where Samuel abode with his disciples. 1 Sam. xix. 18, 19, 22, 23. Jewish commentators say that Ramah was the name of a hill, and Naioth of a place upon it.

NAKED. Gen. ii. 25. In addition to the ordinary meaning of this word, it sometimes signifies to be partially

clothed. In 1 Sam. xix. 24, Saul lying prostrate without his tunic, is said to be naked. See Isai. xx. 2; John xxi. 2: in both these cases, the meaning is, "without the outer garment." It is used also as the Greek *γυμνός*, to signify one poorly clad: "I was naked, and ye clothed me." Sometimes it is used metaphorically. After the Israelites had worshipped the golden calf, they found themselves naked in the midst of their enemies. Nakedness of feet was a token of respect. It means also *discovered, known, manifest*. "Hell is naked before him." "All things are naked," &c. Job xxvi. 6; Heb. iv. 13.

NAME. The Jews did not affix names to their children by caprice: the child was named in many instances from the circumstances of its birth, or from some peculiarities in the family to which it belonged. See Gen. xvi. 11; xix. 37; xxv. 25, 26; Exod. ii. 10; xviii. 3, 4. The names were often compounded. A great number of these owe their origin to the relations of the house, as the meaning of the first part of the compound shows. In many instances this is ABI, gradually shortened to AB, *a father*; as *Abital, Abiezer, Abihud, Abner*, &c. Sometimes AM, *a people*, is prefixed, at other times affixed; just as *δημος*, in Greek,—*Demosthenes, Aristodemos*. But, as most of the compound names convey a religious sense, they contain the name of God, and often form a proposition; the name of God being sometimes the subject, and at other times the predicate:—*Nathanael, God gave, or given by God; El-nathan; Samuel, and Adonijah*. The practice of thus forming names seems to have been common in various nations, as *Louis de Dieu; Herrgott*, &c. The name frequently had a prophetic meaning. Isai. vii. 3; viii. 3. SHEAR-JASHUB, *a remnant shall return*. MAHER-SHALAL-HASH-BAZ, *he hastes to the spoil, he speeds to the prey*. The names selected for women, the oldest as well as the simplest which are found, are only suited to women:—*RACHEL, a ewe; DEBORAH, a bee; HANNAH, favour; TAMAR, palm-tree*. In the later times, names were selected from those of the pro-

genitors of the family: hence in the New Testament we find scarcely any other than ancient names. Matt. i. 12; Luke i. 61; iii. 23, &c. The inhabitants of the East often change their names, and sometimes do it for very slight reasons. This accounts for the fact that so many persons in Scripture have two names. Ruth i. 20, 21; Judges vi. 32; vii. 1; 2 Sam. xxiii. 8. Kings and princes very often changed the names of those who held offices under them, particularly when they were first elevated to some new station. Gen. xli. 45; Dan. i. 6, 7; Mark iii. 17; John i. 42. Hence a new name figuratively means, a token or proof of distinction and honour. Phil. ii. 9; Heb. i. 4; Rev. ii. 17. In the New Testament *name* signifies *person*. The name of God means his attributes and perfections; sometimes his authority and power. Of the Messiah it is said, "He hath on his vesture and on his thigh a name written, King of kings, and Lord of lords." Rev. xix. 16. It was an ancient custom among some eastern nations to adorn the images of their gods, and the persons of their princes and heroes, with inscriptions expressive of their character, titles, &c. They were made on the garment, or on one of the thighs; and several ancient statues have been discovered, with inscriptions written in one or two lines, sometimes horizontally, sometimes perpendicularly, both on the inside and outside of the thigh, and sometimes on both thighs.

NAOMI, *my pleasantness*. The wife of Elimelech, and mother of Mahlon and Chilion. This family was driven by famine from Bethlehem to Moab. Elimelech died, and also both the sons, each leaving a widow. Ruth, to whom one of the sons had been married, attached herself to her husband's mother, and her husband's God. When Naomi returned home, the inhabitants of the place expressed their surprise at her altered appearance, and said, "Is this Naomi?" She replied, "Call me not Naomi," (*my pleasant one*), "call me Mara:" (*bitter*); "for the Almighty hath dealt very bitterly with me." See RUTH.

NAPHTALI, *my wrestling*. Gen. xxx. 8. **NEPHTHALIM**. Matt. iv. 15. One of the sons of Jacob by Bilhah, born in Padan-aram. When the Israelites left Egypt, the tribe numbered fifty-three thousand four hundred adult males; but during one generation it had decreased to forty-five thousand four hundred. Numb. i. 43; xxvi. 50. The portion assigned to this tribe was in the north, extending from the Lake of Gennesaret, and the borders of Zebulun, on the south, to the sources of the Jordan northward. Josh. xix. 32—39. The city of Capernaum was situated on the borders of Zebulun and Naphtali, near Tiberias. See Isai. ix. 1. The language of the dying patriarch, and the words of Moses the servant of the Lord, showed that the tribe should be peculiarly blessed of God. See Gen. xlix. 21; Deut. xxxiii. 23.

NATHAN, *given*. A remarkable prophet of the Lord, who appeared in Israel in the time of David, and had a large share of his confidence. The first time we hear of him is when David intimated to him his design to build the temple. 2 Sam. vii. 3. Nathan was commissioned to reprove the king in the matter of Bathsheba. 2 Sam. xii. 1—14. We find him also interfering when Adonijah began to form a party in opposition to his brother Solomon. 1 Kings i. 8, *et seq.*

NATHANAEL, *given of God*. John i. 45. One of our Lord's disciples, and generally supposed to be the same as Bartholomew. See **BARTHOLOMEW**. He was of Cana, in Galilee, and, when informed by Philip that the Messiah had appeared in the person of Jesus of Nazareth, asked, "Can any good thing come out of Nazareth?" Philip said, "Come and see." When Jesus saw him he said, "Behold an Israelite indeed, in whom is no guile." Astonished to hear this from one to whom he supposed himself unknown, he asked, "Whence knowest thou me?" Christ's answer—"Before that Philip called thee, when thou wast under the fig-tree, I saw thee"—produced such instantaneous conviction in his mind, that he cried out, "Rabbi, thou art the Son of God; thou art

the King of Israel." John i. 45—51. St. John does not name Bartholomew in the list of the apostles. The other evangelists do not name Nathanael, Matt. x. 3; Mark iii. 18; Luke vi. 14; and they always place the name of Bartholomew after that of Philip. The inference is, that the names designated the same person. It would appear that Bartholomew was only a surname,—Nathanael, *son of Tolmai*.

NAZARENE. An epithet applied to Christ, because he was brought up at Nazareth. Matt. ii. 23. There are two Greek words employed in the New Testament nineteen times, rendered *Nazarene*, or of *Nazareth*. Originally it does not appear to have conveyed anything offensive; but subsequently, as Nazareth was in Galilee, a part of Palestine which was on several accounts held in disesteem, it became an epithet of reproach. It was synonymous with *low, uneducated, ignorant*. Christians were called Nazarenes in contempt. Acts xxiv. 5.

NAZARETH. A town in Galilee, within the territory of Zebulun, where the parents of Christ lived, and where he was brought up. Luke ii. 51. It was about six miles northwest from Mount Tabor, and about seventy miles north of Jerusalem. It is now called Nasserah, and is a small, well-built place, containing about three thousand inhabitants. The houses are built of stone, and are generally two stories high. The neighbourhood is planted with luxuriant fig-trees, olive-trees, and vines; and the crops of corn are scarcely equalled in Palestine. There is a precipice about two miles from the city, which the monks pretend is the place to which the people carried Christ, with the intention of throwing him down. Luke iv. 29. But this is a clumsy invention, as it does not at all correspond with the narrative, being too distant. The history says, "the brow of the hill whereon their city was built." Robinson noticed several precipices on the western hill round the village. Dr. E. D. Clarke says, "Induced, by the words of the Gospel, to examine the place more attentively than we should otherwise

have done, we went, as it is written, | hill on which the city was built,' and
out of the city 'to the brow of the | came to a precipice, corresponding to



the words of the evangelist. It is above the Maronite church, and probably the precise spot alluded to by 'the text.'

NAZARITE. The term is from the Hebrew, and signifies *to separate*. The Nazarite law is found in Numb. vi. Male and female might assume the vow: on doing so, the person was separated to the Lord; the separation consisted in abstinence from wine and all intoxicating liquors, and from everything made therefrom. Not a razor was to come on the head all the time of this vow: the person was to be holy, and to suffer the locks of the hair of his head to grow. Special care was to be taken to avoid contact with any dead body. Should the person happen to touch the dead, the head must be shaved, and a sin-offering and a burnt-offering be presented. A lamb of the first year was to be offered as a trespass-offering. The days before the defilement were all lost, and not to be reckoned as a part of the separation. At the end of the period of the vow, the Nazarite himself was brought to the door of the tabernacle of the congregation, there to offer a burnt-offering, a sin-offering, a peace-offering, and a meat and a drink offering. The Nazarite also shaved his head at the door of the tabernacle, and put the hair, grown during the time of separation, into the fire which was under the sacri-

fice of the peace-offering. The priest then put into the hands of the Nazarite the shoulder of the ram roasted, with a loaf and a cake, which the Nazarite returned into the hands of the priest, who offered them to the Lord, lifting them up, or waving them, as a wave-offering. After this, the Nazarite might drink wine. Samson and John the Baptist were perpetual Nazarites. Those who made the vow out of Palestine, and could not come to the temple when their vow was expired, contented themselves by observing the abstinence required by the law, and cutting off their hair in the place where they were: the offerings required were deferred till a favourable opportunity. See the case of Paul. Acts xviii. 18; xxi. 23, 24. The institution of the vow of Naziritiship is involved in considerable mystery, and no satisfactory reasons have been given for it. It afforded an example of self-denial, in order to be given up to the study of the law, and the practice of righteousness.

NEAPOLIS, new town. A town of Macedonia, near the borders of Thrace, on the coast of the Ægean sea. Paul visited it on his way to Philippi. Acts xvi. 11. Its modern name is Napoli.

NEBAIOTH. Isai. lx. 7. **NEBAJOTH.** Gen. xxv. 13. The son of Ishmael, whose descendants are supposed to have settled in Arabia, and to have

been the Nabathæans of the Greeks and Romans. Their territory included northern Arabia, from the Euphrates to the Elanitic gulf of the Red Sea. Their chief city was Petra. They seem to have been rich in flocks and herds; some, according to Diodorus Siculus, carrying on a lucrative trade with caravans, others addicting themselves exclusively to a nomadic life, and deeming it unlawful to cultivate the ground, to drink wine, or to build houses. Their opulence may have suggested the beautiful figure of Isai. lx. 7.

NEBO. 1. An idol of the Babylonians. Isai. xlv. 1. The word is generally supposed to signify *prophet*, an interpreter of the divine will. Calmet supposes Nebo to be another name for Bel; but this is only conjecture. Nebo is by some thought to be the planet Mercury, the celestial scribe and interpreter of the gods, corresponding to Hermes and Anubis. He was also worshipped by the Sabians, in Arabia. The name is found in many compound proper names,—Nabonassar, Nebuchadnezzar, Nebushasban. 2. The summit of one of the mountains of Abarim, on the confines of Moab, the peak of which commanded an extensive view of the good land. Here Moses stood, and saw Canaan, especially the valley of the Jordan, and the mountainous tract of Judah and Ephraim. Deut. xxxiv. 1—4. 3. There were two towns of this name, one in the neighbourhood of Mount Nebo, and the other in the tribe of Judah. Numb. xxxii. 3, 38; Neh. vii. 33.

NEBUCHADNEZZAR. The name is variously explained: the most approved meaning is, *Nebo, the prince of gods*. He was the son and successor of Nabopolassar, and lived about six hundred years before the advent of Christ. He had been associated with his father in the government about two years before he came to the throne. From the books of Kings, Chronicles, Daniel, and Ezra, and from some references in the prophecies of Jeremiah and Ezekiel, we gather the history of this monarch so far as it is connected with the Israelites. In the reign of Josiah, Pharaoh-necho,

king of Egypt, having approached by sea the coast of Syria, made a friendly application to king Josiah, to allow him to pass through his territories to the dominions of the Assyrian monarch, with whom he was then at war. 2 Kings xxiii. 29; 2 Chron. xxxv. 20, 21. The design of Necho was to seize upon Carchemish, a strong post on the Euphrates; but Josiah, who was tributary to the Babylonian monarch, opposed his progress at Megiddo, and was there defeated and mortally wounded. Necho marched upon Jerusalem, and the Jews became tributary to Egypt. Upon this, Nebuchadnezzar, king of Babylon, invaded Judah, retook Carchemish, with the territory which had been wrested from him by Necho, seized upon Jehoiakim, the vassal of Pharaoh-necho, and reduced him to submission. 2 Kings xxiv. 1; 2 Chron. xxxvi. 6. Nebuchadnezzar at first loaded Jehoiakim with fetters; but eventually restored him to his throne, on condition of his paying an annual tribute. Nebuchadnezzar carried off part of the ornaments of the temple, together with several hostages of distinguished rank, among whom were Daniel and his three friends. Dan. i. They were educated in Chaldæa, and subsequently filled offices of distinction. As to the sacred vessels, see 2 Chron. xxxvi. 6, 7; Isai. xxxix. After three years Jehoiakim renounced his allegiance to Babylon, and renewed his alliance with Necho; and, at length, in the eleventh year of his reign, he was made prisoner, and slain. Jer. xxii. Nebuchadnezzar, after the conquest of Judæa, turned his attention to the Egyptians, whom he drove out of Syria, and took possession of all the land between the Euphrates and the "river of Egypt." 2 Kings xxiv. 7. The river was probably a small river in the desert, the boundary-line between Egypt and Palestine, and not the Nile. Jehoiakim was succeeded by his son Jehoiachin; who, after three months' reign, surrendered with his family to Nebuchadnezzar, that monarch having come in person to besiege Jerusalem. 2 Kings xxiv. 10—12. Above fifty thousand were carried away captive, among

whom were Ezekiel and Mordecai. The golden vessels of Solomon were now removed, with the royal treasures, and Mattaniah, the brother of Jehoiakim, was placed on the throne by Nebuchadnezzar, who gave him the name of Zedekiah. Zedekiah, in the ninth year of his reign, formed an alliance with Pharaoh-hophra, the successor of Necho. Hophra, coming to the assistance of Zedekiah, was driven back into Egypt by Nebuchadnezzar, who finally captured Jerusalem in the eleventh year of Zedekiah's reign. The temple and the city were razed to the ground by Nebuzaradan, the general of Nebuchadnezzar; and many of the principal inhabitants put to death at Riblah. The king of Babylon next undertook the siege of Tyre, and after its destruction proceeded to Egypt, and devastated the whole country, carrying away many of the inhabitants to the regions beyond the Euphrates. Deeming his successes the result of the interposition of his gods, he ordered an image, or colossal statue, to be erected in the plains of Dura, and commanded all his subjects to do homage to it. Three Hebrew young men refused, when a miracle was wrought to rescue them unhurt from the fiery furnace. Dan. iii. See **ABEDNEGO**. The impression made on the mind of this monarch by this interposition of God, seems to have been but temporary. The fourth chapter of Daniel contains the history of a singular judgment inflicted on Nebuchadnezzar, as a punishment for his pride, which is narrated in the form of a royal proclamation from the monarch himself, giving an account of his affliction and recovery. He was seized with some kind of madness, driven from the habitations of men to dwell among the beasts of the field, and made to eat grass like an ox, until he learned that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The whole period of his reign is supposed to be about thirty-five or forty years. Various opinions have been held respecting the difficult subject of Nebuchadnezzar's madness. Some have assumed it to have been merely a

representation of the fall of Lucifer, others, that it was a real metamorphosis in body and soul. Tertullian deems it to have been a metamorphosis of his body merely. Augustine quotes cases of similar transformation; and Gaspard Peucer states that the transformation of men into wolves was common in Livonia! The rabbins say that the soul of Nebuchadnezzar changed places with that of an ox. Others, and the generality who have formed an hypothesis, say it was a sort of hypochondriacal monomania which leads the patient to imagine himself a beast, the habits of which he adopts. To this disease physicians have given the name lycanthropy, zoanthropy. Virgil, in one of his eclogues, refers to the daughters of Prætus, who fancied themselves oxen, and filled the plains, *falsis mugitibus*, with their deceptive bellowings. The simple statement of Scripture is, that he lost his reason, and continued seven years the companion of the beasts, living on the grass, like an ox; a signal instance of the displeasure of God against a haughty persecutor of his people.

NEBUSHASBAN. Jer. xxxix. 13. One of the Babylonian officers sent to take Jeremiah out of prison.

NEBUZARADAN, *Neco is the lord*. The general of Nebuchadnezzar, who effected the ruin of Jerusalem. 1 Kings xxv. 8, *et seq.*

NECHO. An Egyptian king, son and successor of Psammetichus, and contemporary with Josiah. B.C. 610. He built a fleet in the Mediterranean and Red seas, and attempted to unite them by cutting a canal across the isthmus of Suez,—an enterprise in which he did not succeed. The increasing strength of the Babylonians, who had overthrown the ancient empire of Assyria, greatly alarmed him. He led out an army against the king of Babylon, directing his march towards the Euphrates; but was checked by Josiah, who endeavoured to prevent him from besieging Carchemish. His remonstrances with Josiah were useless; and in an encounter with Necho at Megiddo, Josiah was mortally wounded. Necho captured Carchemish, which he gar-

risoned. On his return, he captured Jerusalem, and led its monarch away, placing Jehoiakim on the throne. Subsequently Nebuchadnezzar expelled the Egyptians from Carchemish. Necho endeavoured to check the progress of this formidable opponent; but was defeated with great slaughter, and stripped of all his possessions in Syria and Judæa. Jeremiah's prophetic description of this important battle has all the minute accuracy of history, and is strikingly illustrative of this great event, which transferred the empire of Asia to the Babylonians. Jer. xlv. 1—10. See NEBUCHADNEZZAR.

NECROMANCY. The art of foretelling future events by questioning the dead. Egypt was the cradle of occult sciences, and the Israelites were probably infected with this wickedness while resident in that country. The law of God denounced death as the punishment of this sin. Lev. xx. 27. See DIVINATION.

NEGINOTH. It is the title of several psalms. The word *NAGAN* means *to strike the chord*, and the word is generally rendered *stringed instruments*.

NEHEMIAH, *whom Jehovah comforts*. Neh. i. 1. He was the son of Hachaliah, and brother of Hanani. Some think he was of the race of the priests. See Neh. x. 1—8. The probability, however, is, that his name stands in the list not as a priest, but as a prince, and that he heads the list, because he was head of the nation. He sustained the office of cupbearer to Artaxerxes Longimanus. Deeply distressed with the accounts of the calamitous state of the colony of Jews which had formerly returned to Jerusalem, he induced the monarch to allow him to go to Jerusalem to aid his countrymen. He was accordingly sent as governor, in the twentieth year of Artaxerxes. He directed his attention chiefly to rebuilding the walls of Jerusalem. The enmity of the Samaritans, under which the colony had formerly suffered, was now greatly increased; and, under Sanballat the governor, they cast all possible hinderances in the way of the Jews. They even went so far as to attack

the labourers at their work, so that Nehemiah had to cause them to work armed. During these proceedings, Nehemiah enjoyed the assistance of Ezra, who is named on several occasions as taking a prominent part in conducting the affairs. Neh. viii. 1, 9, 13; xii. 36. Nehemiah returned to Babylon, B.C. 434, chap. xiii. 6; and resumed, as some think, his duties at the court of the king. His services were, however, again required at Jerusalem, in consequence of abuses which had crept in during his absence. His stay at the court of Artaxerxes was not very long, perhaps about nine years. After his return to the government of Judæa, he enforced the separation of all the mixed multitude from Israel. Better arrangements were made for the support of the temple-service, and for the rigid observance of the Sabbath. One of the last acts of his government was to put an end to mixed marriages. He required that the parties who had married heathens should either abandon them or quit the colony. It is probable that Nehemiah lived to an advanced age. Of the place and time of his death nothing certain is known.

THE BOOK OF NEHEMIAH appears to be a supplement or continuation of the book of Ezra. In some versions it has been called the second book of Ezra. It contains the various particulars of Nehemiah's life. The Old-Testament history closes with this book. After this period, the country of Judæa became subject to Syria.

NEHILOTH. A word occurring at the beginning of the fifth psalm. It is derived from a word which means *to perforate*, and denotes pipes or flutes; or, according to the derivation of Hengstenberg, from a word which means *to possess*, and refers to the subject of the psalm.

NEHUSHTA, *brass*. The mother of king Jehoiachin. 2 Kings xxiv. 8.

NEHUSHTAN, *a piece of brass*. 2 Kings xviii. 4. A name given by Hezekiah to the brazen serpent which Moses had set up in the wilderness. Numb. xxi. 8. The superstitious people had made an idol of the serpent: Hezekiah therefore caused it to

be broken in pieces, and in derision gave it this name.

NER, light. The grandfather of king Saul. 1 Chron. viii. 33.

NERGAL. One of the gods of the people who were transplanted into Palestine. 2 Kings xvii. 30. The idol is supposed to represent the planet Mars, which was deemed in heathen mythology the symbol of bloodshed.

NET. Nets were much used among the Hebrews for fishing, hunting, and fowling. Representations of catching beasts, birds, and fishes, are very numerous on the monuments of the Egyptians. Isai. xix. 8, 9; Prov. i. 17, &c.

NETHINIMS, devoted persons. Ezra ii. 43, 58. They were Gibeonites, and were given as sacred servants to the Levites, and employed as hewers of wood and drawers of water for the Lord's house. Josh. ix. 27. The number of such servants appears to have been greatly increased by David. It was not till after the captivity that they were called Nethinims. 1 Kings ix. 20—22; 1 Chron. ix. 2. They were carried into captivity with the tribe of Judah, and great numbers placed near the Caspian sea. Ezra brought two hundred and twenty, and Zerubbabel three hundred and ninety-two of them back to Jerusalem. Josephus speaks of a feast called **XYLOPHORIA, wood-carrying**; in which the whole nation for a while became Nethinims, and brought wood to the temple for the use of the altar.

NETTLES. Job xxx. 7; Prov. xxiv. 31. Two different words are used in Hebrew, and rendered in our version *nettle*. In Job a plant sufficiently large to afford shelter is referred to, and probably is a species of thorn. The other appears to be the common nettle.

NEW MOON Col. ii. 16. The Hebrews had a particular veneration for the first day of every month, and Moses appointed particular sacrifices for that day, Numb. xxviii. 11, 12; but he gave no orders that it should be kept as a holy day, nor can it be proved that the ancients thus ob-

served it: it was a festival of voluntary devotion. It appears that even from the time of Saul they made, on this day, a sort of family entertainment, since David ought then to have been at the king's table, and Saul took his absence amiss. 1 Sam. xx. 5, 18. Moses insinuates that, besides the national sacrifices then regularly offered, every private person had his particular sacrifices of devotion. Numb. x. 10. The beginning of the month was proclaimed by sound of trumpet, at the offering of the solemn sacrifices. But the most celebrated neomenia was that at the beginning of the civil year, or first day of the month Tisri. Lev. xxiii. 24. This was a sacred day, on which no servile labour was performed: on this they offered public or national burnt-sacrifices, and sounded the trumpets in the temple. In the kingdom of the ten tribes, the serious among the people used to assemble at the houses of the prophets, to hear their instructions. The Shunammite, who entertained Elisha, proposing to visit that prophet, her husband said to her, "Wherefore wilt thou go to him to-day? it is neither new moon, nor sabbath." 2 Kings iv. 23. Isaiah declares that the Lord abhors the new moons, the sabbaths, and other days of festival and assembly of those Jews who in other things neglected his laws. Isai. i. 13, 14. Ezekiel says that the burnt-offerings offered on the day of the new moon were provided at the king's expense, and that on this day was to be opened the eastern gate of the court of the priests. Ezek. xlv. 17; xlv. 1, 2; 1 Chron. xxiii. 31; 2 Chron. viii. 13. Judith kept no fast on festival-days, or on the new moon. Judith viii. 6. The modern Jews keep the new moon only as a feast of devotion, to be observed or not at pleasure. They think it rather belongs to the women than to the men. The women forbear work, and indulge a little more on this day than on others. In the prayers of the synagogue, they read from Psalm cxiii. to cxviii. They bring forth the roll of the law, and read therein to four persons. They call to remembrance the sacrifice that on this day

used to be offered in the temple. On the evening of the Sabbath which follows the new moon, or some other evening following, when the new moon first appears, they assemble, and pray to God, as the Creator of the planets, and the restorer of the new moon; raising themselves towards heaven, they entreat of God to be preserved from misfortune; then, after mentioning David, they salute each other, and separate.

NEW TESTAMENT. See **BIBLE** and **SCRIPTURES**.

NIBHAZ. An idol of the Avites. The Jewish interpreters have explained the idol by reference to the meaning of the word. Deriving it from the Hebrew word **NABHAK**, *to bark*, they represent it with a dog's head. A connection has thus been traced between this and Anubis, the Egyptian idol; which has a dog's head and a man's body. The corresponding name in Zabian books is that of an evil deity, *lord of darkness*.

NICENE CREED. The greater part of this creed was drawn up at the council of Nice, or Nicæa, in Bithynia, held A.D. 325. The council was assembled against Arius. He acknowledged the personal subsistence of the Son before the creation of the world, and his superiority in nature to the things that were created by him; but he affirmed that the Son of God was a creature, inferior in nature to the Father. An expression was required to import his equality of nature with the Father and Creator of all, when the term *ὁμοούσιος* was adopted. See **HOMOUSIANS** and **HOMIOUSIANS**. The rest of the creed, from the words "Holy Ghost," was added at the council of Constantinople, A.D. 381, except the words "and the Son," (*filioque*) which follow the words, "who proceedeth from the Father," and they were inserted A.D. 447. The addition made at Constantinople was caused by the denial of the divinity of the Holy Ghost, by Macedonius and his followers; and the creed thus enlarged was immediately received by all orthodox Christians.

NICODÉMUS. A disciple of Jesus Christ, a Jew by nation, and a Pha-

risee. John iii. 1, *et seq.* We are furnished with three different notices of this individual. In John iii. he is a timid inquirer after truth, probably excited by curiosity, or incited by conscience, to come to Christ, to learn the way to the kingdom. "To him that hath shall be given." In John vii. 45—52, we find him exercising a candid judgment respecting this great Teacher, bold in defending him, and endeavouring to obtain for him an impartial hearing. In John xix. 38—42, we learn that, when Christ was dead, Nicodemus came with Joseph of Arimathea to take away the body of Jesus, and bury it; and having taken it, they wound it in linen clothes with spices, and laid it in a new tomb. In both these latter cases the evangelist takes care to say of Nicodemus, "the same which at the first came to Jesus by night." A beautiful instance of the progressive nature of true religion, and an encouragement to the timid Christian to hold fast his confidence. "The path of the just is as the shining light, which shineth more and more unto the perfect day."

NICOLAITANES. Rev. ii. 6, 15. They were probably a branch of the Gnostics; and St. John is supposed to refer to them in several of the epistles to the churches. Rev. ii. 2, 9, 14, 20. The comparison between the sins of the Nicolaitanes and the doctrine of Balaam is remarkable. The doctrine of Balaam refers to the policy which he advised Balak to adopt when he found he could not curse the people; namely, to seduce them by the women of Moab, and thus to lead them into idolatry. The inference is, that the lives of the Nicolaitanes were profligate and licentious; and it is well known they ate things sacrificed to idols. The ingenious conjecture of Michaëlis is worthy of consideration, who supposes that, by Nicolaitanes, the same class of persons is intended as St. Peter (2 Epis. ii. 15) describes as "followers of the way of Balaam," and that the name is only a Greek translation of their Hebrew designation. Nicolas is composed of two Greek words, *νικάω*, *to conquer*; *λάος*, *the people*: Balaam is also compounded

of BALA, to swallow or destroy; and AM, the people. See NICOLAS.

NICOLAS, *conqueror of the people*. A proselyte of Antioch, and one of the seven deacons. Acts vi. 5. Whether the sect of the Nicolaitanes derived their name from Nicolas, is doubtful; and if it did, the question arises whether he had disgraced himself by sensual indulgence. Those writers who wish to clear the character of Nicolas, endeavour to prove that he was not the founder of this sect. The sect claimed him as their head, and some of the fathers have asserted that he fell into vicious habits. These writers are of a late date: earlier ones have acquitted him, and furnished refutations of the calumnies by which he was assailed. Tradition is very unsafe and unsatisfactory in this case. See NICOLAITANES.

NICOPOLIS. There were two places of this name: one in Thrace, now called Nicopi, on the river Nessus, which separated Thrace from Macedonia: the other in Epirus, opposite Actium, to which some have thought the apostle refers, Titus iii. 12; but it is more probable that he refers to the Thracian Nicopolis.

NIGHT. The Hebrews began the artificial day in the evening, and ended it the next evening; so that the night preceded the day. "The evening and the morning were the first day." Gen. i. 5. Night is used symbolically for *affliction*, Psal. xvii. 3; Isai. xxi. 12: also for *death*, John ix. 4: for *ignorance and helplessness*, Micah iii. 6. "Children of the night,"—"of the day,"—are bad and good men. 1 Thess. v. 5.

NIGHT-HAWK. Lev. xi. 16. An unclean bird, exceedingly voracious, as its Hebrew name, TACHMAS, intimates. It is of the size of the common owl, and lodges in the large buildings and ruins of Egypt and Syria. It is necessary to close the windows and shutters of the houses, as the bird has been known to enter and attack children.

NILE. See EGYPT.

NIMRIM, WATERS OF. Isai. xv. 6. In all probability a stream which flows into the Jordan, between the brooks Jazer and Jabbok; now Wady-

Shoaib. Near its source was the city called Nimrah, Numb. xxxii. 3; and Beth-nimrah, verse 36. Gesenius compares the Arabic, which means *limpid, clear*.

NIMROD. The son of Cush, and apparently the youngest of his children: five sons are enumerated in Gen. x. 7, and then it is added, "Cush begat Nimrod." The names of the five may have a national or geographical reference; but this of Nimrod appears personal, and may have been given him by the nations whom he subdued and oppressed, for he was not merely a hunter of beasts. His name signifies *rebel*, and appears to have been given him as the result of the means he employed to render himself powerful in the earth. He seized upon Babylon and neighbouring cities; and having driven out Asshur, compelled him to found the Assyrian monarchy. Gen. x. 8—12. The Hebrews regard him as the leader of those who attempted to build the tower of Babel; and the orientals make him the author of idolatry. The life and actions of Nimrod have given rise to many fables and stories. Some have supposed him to be the Indian Bacchus; as if BAR-CUSH, *the son of Cush*: others, the Persian giant Gibber, answering to the Hebrew GIBBOR, *a hero*: and he is again identified with Orion, of Grecian story. He is said to have been "a mighty hunter before the Lord." The general opinion of interpreters is, that Nimrod was a man of great bodily strength, and eminent for skill and courage in hunting down and killing dangerous animals, which probably were both numerous and of large size; that young men joined him in these hunting expeditions, and, as the result, he became a powerful chieftain, assailing and subduing men; and that to consolidate and retain his power, he built forts, which soon became towns and cities, of which Babel was the principal.

NINEVEH. The capital of Assyria, situated on the eastern bank of the Tigris, opposite to the present Mosul. The latitude is 36° 20' north, and the longitude 43° 10' east. Nineveh signifies *the dwelling of Ninus*, which is the name usually given to the city in profane authors; so

that we may presume it was founded by Nimrod, also called Ninus, although some regard Asshur as the founder. An attempt has been made by a recent writer to found an hypothesis as to the resting-place of the ark of Noah on the conjectural meaning of the name Nineveh. He assumes that the first syllable NIN, or NUN, implies, in the Semitic languages, *a floating substance*; and was for that reason afterwards used to signify *a fish*: that the suffix NEVEH, or NOOH, has generally the signification of *a resting-place or habitation*; whence he considers the name Nineveh as indicating the rest of the floating vessel or ark: that it was likely the sons of Noah would erect some memorial of their escape on their descent to the plains, and that Asshur, who completed or perhaps founded Nineveh, could hardly find a more appropriate title for his new city. Etymology and conjecture are not of much consequence when opposed to the voice of universal tradition. We have no account of Nineveh in Scripture during thirteen centuries and a half. See Gen. x. 11; Jonah i. 2. When it is mentioned a second time, it has become "a great city," "an exceeding great city of three days' journey;" probably in a straight line through the place, as the eastern cities had gardens and even fields in the midst of them. We learn from another remark in Jonah that there were one hundred and twenty thousand children who could not discern between their right hand and left; and of course conclude that the population was very large. There seems to have been a high degree of civilisation and luxury; for "the wickedness had gone up before God." The notices in the prophecy of Nahum indicate the idea of a place of immense size and splendour: it had many strong-holds, and many gates with bars, probably of brass; its inhabitants were "many as the locusts;" it had multiplied its merchants above the stars of heaven; its crowned princes were as the locusts, and its captains as the grasshoppers. Nahum iii. 12—17. Shortly after the delivery of this prophecy, Sennacherib, king of Assyria, having

invaded Judæa, suffered a signal defeat. 2 Kings xix. 35, 36. The predictions of the destruction of the place are also given by Zephaniah, chap. ii. 13, and by Isaiah, chap. xiv. 24, *et seq.* It was besieged in the eighth century B.C., by Arbaces, when Sardanapalus was king, in the time of Ahaz. It was taken a second time by Cyaxares and Nabopolassar, B.C. 632, after which it never recovered its former splendour. It was entirely ruined in the time of Lucian of Samosata, who lived under the emperor Adrian. The ruins of Nineveh have created a wonderful interest in the minds of readers of the Bible during the last few years, in consequence of the labours of two eminent individuals, M. Botta, a Frenchman, and Mr. Layard, an Englishman. It would be impossible in this work to give a description of the various sculptures which Mr. Layard has brought to light in the course of his excavations. Many of them have been safely deposited in the British Museum; and of others we have engravings in his elaborate work entitled, "Monuments of Nineveh." These discoveries afford a new link in the chain of indirect evidence of the truth of the inspired volume. It is certainly plain from these excavations that there was such a place as Nineveh. Some writers have been disposed to put the early history of Assyria in the same category with the Argonauts, among the myths. God, however, seems to have raised it up from the dead to vindicate his truth, and to rebuke the scepticism of the age. The halls of Sardanapalus have been cleared. These discoveries prove the truth of Scripture statements as to the extent of the city. Three mounds, Khorsabad, Kouyunjik, and Nimroud, stand at the three corners of a trapezium, sixty miles in circuit. It is shown that London, as defined by the boundaries of its parliamentary boroughs, does not cover one-fourth of the space. All this is in exact correspondence with the description of Jonah. These discoveries of Mr. Layard show, that the antiquity of the city is quite in agreement with the statements of Scripture. To the remains of the city may be assigned

"comparative" dates; a subject which will be more fully considered as the enterprise proceeds. The sculptures illustrate the military system of the Assyrians, and thus throw considerable light on various passages of Scripture, as well as on the social and domestic institutions. One passage in Ezekiel, chap. xxiii. 14, 15, is adduced by Mr. Layard as containing an accurate description of the sculptures which he has brought to light. He says, "The passage in Ezekiel describing the interior of the Assyrian palaces, so completely corresponds with and illustrates the monuments of Nimroud and Khorsabad, that it deserves particular notice. The prophet, in typifying the corruptions which had crept into the religious system of the Jews, and the idolatrous practices borrowed from nations with which they had been brought into contact, thus illustrates the influence of the Assyrians: 'She saw men portrayed,' &c. He gives the following translation: "'She saw men of sculptured or painted workmanship upon the wall, likenesses of the Chaldæans, pictured or sculptured in *shashar*, girded with girdles on their loins, with coloured flowing head-dresses upon their heads, with the aspect of princes all of them, the likeness of the sons of Babel Chaldæa, the land of their nativity.' Ezekiel prophesied, it will be remembered, on the banks of the Chebar, a river certainly in the immediate vicinity of Nineveh. In the passage quoted, the prophet is referring to a period previous to the final destruction of the Assyrian capital, an event which he most probably witnessed, as the date usually assigned to his prophecies is B.C. 593, only thirteen years after the Medo-Babylonian conquest. There can scarcely be a doubt that he had seen the objects which he describes, the figures sculptured upon the walls, and painted. The prevalence of a red colour, shown by the Khorsabad remains, and the elaborate and highly ornamented head-dresses of Khorsabad and Kouyunjik kings, are evidently indicated." We strongly recommend every person who can procure these volumes of Layard to

give them a careful perusal. They furnish a remarkable comment on holy Scripture, and will assist all future expositors in their endeavours to illustrate God's holy word. See Kitto's "Journal," January, 1851.

NISAN. The first month of the Hebrew sacred year, and the seventh of the civil year. Exod. xii. 2. It is called Abib by Moses: the term Nisan was introduced after the captivity. Neh. ii. 1. Gesenius supposes it to mean *new day*. See **ABIB** and **MONTH**.

NISROCH. An idol of the Ninevites. It was while Sennacherib was worshipping this idol that his two sons slew him. 2 Kings xix. 37. The word is supposed to mean *great eagle*. This bird was held in high veneration by the Persians.

NITRE. Prov. xxv. 20; Jer. ii. 22. The Hebrew word **NETER** means *natron*, or *soda*. Natron is found plentifully in Egypt. The chief lakes in which it is obtained are six in number, and are situated in a barren valley about thirty miles westward of the Delta, where it both floats as a white scum on the surface, and is found deposited at the bottom as a thick incrustation, after the water has been evaporated by the heat of summer. It is composed of the carbonate, sulphate, and muriate of soda, derived from the soil of the region. That the common nitre cannot be meant in the passages of Scripture above is evident, for vinegar has no effect on common nitre; but on natron, or soda, its action is obvious, producing rapid effervescence. "Though thou wash thee with nitre." The natron is here obvious.

NO or **NO-AMMON.** See **THEBES**.

NOAH, rest. The son of Lamech, and the second father of the human race. He is described as a just man, perfect in his generation. Gen. vi. 9; vii. 1. The father of Noah must not be confounded with the Lamech, the fourth in descent from Cain. It is probable that his father expressed at his birth the hope that he had obtained the deliverer promised to Eve. Gen. v. 29. Noah was born six hundred years before the deluge, and during that period of growing wickedness un-

doubtedly maintained his character for consistent piety. He, therefore, "found grace in the eyes of the Lord;" and was directed for his preservation to make an ark, the shape and dimensions of which were prescribed by the Lord. In A.M. 1655, and in the six hundredth year of his age, Noah, by divine appointment, entered the ark with his family, and all the animals collected for the renewal of the world. See DELUGE. After the ark had stranded, and the earth was in a measure dried, Noah offered a burnt-sacrifice to the Lord, of the pure animals that were in the ark; and the Lord was pleased to accept of his offering, and to give him assurance that he would no more destroy the world by water. Gen. ix. He gave Noah power over all the animals, and permitted him to kill and eat of them, as of the herbs and fruits of the earth, except the blood, the use of which was prohibited. After the deluge, Noah lived three hundred and fifty years; and the whole time of his life having been nine hundred and fifty years, he died A.M. 2006. According to common opinion, he divided the earth among his three sons, Shem, Ham, and Japheth. To Shem he gave Asia, to Ham Africa, and to Japheth Europe. Some will have it, that besides these three sons he had several others. St. Peter calls Noah a preacher of righteousness, because before the deluge he was incessantly preaching and declaring to men, not only by his discourses, but by the building of the ark, in which he was employed a hundred and twenty years, that the cloud of divine vengeance was about to burst upon them. But his faithful ministry produced no effect, since, when the deluge came, it found mankind practising their usual enormities. Matt. xxiv. 37.

NOB. A city of Benjamin, belonging to the priests, and within sight of Jerusalem on the north. 1 Sam. xxii. 19. It was probably north-east of the city. To this place David fled to escape the fury of Saul, and obtained from Ahimelech, the high-priest, some of the show-bread to satisfy his hunger, as well as

Goliath's sword. The city was destroyed by Saul. See AHIMELECH.

NOD, LAND OF. Gen. iv. 16. The country to which Cain fled after the murder of Abel. There has been much ingenious speculation respecting its situation. It is said to be east of Eden. But so long as the situation of Eden remains undetermined, it is vain to seek for that of Nod. It could not have had a name till Cain went to it; and it was so called from the fact of Cain's flight thither. The word means *wandering, flight*.

NOPH. Isai. xix. 13; Jer. ii. 16. The ancient Memphis, the capital of Lower Egypt, standing at the apex of the Delta, near the present village of Moniet-rahinet, four or five miles south-east of Old Cairo, on the opposite bank of the Nile. The city appears to have occupied the whole space between the pyramids of Ghizeh and those of Sacarah. In hieroglyphics its name is written MEN-NOFRI, followed by a pyramid. According to Plutarch, the word means *the haven of the good*, in reference to their being buried there. An immense number of mummies have been discovered in and around the place where it stood, many of them being two and three thousand years old. It is said to have been founded by Menes, the first of the Egyptian kings, upwards of one thousand three hundred years before Solomon. It continued to be a royal residence till the time of the Ptolemies, when it began to fall into decay. In the twelfth century its ruins are described as extending nine miles in every direction, and containing works of the most stupendous character. Esdrei mentions a monolithic piece of granite, thirteen feet and a half high, twelve long, and seven broad, entirely covered within and without with inscriptions; and statues of great beauty and dimensions, one of which was forty-five feet high, and consisted of a single block of red granite. It was the site of the worship of Apis. The prophecies often refer to the desolations of this place, and the miseries it was to suffer from the kings of Chaldæa and Persia. Jer. xlv. 1; xlv. 14, 19; Hosea ix. 6; Ezek. xxx. 13, 16.

NORTH. North and south are

used in Scripture relatively to the situation of countries with respect to Palestine. A knowledge of ancient geography is an essential qualification for a student of the holy Scriptures.

NOSE. Nose jewels, or rings, were anciently considered a great ornament to ladies. Sir John Chardin says, "It is a custom, in almost all the East, for the women to wear rings in their noses, in the left nostril, which is bored low down in the middle. These rings are of gold, and have commonly two pearls and one ruby between, placed in the ring." Isai. iii. 21.

NOVICE. One newly converted. The Greek means, *one newly planted*. 1 Tim. iii. 6. A recent convert not yet matured in Christian knowledge and experience. In after-times it designated persons put under a course

of instruction before they were admitted to baptism and the full terms of Christian brotherhood. It seems to be equivalent with the term "*catechumens*."

NUMBERS. The fourth book of the Bible, which obtains its name from the circumstance that it contains the numbering and ordering of the Hebrews and Levites after the erection and consecration of the tabernacle. In this book there are two accounts of numbering: one at the commencement of the journeyings; the other when the people were in Moab, and about to take possession of the land of their inheritance. Above six hundred thousand men had perished in the wilderness in the meanwhile, and yet the decrease is small. The following table will show this:—

	Chapter i.	Chapter xxvi.	
Reuben	46,500	43,730	2,770 decrease.
Simeon	59,300	22,200	37,100 "
Gad	45,650	40,500	5,150 "
Judah	74,600	76,500	1,900 increase.
Issachar	54,400	64,300	9,900 "
Zebulun	57,400	60,500	3,100 "
Manasseh	32,200	52,700	20,500 "
Ephraim	40,500	32,500	8,000 decrease.
Benjamin	35,400	45,600	10,200 increase.
Dan	62,700	64,400	1,700 "
Asher	41,500	53,400	11,900 "
Naphtali	53,400	45,400	8,000 decrease.
Total	603,550	601,730	1,820 decrease.
Levites (chap. iii. 39)	22,000	23,000	1,000 increase.

A great part of the book is historical, relating several important events which occurred in the passage through the wilderness. It comprehends the history of about thirty-eight years, though the greater part of the things recorded happened in the first and last of those years.

NUMBERS. Several numbers are used in a peculiar sense in Scripture. *Seven* is called the perfect number, and occurs frequently. In the beginning it was the number of days in the week: clean beasts were taken by sevens into the ark: the seventh day was the sabbath, every seventh

year was a sabbath, and every seven times seventh year a jubilee. The feasts lasted seven days. The golden candlestick had seven branches. Seven priests, with seven trumpets, went seven days round Jericho, and seven times on the seventh day. Seven candlesticks, seven spirits, seven stars, seven seals, seven trumpets, seven thunders, seven vials, seven plagues, seven angels. *Twelve* has an appropriate use. Twelve apostles—gates,—fruits,—twelve thousand chosen,—twelve times twelve thousand sealed. *Forty* also occurs definitely and indefinitely. *One thousand*

has a peculiar meaning. See Deut. i. 11; vii. 9; xxxii. 30; Job ix. 3; Psal. l. 10; lxxxiv. 10; Isai. vii. 23; 2 Pet. iii. 8; Rev. xx. 2, 3, 4—7.

NUMBER OF THE BEAST. Rev. xiii. 18. "Here is wisdom," &c. To solve this number requires wisdom. The name mentioned by Irenæus is that generally fixed upon by Protestant writers. He says, "The name *Lateinos* contains the number of six hundred and sixty-six; and it is very likely, because the last kingdom is so called, for they are Latins who now reign; but in this we will not glory." The church in Rome is *Lateinos*. All is Latin,—mass, prayers, litanies, canons, decretals, bulls. Women pray in Latin. The Scriptures are only allowed in Latin. The Hebrew word *ROMIITH* and the word *LATEINOS* wonderfully correspond:—

LATEINOS.		ROMIITH.	
Λ	30	ר	200
Α	1	י	6
Τ	300	ב	40
Ε	5	י	10
Ι	10	י	10
Ν	50	י	10
Ο	70	ח	400
Σ	200		
	666		666

The words which have been selected to form this mystical number are various. As a specimen, we may mention Buonaparte, Mahomet, Martin Luther! Neron Cesar (thus written in the Talmud); *Ἀποστάρης*; *Τεῦραν*; *Εὐπορία* (wealth).

NUN, *a fish*. The father of Joshua, who is constantly designated "the son of Nun."

NUTS. Gen. xliii. 11. The nuts which the Ishmaelitish merchants were carrying into Egypt are generally supposed to have been pistachio-nuts, which grow to great perfection in Syria, and are of fine flavour. Another term is used in Solomon's Song, vi. 11, and probably means *walnuts*.

O

OAK. Gen. xxxv. 8. There are two words in the Hebrew, both rendered in our version *oak*. *ALAH* is the *terebinth-tree*; the *butm* of the

Arabs: it is not an evergreen, its leaves fall in autumn, and its foliage is renewed in spring. The flowers are small, and followed by oval berries, hanging in clusters from two to five inches in length, resembling the clusters of the vine when the grapes are just set. The tree is found in Asia Minor, in Greece, Italy, and the south of France, in Spain, and northern Africa. The *terebinth* appears to have been regarded in Palestine with much the same distinction as the oak in our own country. The places described by the word rendered "plains" in several passages, are noted for clusters of oaks and groves of the *terebinth*. The patriarch Abraham resided under a *terebinth*, or grove of *terebinths*; which our translators have rendered "*plain of Mamre*." Gen. xiii. 18. Many wonderful and absurd traditions formerly existed respecting this tree; one that it was old as the creation, and another, that it sprung from the staff of one of the angels who appeared there to Abraham. Gen. xviii. 2. The other Hebrew word is *ALLON*, Isai. ii. 13, "*oaks of Bashan*:" this word is supposed to point out the oak, *quercus*. According to the account of Mr. Buckingham, Bashan, beyond the Jordan, is an exceedingly fertile region, clothed with forests; among the trees of which oaks are frequently seen. Robinson describes his route in these parts as lying, for nearly an hour and a half, through a thick forest of oak-trees; and speaks of the crests and sides of the hills being clothed with magnificent oaks, for which, he says, this district, the ancient Bashan, is still, as of old, justly celebrated. Several different species of the oak are found in Palestine. It is not improbable that the religious veneration paid to this tree among the natives of this island, came from the East; the Druids imitating the practices of oriental countries. The retreat and shade of the oak in hot countries were particularly inviting, and became places of religious worship: altars were set up under them. Josh. xxiv. 26. It was common among the Hebrews to sit under oaks. Judges vi. 11. Deborah, Rebekah's nurse, was buried under an oak. Gen.

xxxv. 8. Abimelech was made king under an oak. Judges ix. 6. And, as the wood was hard and durable, it was extensively used for the manufacture of idols. Isai. xlv. 14.

OATH. Heb. vi. 16. An oath is a solemn appeal to the Divine Being in attestation of the truth of what we assert, or in confirmation of what we promise. It invokes the vengeance of God if what is asserted is false, or if what is promised be not performed. The ordinary form of swearing in this country closes in these words, "So help me God;" that is, "May God only help me so as I tell the truth." The Latin form, which was used as early as the sixth century, was, "*Sic me Deus adjuvet et hæc sancta evangelia*," "So may God and these holy Gospels help me;" that is, so far as I say the truth. The practice of kissing the book seems to have taken the place of the latter part of the clause of the Latin formula. The theory of oaths seems to be this. When there is no counteracting motive to prevent it, men generally speak the truth; but when, by speaking falsely, some immediate advantage can be gained, or some immediate evil prevented, they will speak falsely; but when a greater good can be gained, or a greater evil prevented, by speaking the truth than could possibly be gained or avoided by speaking falsely, they will, on the ordinary principles of the human mind, speak the truth. To place them under such circumstances is the design of an oath. Now, as the favour of God is the source of every blessing we can possibly enjoy, and as his displeasure must involve consequences beyond our power to conceive, if we can place men under such circumstances that by speaking falsely they relinquish all claim to the one, and meet all that is awful in the other, we manifestly place a stronger motive before them for speaking the truth, than can possibly be conceived for speaking falsehood. But as men may be required to take oaths, whose practical conviction of these great moral truths is at best but weak, human punishments have been affixed to the crime of perjury. It is scarcely within our province to enter

upon the controversy respecting the lawfulness or unlawfulness of oaths. We will present a brief summary of the leading arguments on both sides. Against the lawfulness of oaths it has been urged:—1. That they are frequently forbidden in the New Testament. 2. That no man has a right to peril his eternal salvation, upon a condition which, from intellectual or moral imbecility, he would be so liable to violate. 3. That no one has a right to put another in such a position. 4. That the frequent use of oaths tends, by abating our reverence for God, to lessen the practical feeling of the obligation of truth. 5. That those sects who do not take an oath are as fully believed on their affirmation as any others; nay, that false witness among them is more rare than among other men. For the lawfulness of oaths it is urged:—1. That those passages of Scripture, which have been referred to, forbid not judicial oaths, but merely profanity. 2. That our Saviour responded, when examined upon oath. This is, however, denied to be a fair interpretation. 3. That the apostles frequently call God to witness when they are attesting particular facts. The instances adduced are such phrases as these:—"God is my witness." "Behold, before God, I lie not." Rom. i. 9; Gal. i. 20. See also 2 Cor. i. 23; Heb. vi. 13—17. 4. That the importance of truth to the purposes of justice, warrants us in taking other measures for the prevention of perjury, than are taken for the prevention of other crimes, and especially as this is a crime to the commission of which there may always exist so many temptations. A fair and candid exposition of Matt. v. 33—37, will show, that our Lord only prohibits all those voluntary oaths on common occasions which were used by the Jews, which tended to lower the sanctity of an appeal to the name of God, which was properly a judicial oath, (see Lev. xix. 12,) and to diminish confidence between man and man in the affirmations or denials which ordinary life calls for; that he thus enhances the sanctity of judicial appeals, and raises an honourable

confidence in the common communications of men with one another: "Let your communication be, Yea, yea; Nay, nay." The words are repeated to give the precept more strength; or, the ellipsis may be supplied, as by the apostle James: "Let your yea be yea; and your nay, nay." Let your yea be yea, and not nay; let your nay be nay, and not yea. Mean what you say, and act accordingly. The forms of adjuration found in the Old Testament are numerous: sometimes lifting up the hands towards heaven, Psal. cxliv. 8; Rev. x. 5; and putting the hand under the thigh. Gen. xxiv. 2. An oath, being an appeal to the divine justice and power, recognised the divinity of the object of appeal: hence to swear by an idol was idolatry. Jer. v. 7; xii. 16.

OBADIAH, *servant of Jehovah*.

There are twelve persons of this name mentioned in Scripture. It is only needful to specify those of note. 1. The governor of king Ahab's household. In the persecution raised by Jezebel, he hid one hundred of the Lord's prophets in a cave, and fed them secretly. It was he who met the prophet Elijah, and who was reluctantly prevailed upon to accompany the prophet to his master. 1 Kings xviii. 3—16. 2. One of the minor prophets, who is supposed to have prophesied about B.C. 587. It is impossible to decide who he was. Several persons of his name lived about the same period; one of whom presided at the restoration of the temple in the reign of Josiah, B.C. 624. Others suppose that Obadiah mentioned above, the officer of Ahab, was the prophet. Others place him in the reign of Ahaz; and again, others make him contemporary with Hosea, B.C. 722. It has been observed, from internal evidence in his prophecy, that he prophesied while Jerusalem was subjected to the Chaldeans, and after the departure of many of the citizens; which refers him to a period subsequent to B.C. 599. His writings, which consist only of one chapter, contain two parts. In the first there is a denunciation of destruction against Edom, for their pride and carnal security, and for

their cruel insults of the Jews, after the capture of their city. The second part is consolatory, and foretells the restoration of the Jews, their victory over their enemies, and their flourishing condition in consequence. For notices of other persons of this name, see 1 Chron. iii. 21; vii. 3; viii. 38; ix. 16, 44; xii. 9; xxvii. 19; 2 Chron. xvii. 7; xxxiv. 12; Ezra viii. 9; Neh. x. 5.

OBED, *serving*. The son of Boaz and Ruth, and grandfather of David. Ruth. iv. 17. See also the genealogies, Matt. i. 5; Luke iii. 32.

O BED-EDOM, *serving Edom*. 1 Chron. xvi. 38. A Levite, the son of Jeduthun. The Lord greatly blessed him, because, after the dreadful death of Uzzah, he had entertained the ark. The prosperity of Obed-edom during the three months' residence of the ark in his house, induced David to make another attempt to bring the ark to Jerusalem, in which he succeeded. Obed-edom and his sons were appointed keepers of the doors of the tabernacle. 1 Chron. xxvi. 4—8, 15.

OBLATION. See **OFFERING**.

O DED, *raising, erecting*. A prophet, who, being at Samaria when the Israelites of the ten tribes returned from the war against Judah, with their king Pekah, and with two hundred thousand captives, went out to meet them, and remonstrated with them so effectually, that the prisoners were handsomely treated, and sent back to their own country. 2 Chron. xxviii.

OFFENCE, **OFFENDED**. The Greek word, Matt. xi. 6, signifies radically *a trap or snare*; or a sharp stake driven into the ground to impede the march of an enemy by wounding the feet; a stone or block laid in a path to cause a person to stumble or fall. Generally it refers either to that which gives occasion to sin and unbelief, or is made to do so by perversion; or that which acts as an impediment in the Christian course, by producing discouragement and impatience.

OFFERING. Gen. iv. 3. **OBLATION**. Lev. iii. 1. The two words seem to be used indiscriminately. The law of Moses prescribed a variety

of offerings, which are described with minuteness of detail in the book of Leviticus.

BURNT-OFFERINGS, or HOLOCAUSTS, sacrifices in which the victims were wholly consumed, were expiatory, and more ancient than any others, and were, for that reason, held in special honour. It was in consideration of these circumstances that Moses gave precepts in regard to this kind of sacrifices first. Lev. i. 3. Holocausts might be offered by means of the Hebrew priests, when brought by the heathen, or those who had originated from another nation; such persons being unable to offer sin or trespass offerings, since this sort of sacrifices had particular reference to some neglect or violation of the Mosaic law, by authority of which they did not acknowledge themselves bound. Holocausts were expiatory, and we accordingly find that they were offered sometimes for the whole people; for instance, the morning and the evening sacrifices; and sometimes by an individual for himself alone, either from the free impulse of his feelings, or in fulfilment of a vow. Psal. li. 19; lxxvi. 13, 14. They were required to be offered under certain combinations of circumstances pointed out in the Mosaic laws; namely, by a Nazarite, who had been unexpectedly rendered unclean, or who had completed the days of his separation, Numb. vi. 11—16; by those who had been healed of leprosy; and by women after childbirth. Lev. xii. 6, 8. The victims immolated at a holocaust were bullocks of three years old, goats and lambs of a year old, turtle-doves, and young pigeons. Not only the parts which were expressly destined for the altar, but also the other parts of the victims, were burned. A libation of wine was poured out upon the altar. It was the practice among the Gentile nations, (an allusion to which occurs in Philip. ii. 17, and 2 Tim. iv. 6,) to pour the wine out between the horns of the victims which they immolated to their idols. The priest partially wrung or cut off the heads of the turtle-doves and young pigeons, sprinkled the blood on the side of the altar, plucked out the

feathers and the crop, and cast them to the east of the altar, into the place for the reception of ashes, and placed the remainder, after having cleft or broken the wings, upon the fire. Lev. i. 3—17.

DRINK-OFFERINGS. With a bullock was offered half a hin of wine, with three tenth-deals of flour, and half a hin of oil. With a ram, one-third of a hin of wine, with two tenth-deals of flour, and one-third of a hin of oil. With a lamb or a kid of the goats, one quarter of a hin of wine, one tenth-deal of flour, and one quarter of a hin of oil. With a sheaf of the first-fruits, one quarter of a hin of wine, one tenth-deal of flour, with oil.

HEAVE-OFFERINGS. So called from the sacrifice being lifted up towards heaven, in token of its being devoted to Jehovah.

MEAT-OFFERINGS. These, like the drink-offerings, were appendages to the sacrifices. They were of thin cakes or wafers. In some instances they were offered alone.

PEACE-OFFERINGS. Bullocks, heifers, goats, rams, and sheep were the only animals sacrificed on these occasions. Lev. iii.; vii. 23—27. These sacrifices, which were offered as an indication of gratitude, were accompanied with unleavened cakes, covered with oil, by pouring it upon them; with thin cakes or wafers, likewise unleavened, and besmeared with oil; also with another kind of cakes, made of fine meal, and kneaded with oil. The priest, who sprinkled the blood, presented one of each of these kinds of cakes as an offering. Lev. vii. 11—14, 28—34. The remainder of the animal substance and of the cakes was converted by the person who made the offering into an entertainment, to which widows, orphans, the poor, slaves, and Levites, were invited. What was not eaten on the day of the offering might be reserved till the succeeding day; but that which remained till the third was to be burned: a regulation which was made in order to prevent the omission or putting off of the season of this benevolence and joy. Lev. vii. 15—21; Deut. xii. 18. This feast could be celebrated beyond the limits

of the tabernacle or temple, but not beyond the city.

SIN-OFFERINGS were for expiation of particular sins, or legal imperfections, called therefore sin-offerings. The first sort were for sins of ignorance or surprise, either from the high-priest, or body of the community, from the rulers, or any one of the common people. The other sort of sin-offerings were for voluntary sins; but as to the more capital violations of the moral law,—as murder, adultery, or the worship of idols,—no expiatory sacrifice was admitted.

TRESPASS-OFFERINGS were not required of the people as a body. They were to be offered by individuals, who, through ignorance, mistake, or want of reflection, had neglected some of the ceremonial precepts of Moses, or some of those natural laws which had been introduced into his code, and sanctioned with the penalty of death; and who were subsequently conscious of their error. The person who, being sworn as a witness, concealed the truth by keeping silent; the man who, having become contaminated without knowing it, had omitted purification, but had afterwards become acquainted with the fact; the person who had rashly sworn to do a thing, and had not done it; all these delinquents offered a lamb or kid, or, in case of poverty, two doves or young pigeons,—the one for a sin-offering, the other for a burnt-offering. In case the person was unusually poor, he was required to offer merely the tenth part of an ephah of fine meal, without oil or frankincense. Lev. v. 1—13. Whoever appropriated to himself anything consecrated, or anything that was promised, or found, or stolen, or deposited in his possession for keeping; whoever swore falsely, or omitted to restore the goods that belonged to another, or injured him in any other way, presented for his trespass a ram, which had been submitted to the estimation of the priest, and not only made restitution, but allowed an additional amount of a fifth part by way of indemnification. Lev. v. 14—16; vi. 1—7. He who had committed fornication with a betrothed bondmaid, previously

to her being redeemed from servitude, offered a ram for the trespass. Lev. xix. 20—22. Nazarites, who had been unexpectedly rendered unclean, presented a lamb of a year old. Numb. vi. 11. Finally, lepers, when restored to health and purified, sacrificed a ram. Lev. xiv. 10—14. The ceremonies were the same as in the sin-offerings.

WAVE-OFFERING. It was so called, because it was waved up and down, and towards the east, west, north, and south, to signify that he to whom it was offered was Lord of the universe, the God who fills all space, and to whom all things of right belong. See **SACRIFICE**.

It is important to remember that these various offerings had no merit. They could not make the worshippers perfect. They were symbolic and admonitory; and when the Jews forgot their design, and substituted them for practical obedience, the prophets utter their fearless admonitions, and furnish us with descriptions of the real nature of worship and true religion. Psal. l.; Isai. i. 11; Jer. vi. 20; vii. 21, *et seq.*; Hosea vi. 6; Amos v. 22; Heb. x.; Rom. xii. It is impossible to explain in any satisfactory manner the Levitical system without the admission that the various oblations were clear and expressive types, pointing to the atonement of the Son of God.

OG, giant. A king of Bashan, an Amorite. Numb. xxi. 33. He was a man of such gigantic stature, that his bedstead or coffin was exhibited as a memorial of his size. Deut. iii. 11. He was defeated by the Israelites under Moses, and his territory was assigned to the tribe of Manassch. Deut. iii. 13; Josh. xiii. 30.

OIL. Oil was used much more extensively among the ancient Hebrews than among us. It was used as we use butter, and was considered much superior to animal fat. The application of oil to the person was very common. The head and beard were usually anointed. The Greeks and Romans applied oil to the whole of the body. The use of oil is significant of joy and gladness. Psal. xxiii. 5. The omission of it indi-

cated sorrow. Matt. vi. 17. See OLIVE. The oil-tree mentioned Isai. xli. 19, is generally rendered the *olive-tree*.

OLIVE. This is one of the earliest trees mentioned in Scripture. Gen. viii. 11. It is always classed among the most valuable trees of Palestine, which is described as a land of oil-olive and honey. No tree is more frequently mentioned in the Greek and Roman classics. By the Greeks it was dedicated to Minerva, and employed in crowning Jove, Apollo, and Hercules. The olive is never a very large tree, and seldom exceeds thirty feet in height: the leaves are dark green on the upper surface, and of a silvery hue on the under, and generally grow in pairs. The wood is hard, like that of box, and very close in the grain. The flower is at first yellow, but, as it expands, it becomes whiter, leaving a yellow centre. The fruit resembles a plum in shape and in colour, being first green, then pale, and, when ripe, black. They are sometimes plucked in an unripe state, and put into some preserving liquid, and exported. They are principally valuable for the oil they produce, which is an important article of commerce in the East. A full-sized tree in full bearing vigour is said to produce a thousand pounds of oil. The illustrations drawn from this tree in the Bible are exceedingly numerous. Our space will not allow us to do more than refer to the passages. Judges ix. 8, 9; Psal. lii. 8; cxxviii. 3; Jer. xi. 16; Hosea xiv. 6; Hab. iii. 17. The oil used for anointing the priests was very precious, and not to be imitated. The ingredients were myrrh, sweet cinnamon, sweet calamus, and cassia, mixed with oil of olive. The wild olives were of a much smaller kind.

OLIVES, MOUNT OF. Matt. xxvi. 30. OLIVET. 2 Sam. xv. 30. A mountain lying east of Jerusalem, about a mile from the city, from which it was separated by the valley of Jehoshaphat. The road to Bethany lies across its side; and it was probably on this, near to Bethany, that the ascension of our Lord took place. Olivet has three summits: on the centre one a church is erected, on

the spot where it is said Christ's ascension took place. A stone is pointed out, on which is the impression of Christ's left foot, when he left the earth; that of the right foot having been carried away by the Turks! The second summit overlooks the city, from which the spectator enjoys the best view of Jerusalem. An extensive view is also obtained towards the east, embracing the plain of Jericho, watered by the Jordan, and the Dead Sea, enclosed by mountains of considerable grandeur. David went up this mountain weeping and barefoot. It was the Saviour's *closet*; often did he spend the night here in prayer: it was his *pulpit*; the truth had frequently been announced here to his faithful disciples: close by it was the place of his agony, and subsequently it was the place of his triumph. The prayers, the preaching, the sufferings of Christ all tended to his glory. This hill has a peculiar interest, being so intimately associated with many scenes in the history of our blessed Saviour. Its name is owing to the number of olive-trees formerly growing upon it. Dr. E. D. Clarke says, "It is a curious and interesting fact, that, during a period of little more than two thousand years, Hebrews, Assyrians, Romans, Moslems, and Christians, have been successively in possession of the rocky mountains of Palestine; yet the olive still vindicates its paternal soil, and is found at this day upon the same spot which was called by the Hebrew writers the Mount of Olives, eleven centuries before the Christian era."

OMEGA. The last letter of the Greek alphabet, proverbially used to express the end, as Alpha the beginning. See ALPHA.

OMER. One-tenth of an ephah, or five and one-tenth pints. Exod. xvi. 36.

OMNIPOTENCE. One of the essential perfections of the divine nature, by which God can do whatsoever he pleases. It is declared by the fact of creation out of nothing. "He spake, and it was done; he commanded, and it stood fast." Almost every page of the inspired volume abounds with proofs of the same sublime truth,

and these disclosures are designed to excite and keep alive in man the fear and worship of God, and to bring him to confide in that almighty Being whose power pervades and controls all things. The only limitation of the divine power, and which detracts not from the perfection, is that he cannot lie; he cannot love sin and punish innocence. To ascribe to him a power inconsistent with the rectitude of his nature would only debase him.

OMNIPRESENCE. That perfection of God by which he is every where at the same moment of time. See Psal. cxxxix.; Acts xvii. 27, 28. God is not present everywhere just as atmospheric air is everywhere present on the surface of our earth. Then we might suppose God partly in one place and partly in another. He is perfectly in heaven, and perfectly on earth, and perfectly everywhere, at the same time. That we cannot comprehend how God is undividedly present everywhere need not excite our wonder; for "who can find him out to perfection?" How absurd are deistical objections to the orthodox views of the divine nature! Simple deism has mysteries, that is, truths inexplicable, just as much so as Christianity. The omnipresence of God is quite as mysterious as the doctrine of three personal distinctions in the one substance of the divine nature.

OMNISCIENCE. That perfection of God by which he knows all things, past, present, and future. We must be careful not to assume, with some writers, that this attribute of God is perfectly analogous with omnipotence. Omnipotence is not the *actual doing* of all things, but the *power* to do all things. Omniscience is not the *power to know* all things, but the *actual knowledge*. It includes all possible contingencies. The conduct of man is decided by the thoughts and purposes of the mind, these by the laws of imagination, and by ten thousand causes of which we can form no conception; but the knowledge of God is such that he looks through all the workings of the human mind, all its hesitations and haltings, all its changes and cross-purposes, till it reaches its final de-

cision, and that decision, with every step that leads to it, is accurately known. Prophecy depends upon this perfection of the divine nature. The attributes of omnipotence, omnipresence, and omniscience are repeatedly ascribed in the holy Scriptures to the Lord Jesus Christ, and to the Holy Ghost; showing that they are equal in glory, power, and majesty, with God the Father.

OMRI, *young servant?* some render it *sheaf*. A king of Israel. He was raised to the throne by the army, during the siege of Gibbethon, a Philistine city. They heard that Zimri had assassinated the king, and had usurped the throne; instantly the siege was raised, and forthwith the army marched to Tirzah, where Zimri resided, and captured it. Zimri set fire to his house, and consumed it. The Israelites were then divided into two parties; but after a short struggle Omri prevailed, and took the throne, which he disgraced during a reign of twelve years. He built Samaria, which thenceforth became the capital of the kings of Israel. 1 Kings xvi. 15—28.

ON, *strength*. 1. A chief of the tribe of Reuben, who was one of the conspirators in the rebellion of Korah, Dathan, and Abiram. He is mentioned among the chief conspirators in the first instance, but is not named in the punishment. Numb. xvi. 1. The rabbins have a tradition that he abandoned the party in consequence of the entreaties of his wife.

2. One of the oldest cities of the world, called AVEN; BETH-SHEMESH, *the city of the sun*; and, by the Greeks, HELIOPOLIS, of the same import. See Jer. xliii. 13; Ezek. xxx. 17. These names were given to it because it was the principal seat of the Egyptian worship of the sun. It was situated in Egypt, in the land of Goshen, on the east of the Nile, about five miles from the modern Cairo. According to Josephus, it was given to the family of Jacob when they first came down to sojourn in Egypt. It was a daughter of a priest of this place to whom Joseph was married, and who was the mother of Ephraim and Manasseh. In the time of Pto-

lemy Philadelphus, leave was obtained of that king, by Onias, the high-priest of the Jews, to build a temple here, which was long used by the Hellenist Jews. The ruins of this place lie near the modern village Matariyeh. Nothing now remains but immense dikes and mounds, full of pieces of marble, granite, and pottery, some remnants of a sphinx, and an obelisk, still standing, of a single block of red granite, about seventy feet in height, and covered with hieroglyphics.

ONESIMUS, *profitable*. A slave belonging to Philemon of Colosse, who ran away from his master, and proceeded to Rome, where he went to hear Paul preach, and was converted. The apostle sent him back to his master with a letter, which is inserted among St. Paul's Epistles. This letter had the desired effect. Philemon received him as a brother beloved. Tradition makes Onesimus to have been the bishop of Beræa.

ONESIPHORUS, *profit bearer*. A Christian resident at Ephesus, where he ministered most seasonably to St. Paul. 2 Tim. i. 16—18. He came afterwards to Rome, when the apostle was there a prisoner, and again afforded him timely relief.

ONION. Numb. xi. 5. A bulbous plant, commonly growing in gardens. Onions were highly esteemed in Egypt, and the country is well adapted to their culture. Hasselquist describes the plant as exceedingly sweet and soft, easy of digestion, and highly palatable. The Egyptians are satirized by Juvenal for swearing by the gods which grew in their gardens; and Lucian says, "Those of Pelusium worship the onion."

ONYCHA. One of the ingredients of the sacred incense, which was prepared under divine direction. It was probably an odoriferous gum or shell. A species of mussel is now found on the shores of the Red Sea, which, when burnt, emits a smell not unlike musk. Exod. xxx. 34.

ONYX. Gen. ii. 12; Exod. xxv. 7. A precious stone, called from the human nail, *ὄνυξ*, to the colour of which it nearly approaches. It is first mentioned with the gold and

bdellium of Eden. The Septuagint renders it by a word meaning *sardius*, *sapphire*, *emerald*, &c. It was obviously of great value, from the uses to which it was put. Exod. xxviii. 9—12, 20; xxxix. 6, 13. There was a species of marble resembling onyx, which was used in the building of the temple: it is called by the Greeks, *onychites*. 1 Chron. xxix. 2.

OPHEL. A part of Jerusalem, on the east side, near the walls. Winer, from the account of Josephus, concludes that Ophel was a high or ascending place, built over with houses. Robinson identifies it with the low ridge which extends southward from the temple-mount to Mount Zion, between the exterior valley of Jehoshaphat and the interior valley of Tyropæon. It was anciently strongly defended by a tower, and separated from Mount Zion by a wall. 2 Chron. xxxiii. 14.

OPHIR. 1. One of the sons of Joktan, the son of Eber, who was great-grandson of Shem. Gen. x. 26—29. The thirteen sons of Joktan are supposed to have peopled the Arabian countries which are named after them: Sheba, Ophir, &c. 2. A region famous for gold, which was visited by Solomon's ships: three years were spent in the voyage, and they brought back gold, apes, peacocks, spices, &c. It is not necessary to present the reader with an abstract of the arguments which have been employed to find the locality of Ophir. Sixteen different countries have been fixed upon. The most general opinion is, that some part of the East Indies is meant. Josephus calls it the "*Aurea Chersonesus*." The conclusion has been drawn from the meaning of *Chersonesus*, "main land" and "island," that the peninsula of Malacca is the golden place.

OPHRAH. 1. A town in Benjamin, placed by Eusebius five miles east of Bethel. 1 Sam. xiii. 17. 2. A town in Manasseh, where Gideon was born, and where he continued to reside, after his victory over the Midianites, establishing there his ephod, which became a snare to the Israelites. Judges vi. 11—24. The site cannot be fixed.

ORACLE. 2 Sam. xvi. 23. It signifies the most holy place, from which God delivered his will to the Israelites. 1 Kings vi. 5, 19—23; viii. 6. In the plural number it denotes the revelations contained in the sacred writings, of which the Jewish nation were the depositaries. Moses is said to have received "the lively oracles" to give unto the Israelites. These oracles contained the law, moral and ceremonial, with all the types and promises relating to the Messiah which are to be found in the writings of Moses. They also contained all the intimations of the divine mind, which he was pleased to communicate by means of the succeeding prophets, who prophesied beforehand the coming of Christ, his sufferings, and the glory that should follow. It was the high privilege of the Jews to be favoured with these oracles. Rom. iii. 2. David enumerates the properties of these oracles. Psal. xix., cxix. Most of the heathen temples had their *oracles* attached, and, when consulted, the answers were given in dark or ambiguous terms, supposed to issue out of the mouth of the idol, or through the priests who professed to consult them on things to come. One specimen of the character of the responses may be given. Pyrrhus consulted the oracle as to the probability of his success if he should go to war with the Romans: the reply was, "*Aio te, Æacida, Romanos vincere posse,*" which sentence has two meanings, quite contradictory. "I tell thee, son of Pyrrhus, that thou canst conquer the Romans;" it also means, "I tell thee, son of Pyrrhus, that the Romans can conquer thee." Pyrrhus interpreted the oracle in his own favour, and, after his defeat in battle, when the complaint of deception was preferred, the juggling oracle maintained its credit by interpreting the sentence in the other sense. Our own language is not so capable of conveying equivoques as a transpositive tongue. Shakspeare's witch-prophecy may, however, be quoted as a sentence similar to the one above. "The duke yet lives that Henry shall depose;" that is, the duke is yet living that shall

depose Henry, or Henry shall depose the duke yet living. The heathen oracles seem to have been a mimicry of the answers given to the patriarchs by the Shechinah; or, of the responses made to the high-priest from the mercy-seat.

OREB, *a raven*. Judges vii. 25. One of the princes of Midian, who, after escaping the slaughter of his troops, was taken and slain at a rock of the same name, after the victory of Gideon. He and Zeeb were beheaded, and their heads carried, as a trophy, to the conqueror, who was then on the other side of Jordan. The names of these two princes seem to have been expressive of their character, *raven* and *wolf*.

ORGAN. This musical instrument is thought to have been what the ancient Greeks called the Pandean pipe. It consisted of seven or more lengths of reed. Similar instruments are at this day used by the shepherds of the East.

ORIGINAL SIN. See SIN.

ORION. A constellation of several stars, seen in the southern heavens, and generally associated with cold and frost. Job ix. 9; xxxviii. 31.

ORNAM. See ARAUNAH.

ORPAH, *favon*. The daughter-in-law of Naomi, who remained in Moab when Ruth returned with her to Bethlehem. Ruth i. 4—14.

OSEE. Rom. ix. 25. See HOSEA.

OSSFIFRAGE, *bone-breaker*. Lev. xi. 13. OSPRAY. There is great difference of opinion as to these birds. Both are supposed to belong to the eagle species. The Hebrew word for ossifrage means to *break* or *crush*, and thus the two correspond. The name may have some reference to the voracious character of the bird, which is said to break and devour the bones of its prey. It is supposed to be the sea-eagle. The ospray is, perhaps, the black eagle of Egypt.

OSTRICH. Job xxxix. 13. Called by the Greeks and the Arabs, "the camel-bird." The largest bird of which we have any knowledge, and so strong as to be able to carry, with velocity, two men. It is a native of the hot regions of Asia and Africa, often attaining to the height of seven



feet, and weighing from eighty to one hundred pounds. It measures seven feet from the bill to the tail. It is found in solitary and desolate places, and its cry is fearful and lamentable. The habits of the bird are described in Scripture. Job xxxix. 13—18. Its timidity is such that the least noise often alarms it, and drives it from the nest; and the young are thus abandoned. Hence it is described as lacking natural affection. Lam. iv. 3. Dr. Shaw says: "On the least noise, or trivial occasion, she forsakes her eggs, or her young ones; to which, perhaps, she never returns; or, if she does, it may be too late either to restore life to the one, or to preserve the lives of the others. Agreeably to this account, the Arabs meet sometimes with whole nests of these eggs undisturbed: some of them are sweet and good, others are addle and corrupted; others again have their young ones of different growth, according to the time, it may be presumed, they have been forsaken of the dam. The Arabs often meet with a few of the little ones, no bigger than well-grown pullets, half-starved, straggling and moaning about like so many distressed orphans for their mother. In this manner the ostrich may be said to be 'hardened against her young ones, as though they were not hers; her labour,' in hatching and attending them so far, being 'vain, without fear,' or the least concern of what becomes

of them afterwards. This want of affection is also recorded Lam. iv. 3, 'The daughter of my people is become cruel, like ostriches in the wilderness;' that is, by apparently deserting their own, and receiving others in return." The most remarkable characteristic of this animal is, the rapidity with which it runs, and which the fleetest horse cannot equal. They "scorn the horse and his rider." The weight and construction of the body prevent its flying. The plumage is white and black, and the feathers have been highly valued both in ancient and modern times.

OTHNIEL, *lion of God*. The son of Kenaz, and first judge of Israel. He obtained in marriage the daughter of his uncle Caleb, as the reward of his valour in the siege of Debir. Josh. xv. 17; Judges i. 13. He was afterwards the instrument of delivering the Israelites from the oppression of the king of Mesopotamia, and securing a peace of forty years' duration.

OVENS. The common mode of constructing ovens in the East is to take a jar or pot of cylindrical shape, and, after having partly filled it with pebbles, to apply heat, and use it for baking. The dough is put on the outside, and, when baked, comes off in thin cakes. All eastern bread is of this thin sort. The Bedouins use different modes of baking. A fire is made upon the sand till it is sufficiently hot; the fuel and fire are then cleared away, and the dough is laid on the hot sand in flat pieces, about the thickness of a plate. Gen. xviii. 6; 1 Kings xvii. 13; xix. 6. Sometimes a round hole is made in the earth, stones are put into it, and a fire kindled upon them. When the stones have become quite hot, the fire is removed, and dough spread in thin cakes upon the heated stones, and turned as often as necessary. Sometimes they are made so large as to resemble pits, or wells, five or six feet deep. Sheep are sometimes hung lengthwise in them. The portable oven is an earthen vessel without a bottom, smeared outside and inside with clay, and placed upon a frame or support. Fire is made within it or below it. When the sides are suffi-

ciently heated, thin patches of dough are spread upon the inside, and the top is covered without removing the fire as in the other cases, and the bread is quickly baked.



OWL. Several words are used in the Old Testament which our translators have rendered "owl." It is not easy to distinguish their respective meanings. 1. *Cos*, "the little owl." Lev. xi. 17. As the word signifies *cup*, many have thought the pelican referred to, in consequence of the pouch or bag under the lower jaw; others the cormorant. 2. *YANSUPH*, supposed to be the *night-heron* or *ibis*. In the Coptic it is called *IP* or *HIP*, and with a Greek ending *IBIS*. 3. *KIPHOZ*, "the great owl." Isai. xxxiv. 15. Some suppose this means the *arrow-snake*. 4. *LILITH*, "screech owl." The root means *night*. Henderson, in the present state of uncertainty as to the meaning, has left the word untranslated. Margin, "night monster."

OX. The male of the beeve kind: a clean animal by the Levitical law, of great use in pastoral pursuits, and forming a portion of the wealth of the ancient Hebrews. Oxen were used for ploughing, threshing, or treading out grain. They were not to be muzzled during the time they were employed. The "wild ox" is mentioned Deut. xiv. 5, and the "wild bull," Isai. li. 20: the former is

thought to be a species of stag or goat. But there is no doubt the animal might be found in a wild state in some of the mountainous districts of Judæa. Bulls of Bashan are referred to as being remarkably fierce.

P

PADAN-ARAM, *Syria the fruitful*. One of the names of **MESOPOTAMIA**; which see.

PAGANS. A word which has come into use since the establishment of Christianity. It generally signifies heathens, and especially idolaters. The term *pagani* is often used in classical writers in opposition to *militēs*, and means "all who were not soldiers." Hence we find *pagani*, or citizens, applied as a term of reproach to soldiers who were cowardly. After Christianity had become the prevailing religion of the inhabitants of towns, the name pagans was given to those who adhered to the old Roman religion.

PALACE. Prov. xxx. 28. The residence of a king. This is the general meaning of the word in the Old Testament, in reference to the habitation of both Jewish and foreign sovereigns. In the New Testament the term palace (*αὐλή*) is applied to the abode of the high-priest, Mark xiv. 66; John xviii. 15; also, generally, to the dwelling of a man of rank. Luke xi. 21. The same Greek word is used to designate the palace built by Herod, afterwards occupied by the Roman governors, and called the "prætorium." Mark xv. 16. See **PRÆTORIUM**.

PALESTINE. It is derived from Philistia, the country of the Philistines; which comprised the southern part of the coast-country between Joppa and Gaza. The word, however, in its modern acceptance, denotes Canaan or the Holy Land. See **CANAAN**. Information with respect to this country will also be found in various other articles in this work.

PALM-TREE. This tree is sometimes called the date-tree. It abounds in southern Asia, from the Indus to the Nile, but is not now so frequently met with in Palestine. Anciently it



was very common, and the allusions to it are very numerous. Lev. xxiii. 40; Deut. xxxiv. 3; Judges i. 16. The neighbourhood of the Dead Sea was formerly noted for its groves of palms. Its trunk rises to a great height. The stalks are generally full of rugged knots. The trunk is not solid, but the centre is filled with pith, round which is a tough bark, full of strong fibres when young, which gradually becomes ligneous. The leaves, when the tree begins to bear, are six or eight feet long, are very broad when spread out, and are used for covering the tops of houses. The fruit, called dates, grows below the leaves in clusters, and is of a sweet and agreeable taste. E. D. Clarke says, "This tree is one of the most curious subjects to which a traveller can direct his attention. A considerable part of the inhabitants of Egypt, of Arabia, and Persia, subsist almost entirely on its fruit. They boast also of its medicinal virtues. Their camels feed upon the date-stone. From the leaves they make couches, baskets, bags, mats, and brushes; from the branches, cages for their poultry, and fences for their gardens; from the fibres of the boughs, thread, ropes, and rigging; from the sap is prepared a spirituous liquor, and the body of the tree furnishes fuel. It is even said that from one species meal has been extracted which is found among the fibres of

the trunk, and has been used for food." The tree was formerly so much cultivated among the Hebrews, that a Roman medal, struck after the capture of Judæa by Titus, has a palm-tree with a female sitting beneath weeping, and this inscription, "*Judea capta*." Tadmor, (in the Hebrew text "Tamar,") a city built by Solomon, 1 Kings ix. 18, was probably so named in consequence of the numerous palm-trees growing in the neighbourhood; TAMAR meaning a *palm-tree*. The Romans afterwards changed the name to Palmyra, from PALMA, "a palm-tree." A part of the fruit is employed for the purpose of making date-wine, a drink greatly prized by the orientals. Debash or dibs was also obtained from the sap. This is rendered "honey" in our version.

PALMER-WORM. The Hebrew word signifies to *cut off*, to *shear*. Bochart says, the insect is a locust, furnished with very sharp teeth, with which it gnaws off leaves of trees, &c. It belongs to the caterpillar or locust tribe, and is spoken of as one of the instruments with which God afflicted the rebellious Jews. Joel i. 4.

PALSY. Matt. iv. 24. A disease very similar to what is now denominated by that name, or paralysis. In eastern countries, a disease of this kind is known. The limbs remain immovably fixed in the position in which they were at the time of the attack; and the suffering is so exquisitely severe, that death ensues in a few days. Matt. viii. 6.

PAMPHYLIA. A province in Asia Minor, having the Mediterranean sea on the south, Cilicia on the east, Pisidia on the north, and Lycia on the west. It was nearly opposite the island of Cyprus. The sea between this island and the coast is called the sea of Pamphylia. The chief cities were Perga and Attalia. Paul and Barnabas visited Perga. Acts xiii. 13.

PANNAG. The word occurs Ezek. xxvii. 17. Our translators seem to have been at a loss to find an English term by which to render it. It appears to have been some kind of delicate spice. It is rendered balsam, cassia, sweatmeats, millet, panax. Modern expositors seem to be in the

same predicament as were our translators.

PAPER. See BOOK and BULRUSH.

PAPHOS. A city of Cyprus, at the western extremity of the island, and the residence of the Roman governor. It was here Barjesus, or Elymas, was struck with blindness, and Sergius Paulus converted to Christianity. Acts xiii. 6, &c. Paphos was celebrated for the worship of Venus. Her infamous rites were practised here for centuries after the Christian era commenced. Paphos, now called Baffa, is a place of no importance.

PARABLE. The word parable is derived from *παραβάλλειν*, to compare, to collate, and is a form of speech in which one thing is presented to us instead of some other thing which it resembles and which we wish to illustrate. It is not essential to a parable that it should be fiction: it may be founded on real occurrences. The Hebrews use the word MASHAL, to make like: the Proverbs of Solomon are called MESHALIM, *parables*, or *proverbs*. Dr. Campbell has distinguished between the parable and the apologue. In the parable "the action must be feasible, at least possible. Jotham's fable of the trees choosing a king, is properly an apologue; because, literally understood, the thing is impossible. There is also a difference between parable and allegory. In allegory all the principal words have through the whole two meanings, the literal and the figurative. Whatsoever is advanced should be pertinent either way. It is not so in the parable, where the scope is chiefly regarded, and not the words taken severally. That there be a resemblance in the principal incidents is all that is required. Smaller matters are considered only as a sort of drapery." The beauty of our Lord's parables has been universally acknowledged. Their literary excellence has been admitted by infidels. They tended to secure the attention of multitudes who would not have listened to truth conveyed in the form of abstract propositions. The outward and sensible makes a deeper impression than inward notions. In many cases the meaning required

either close study, or Christ's own explanation; and thus an opportunity was afforded of testing the sincerity of those who were inquirers after truth. Some truths, which, if openly stated, would have been opposed by the prejudices of hearers, were in this way insinuated, and secured their assent, and even their self-condemnation, unawares. It is important to remember, in the exposition of Christ's parables, that every particular is not to be drawn into a doctrinal statement. There is generally one leading truth, which may be gathered sometimes from Christ's own express declaration, in other cases it may be easily discovered by consulting the context. The parables have often been expounded on the supposition that every minute resemblance is designed to teach some spiritual truth. As an example of the vicious kind of exposition, the parable of the good Samaritan has been thus explained. The man going down to Jericho is Adam; the thieves are the devil and his angels, who robbed him of immortality, and left him all but dead; the priest and Levite represent the Mosaic dispensation; the good Samaritan is Christ; the oil and wine are the comforts of the Gospel; the beast on which he rode is Christ's humanity; the inn is the church; the two pence, the life that now is, and that which is to come. All this absurdity would be avoided by a consideration of the context; for the parable is an answer to the question, "Who is my neighbour?" So from the parable of the labourers in the vineyard, because at the close of the day every man received a penny, whether he had toiled the whole day or only one hour, it has been argued that there are no degrees in glory. The simplest meaning of a parable is generally the correct one. In the New Testament the word *parable* is used variously: for a proverb or adage, Luke iv. 23; for a truth darkly or figuratively expressed, Matt. xv. 15; for a type, Heb. ix. 9; for a similitude or comparison, Matt. xxiv. 32.

PARACLETE. See COMFORTER.

PARADISE. Luke xxiii. 43; Rev. ii. 7. This word is generally referred

to a Persian origin. The Hebrew word occurs three times in the Old Testament; in two of which it is translated *orchard*, and in the third *forest*. Neh. ii. 8; Eccles. ii. 5; Sol. Song iv. 13. It evidently means a place enclosed for pleasure. It is the word appropriated to the pleasure-gardens, and parks with wild animals, around the palace of the Persian monarch. The term became a metaphor among the Jews to express the idea of exquisite delight, and was transferred to denote the happiness of the righteous in a future state. The passage in Rev. ii. 7, by the allusion to the tree of life, teaches us, that, as paradise was the abode of our first parents in the state of innocence, paradise will be the name of the residence of the glorified saint when perfection is regained.

PARAN. A name applied in Scripture to the wilderness or desert extending from the frontiers of Judah to the borders of Sinai, and from the Dead Sea to the desert of Egypt. It included the deserts of Kadesh and Zin. In this wilderness Hagar dwelt with Ishmael; and to this place David retired after the death of Samuel. 1 Sam. xxv. 1. Thirty-eight of the years of the wandering of the Jews were spent in this desert. Numb. x. 12; Deut. i. 19. Burekhardt says, it is a dreary expanse of calcareous soil, covered with black flints.

PARCHED GROUND. Isai. xxxv. 7. The Hebrew word so rendered in this passage means a *vapoury illusion*. Hebrew, SHARAB; Arabic, SERAB; the French call it *MIRAGE*. It consists in the presentation to the view of a lake or sea, in the midst of a plain, where in reality no water exists. In this illusion a sheet of water is presented to the eye, and the ocular deception is most complete; for the amazed observer sees bushes on the margin, and marks the very ripple of the waves. It is produced by the refraction of the rays of light, during the exhalation of vapours by the excessive heat of the sun. The weary traveller who is attracted by it, expecting to reach refreshing water, finds himself in the midst of glowing sand. When the prophet, therefore, says, "The parched ground shall

become a pool," the meaning is, that the desert shall be completely transformed, and instead of this tantalising appearance of water, which has so often disappointed the weary traveller, there shall be the bubbling pool, sending forth its copious and refreshing streams. Gesenius quotes instances from the Koran, in which this figure of the SERAB is employed. "But as for those who believe not, their works are like the SERAB of the plain: the thirsty imagines it is water; but, when he reaches it, he finds it is nothing." Many modern travellers have referred to this deception. The figure teaches us that the blessings of Christ's kingdom are no deception and mockery, but bring peace and comfort to the disquieted soul.

PARCHMENTS. 2 Tim. iv. 13. The word is derived from the Latin *pergamena*. Under Eumenes, king of Pergamus, a mode of preparing skins for writing was discovered: hence the Latins called them *pergamena*. The skins of beasts had been used long before this time, according to the testimony of Herodotus, but with very slight preparation. Vellum is prepared in the same manner as parchment, from the skins of young calves. It is much whiter and finer.

PARDON. No one can forgive sins but God. Pardon proceeds from his free and unmerited mercy, through the atonement of Christ. The pretensions of men to remit sin are blasphemous. See JUSTIFICATION and FORGIVENESS.

PARMENAS. One of the seven deacons of the church at Jerusalem. Acts vi. 5. Tradition says he was a martyr during Trajan's persecution.

PARTHIANS. Acts ii. 9. Parthia was originally a small mountainous district, lying to the north-east of Media. Afterwards the term was applied to the great Parthian kingdom, into which this province expanded. The inhabitants were of Scythian origin: they formed part of the army of Xerxes, and were celebrated for their skill in archery, and especially for shooting as they fled. They were part of the Scythian horde

which long disputed with Rome for the dominion of the East. The Persian language was spoken by them.

PARTRIDGE. 1 Sam. xxvi. 20. The bird known among us by this name was also common in the East. Dr. Shaw says of the hunting of the partridge, "The Arabs have another, though a more laborious, mode of catching these birds; for, observing that they become languid and fatigued after they have been hastily put up twice or thrice, they immediately run in upon them, and knock them down with their bludgeons." Probably in this manner Saul hunted David, coming hastily upon him, putting him up incessantly, in hope that at length his resources would fail, and that he would become an easy prey to his pursuer. In Jer. xvii. 11, allusion is made to the exposed situation of the partridge's nest, which is built on the ground, and is liable to be trampled upon and destroyed, and from which she is often driven.

PARVAIM. 2 Chron. iii. 6. A country producing the finest gold. Bochart thinks it is the same as Ophir. Others identify it with Barchania, on the Tigris. Gesenius thinks it is a general term, signifying eastern country, and that the gold of Parvaim means eastern gold.

PASHUR. 1. An officer of king Zedekiah, and son of Melchiah, and a bitter enemy of the prophet Jeremiah. Jer. xxi. 1. It was at his suggestion the prophet was cast into prison. Jer. xxxviii. 1—6. A large number of his descendants returned with Zerubbabel from Babylon. Ezra ii. 38. 2. A son of Immer, a priest, and chief overseer of the temple, who smote Jeremiah and put him in the stocks. His awful doom was threatened by divine inspiration. Jer. xx. 1—6.

PASSION. Acts i. 3. The last sufferings and death of Christ. The word *passions* is used to signify the emotions of the mind; the feelings, susceptibilities, and propensities. James v. 17.

PASSOVER. The Hebrew word signifies *leap, passage, protection*. A Jewish feast, appointed by God to commemorate the exemption of the

families of the Israelites, when the destroying angel smote the firstborn of Egypt, and also their departure from the land of bondage. The following circumstances are to be noted concerning the Passover. The month of coming out of Egypt was after this to be the first month of the sacred or ecclesiastical year; and on the fourteenth day of this month, between the two evenings, that is, between the sun's decline and its setting, or rather, according to our reckoning, between three o'clock in the afternoon and six in the evening, at the equinox, the Jews were to kill the paschal lamb, and to abstain from leavened bread. The day following, being the fifteenth, reckoned from six o'clock of the preceding evening, the grand feast of the Passover began, which continued seven days; but the first and seventh days were peculiarly solemn. The slain lamb was to be without defect, a male, and of that year. If no lamb could be found, they might take a kid. They killed a lamb or a kid in each family; and if the number of the family was not sufficient to eat the lamb, they might associate two families together. With the blood of the lamb they sprinkled the doorposts and lintel of every house, that the destroying angel, at the sight of the blood, might pass over them. They were to eat the lamb the same night, roasted, with unleavened bread, and a salad of wild lettuces, or bitter herbs. It was forbidden to eat any part of it raw or boiled; nor were they to break a bone; but it was to be eaten entire, even with the head, the feet, and the bowels. If anything remained to the day following, it was thrown into the fire. Exod. xii. 46; Numb. ix. 12; John xix. 36. They who ate it were to be in the posture of travellers, having their loins girt, shoes on their feet, and staves in their hands. This last part of the ceremony was but little observed; at least, it was of no obligation after that night when they came out of Egypt. During the whole eight days of the Passover, no leavened bread was to be used. They kept the first and last day of the feast,

yet it was allowed to dress victuals, which was forbidden on the Sabbath-day. The obligation of keeping the Passover was so strict, that whoever neglected it was condemned to death. Numb. ix. 13. But those who had any lawful impediment, as a journey, sickness, or uncleanness, voluntary or involuntary,—for example, those who had been present at a funeral, &c.,—were to defer the celebration of the Passover till the second month of the ecclesiastical year, the fourteenth day of the month Ziv, which answers to April and May. We see an example of this postponed Passover under Hezekiah, 2 Chron. xxx. 2, 3, &c. The paschal lamb was an illustrious type of Christ, who became a sacrifice for the redemption of a lost world from sin and misery; but resemblances between the type and antitype have been strained by many writers into a great number of fanciful particulars. It is enough for us to be assured, that, as Christ is called “our Passover,” and the “Lamb of God,” without “spot,” by the “sprinkling of whose blood” we are delivered from guilt and punishment; and as faith in him is represented to us as “eating the flesh” of Christ, with evident allusion to the eating of the paschal sacrifice; so, in these leading particulars, the mystery of our redemption was set forth. The paschal lamb, therefore, prefigured the offering of the spotless Son of God, the appointed propitiation for the sins of the whole world; by virtue of which, when received by faith, we are delivered from the bondage of guilt and misery, and nourished with strength for our heavenly journey to that land of rest, of which Canaan, as early as the days of Abraham, became the divinely-instituted figure.

PASTURE. The places of pasturage in Canaan were originally uninhabited deserts, or wildernesses, which no settled people had appropriated. The shepherds who wander about with their flocks from one pasture-ground to another are called *nomades*; and often the digging a well seems to give a right of

property in the waste lands around. In the time of the patriarchs, the whole land of Canaan was such a district, and occupied by Abraham, Isaac, and Jacob. After the conquest of Canaan, particular pastures seem to have been fixed upon, and the flocks and herds were sent out into these commons under the care of shepherds. The principal shepherd was responsible for the sheep entrusted to his care; and if any were lost, in ordinary cases, he had to make them good. Their services were often paid by a proportion of the young of the flock. The sheep were constantly kept in the open air, and guarded by hired servants. See Gen. xxx. 30; xxxi. 39; Exod. xxii. 12.

PATARA. Acts xxi. 1. A port of Lycia, in Asia Minor, at the mouth of the river Xanthus: it had a famous oracle of Apollo. It was situated opposite to the island of Rhodes. Here Paul, on his voyage to Jerusalem, changed his ship for one bound for Phœnicia.

PATHROS. Isai. xi. 11. In this passage it is distinguished from Egypt, and means the southern or upper part of the country, called by the Greeks and Romans, *Thebais*. The name in the Coptic is *PETHOURES*, or *THOURES*, *the south*. It was the original country of the Egyptians, Ezek. xxix. 14; and is mentioned as distinct from Egypt by Greek and Roman writers. The Pathrusim were its early inhabitants, and were descended from Mizraim. Gen. x. 14.

PATIENCE. When applied to God, it signifies his long-suffering and forbearance amidst numerous provocations. As a Christian grace, it is a fruit of the Spirit, and is often alluded to and described in the New Testament. Many are the offences to which a good man is exposed. He is tried in various ways by his fellow-creatures, by their malice or perverseness, their ignorance or folly. To an ungodly man revenge is sweet; but a Christian commands himself, subdues his temper, and retains his peace of mind. “He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.”

The sorrows of life are numerous. The Christian recognises in them the hand of God, and meekly bows to his heavenly Father, who cannot make any mistake in his procedure. Everything rebellious is suppressed not only in word and action, but also in thought. Amidst the delays to which he is subject by being detained year after year away from home, in patience he possesses his soul, looking for that blessed hope and the glorious appearing of our God and Saviour. In many parts of Scripture the word means *perseverance*. It is most important to the perfection of Christian character. James i. 4.

PATMOS. A rocky and bare island in the Ægean sea, about fifteen miles in circumference. On account of its desolate character, it was used by the Romans as a place of exile, which accounts for the banishment of St. John thither for the testimony of Jesus. The island is now called *Patimo* and *Patmosa*, and the inhabitants, many of whom are emigrants from Asia Minor, do not exceed four or five thousand. A natural grotto in the rock is shown as the place where St. John is said to have seen his visions, and written the book of the Revelation. There is also on the site a church, and connected with it a school, where the ancient Greek is said to be well taught.

PATRIARCHS, *fathers of a race or clan*. Acts ii. 29. The name is given to the ancient fathers, chiefly those who lived before Moses, as Adam, Lamech, Noah, &c. In early history we find the ancestor, or father, of a family retaining authority over his children, and his children's children, so long as he lived. He was succeeded by the eldest son. The government exercised was paternal; and in this was the origin of the elders of Israel. The sons of Jacob are called the twelve patriarchs, by way of distinction, as the progenitors of the Jewish nation. Acts vii. 8.

PAUL. His name was originally SAUL, *asked for*. He was a native of Tarsus, a city of Cilicia, Acts xxii. 3; and of Jewish descent, of the tribe of Benjamin. Phil. iii. 5. The city of

Tarsus had been made *urbs libera* by Augustus; but it is thought that this circumstance did not confer the privilege of Roman citizenship on Paul, but that he was indebted for it to his father, who might have rendered some valuable services to the Roman state. At the time of Saul's youth and education, Tarsus had acquired some celebrity as a place of learning and philosophy; but we have no means of ascertaining what were the early advantages of him who was destined to act so remarkable a part in the history of Christianity. The allusions in his Epistles to the sentiments of the philosophers of the day, and his quotations from the Greek poets, Menander, Epimenides, and Aratus, have induced Dr. Bentley and others to conclude that he was familiar with Greek literature. Certainly his residence and early training in such a city, "no mean city," must have been of considerable advantage to him, and especially in imparting a knowledge of the Greek language, and a skill in the use of it, which a Jew born in Palestine could not easily have obtained. He was the son of a Pharisee; a circumstance which would decide the Jewish character of his education, and would probably secure to him, in his earliest years, instruction in the literature of the Hebrews. Prior to his being sent to Jerusalem to study under Gamaliel, according to the custom of the times, he was taught a mechanical business; which, in later periods of his life, and under the pressure of necessity, he turned to advantage. The Jews had a maxim, that he who did not teach his son to work taught him to steal. Paul's occupation was "tent-making." The meaning of the Greek term thus translated has created no small difference of opinion. Luther renders it "carpet-maker;" others, "maker of mats and mattresses," "worker in leather," "maker of tent-cloth." The generality of expositors and critics agree in rendering it "tent-maker." This was a popular branch of trade in the East, where these portable edifices were in constant requisition. We have no means of ascertaining at what age Paul was

sent to Jerusalem; but he here became a student under Gamaliel, who appears to have possessed a calm and judicious mind, and to have exercised an independence of judgment quite uncommon in the party to which he belonged. Acts v. 34—39. It is impossible to ascertain what influence such a teacher would exert on the mind of a young man: it is, however, certain that Paul became well acquainted with the Jewish law. At the time of his first introduction to our notice in Scripture, he is called "a young man." The natural inference we may draw from the position he assumed in the councils of the Jews, and from the important task which was assigned him, is, that he was not very young, but perhaps about thirty years of age. The history of his conversion to the faith of Christ, by which he was also made a chosen vessel to carry Christ's name to the Gentiles, is recorded in the Acts of the Apostles, and is familiar to the readers of the New Testament. It is so important and instructive, that it is told three times, once by St. Luke, the historian, and twice by himself; the first time to the crowd in Jerusalem, when they had risen up against him, and the second time before king Agrippa. The attempts to explain the miraculous circumstances of this narrative as natural phenomena indicate a state of heart which is at enmity with the simplicity of Gospel truth, and they are altogether contradictory to the narrative. The vision by which he was prostrated to the earth, was the revelation of Christ to him as the real object of his persecution. Compare Acts xxvi. 15, with 1 Cor. xv. 8. From the lips of Christ he then received his commission. Acts xxvi. 16—18. The miraculous restoration of his sight, his baptism, the gift of the Holy Ghost, followed in quick succession; and he is found immediately preaching the faith which he had endeavoured to destroy. Acts ix. 20, 21. He was bold in announcing his conversion and change of action. His former friends would naturally be chagrined; the Christian communities would stand in dread of him, and would find it difficult to

believe the singular transformation. See Acts ix. 26; Gal. i. 15—17, 22, 23. To the cause of Christ he now consecrated all his energies. The fervour which had rendered him the chief of bigots and persecutors, is substituted by a zeal which made him the prince of apostles. If we look at his toils and travels, at his discourses, orations, and letters, at the miracles which he wrought, at the visions and revelations with which he was favoured, at the churches which he gathered and established, and at the death of martyrdom with which his life of toil was crowned, he appears to us the most extraordinary man that ever lived. After his conversion, he did not remain long in Damascus. He went into Arabia, where he stayed a considerable time, and was doubtless occupied in meditation and study, in preparing himself for the great work to which God had called him. On his return to Damascus, he commenced his public labours in the service of the Saviour, boldly advocating the claims of Christ to be the Son of God. The Jews, enraged at the change of opinions and conduct of Paul, attempted to take away his life. A search was made for him, the gates of the city were watched, and it was only by the thought and skill of the Christians that he escaped. They let him down from the window of a dwelling erected on the outer wall of the city. Acts ix. 21, *et seq.*; 2 Cor. xi. 32. Thence he went to Jerusalem, and was recognised as a Christian brother and an apostle. Instead of tracing the apostle step by step through his splendid career, it may be more advantageous to place before the reader a chronological arrangement of the principal events of the apostle's life:—

- | | |
|---|--------------------------------------|
| | A.D. |
| 1. Paul's conversion. | Acts ix. . . 35 |
| 2. He goes to Arabia, and returns to Damascus, Gal. i. 17; and at the end of three years in all he escapes from Damascus and goes to Jerusalem. | Acts ix. 23, <i>et seq.</i> . . . 37 |
| 3. From Jerusalem Paul goes to Cilicia and Syria. Acts ix. 30; Gal. i. 21. From Antioch he is sent with Bar- | |

- nabas to Jerusalem to carry alms. Acts xi. 30. . . . 44
4. The first missionary journey of Paul and Barnabas from Antioch, continued about two years, Acts xiii., xiv., commencing 45
5. After spending several years in Antioch, Acts xiv. 28, Paul and Barnabas are sent a second time to consult the apostles respecting circumcision. Acts xv. 2. . . . 52
6. The Jews expelled from Rome, A.D. 52—54: Paul on his second missionary journey, Acts xv. 40, after passing through Asia Minor to Europe, finds Aquila and Priscilla at Corinth. Acts xviii. 2 54
7. Paul remains eighteen months in Corinth. Acts xviii. 11. After being brought before Gallio, he departs for Jerusalem the fourth time; and then goes to Antioch. Acts xviii. 22. . . . 56
8. He traverses Galatia and Phrygia, and then goes to Ephesus. Acts xix. 1. . . 56
9. After a residence of two years or more at Ephesus, he departs for Macedonia. Acts xx. 1. 59
10. After wintering in Achaia, he goes the fifth time to Jerusalem, where he was imprisoned. Acts xxi., xxii. . . 60
11. The apostle remains two years in prison at Cæsarea, and is then sent to Rome, where he arrives in the spring, after wintering in Malta. Acts xxiv. 27; xxv., xxviii. 63
12. The history in the Acts breaks off; and, according to the testimony of Clemens Romanus, the apostle was set at liberty, and "proclaimed the Gospel both in the east and west 65
13. He was probably martyred . 66

Paulus, the record of whose conversion is found in the Acts. It is more probable that he himself changed it in conformity with a common practice. The Jews took a Hellenic name when they were obliged to travel much in Grecian or foreign countries; and, besides, the Romans and Greeks were in the habit of softening the Hebrew names in pronunciation, and accommodating them to their own form. The history of the apostle breaks off abruptly in the close of the Acts of the Apostles. The opinion generally adopted, and founded upon certain statements of Clement, is, that on his first trial he was set at liberty, and, after travelling westward and into various countries, was again apprehended, and suffered martyrdom by being beheaded. See 2 Tim. iv. 6. Tradition says, he was buried without the walls of Rome, on the Via Ostiensis.

The following remarks of Hug, on the character of this apostle, are equally just and eloquent:—"This most violent man, having such terrible propensities, whose turbulent impulses rendered him of a most enterprising character, would have become nothing better than a John of Gishala, a blood-intoxicated zealot, ἐμπνέων ἀπειλῆς καὶ φόβου, 'breathing out threatenings and slaughter,' Acts ix. 1, had not his whole soul been changed. The harsh tone of his mind inclined him to the principles of Pharisaism, which had all the appearance of severity, and was the predominant party among the Jews. Nature had not withholden from him the external endowments of eloquence, although he afterwards spoke very modestly of them. At Lystra he was deemed the tutelary god of eloquence. This character qualified him for great things, but, not master of himself from excess of internal power, was an extreme of human dispositions, and, according to the natural course, was prone to absolute extremities. His religion was a destructive zeal, his anger was fierceness, his fury required victims. A ferocity so boisterous did not psychologically qualify him for a Christian, nor for a philanthropist; but, least of all, for a quietly enduring

No reason is assigned in Scripture for the change of his name. Some suppose it was out of respect to Sergius

man. He, nevertheless, became all this on his conversion to Christianity, and each bursting emotion of his mind subsided directly into a well-regulated and noble character. Formerly hasty and irritable, now only spirited and resolved; formerly violent, now full of energy and enterprise; once ungovernably refractory against everything which obstructed him, now only persevering; once fanatical and morose, now only serious; once cruel, now only firm; once a harsh zealot, now fearing God; formerly unrelenting, deaf to sympathy and commiseration, now himself acquainted with tears, which he had seen without effect in others. Formerly the friend of none, now the brother of mankind, benevolent, compassionate, sympathising; yet never weak, always great; in the midst of sadness and sorrow manly and noble: so he showed himself at his deeply-moving departure from Miletus. Acts xx. It is like the departure of Moses, like the resignation of Samuel, sincere and heartfelt, full of self-recollection, and, in the midst of pain, full of dignity. His writings are a true expression of this character, with regard to the tone predominant in them. Severity, manly seriousness, and sentiments which ennoble the heart, are interchanged with mildness, affability, and sympathy; and their transitions are such as nature begets in the heart of a man penetrated by his subject, noble and discerning. He exhorts, reproaches, and consoles again: he attacks with energy, urges with impetuosity, then again he speaks kindly to the soul; he displays his finer feelings for the welfare of others, his forbearance and his fear of afflicting anybody: all as the subject, time, opposite dispositions, and circumstances require. There prevails throughout in them an importuning language, an earnest and lively communication. Rom. i. 26—32, is a comprehensive and vigorous description of morals. His antitheses,—Rom. ii. 21—24; 2 Cor. iv. 8—12; vi. 9—11; xi. 22—30; his enumerations,—1 Cor. xiii. 4—10; 2 Cor. vi. 4—7; Eph. iv. 4—7; v. 3—6; 2 Tim. iii. 1—5; his gradations,—Rom. viii.

29, 30; Titus iii. 3, 4; the interrogations, exclamations, and comparisons,—sometimes animate his language even so as to give a visible existence to it. That, however, which we principally perceive in Paul, and from which his whole actions and operations become intelligible, is the peculiar impression which the idea of a universal religion has wrought upon his mind. This idea of establishing a religion for the world had not so profoundly engrossed any soul, nowhere kindled so much vigour, and projected it into such a constant energy. In this he was no man's scholar; this he had immediately received from the Spirit of his Master; it was a spark of the divine light which enkindled him. It was this which never allowed him to remain in Palestine and in Syria, which so powerfully impelled him to foreign parts. The portion of some others was Judæa and its environs; but his mission was directed to the nations, and his allotment was the whole of the heathen world. Thus he began his career among the different nations of Asia Minor; and, when this limit also became too confined for him, he went with equal confidence to Europe, among other nations, ordinances, sciences, and customs; and here likewise he finally, with the same indefatigable spirit, circulated his plans, even to the pillars of Hercules. In this manner Paul prepared the overthrow of two religions,—that of his ancestors, and that of the heathens."

The various journeys of St. Paul should be carefully traced on the map, in order to ascertain the vast extent of country over which he travelled, and the excessive toil he must have undergone: and the reader must remember how few facilities existed at that time for travelling. Many of these journeys were undoubtedly undertaken on foot. The following list will show the places he visited:—

First journey.—From Jerusalem to Cæsarea, Tarsus, Antioch in Syria, thence to Jerusalem.

Second journey.—From Jerusalem to Antioch, Seleucia, Salamis and Paphos in Cyprus, Perga, Antioch in

Pisidia, Icoium, Lystra, Derbe, Pisidia, Pamphylia, Perga, Attalia, Antioch in Syria, Phœnice, Samaria, thence to Jerusalem.

Third journey.—From Jerusalem to Antioch, Syria, Cilicia, Derbe, Lystra, Phrygia, Galatia, Mysia, Troas, (where he was joined by Luke,) Samothracia, Neapolis, Philippi, Amphipolis, Apollonia, Thessalonica, Berea, Athens, Corinth, Cenchrea, Ephesus, Cæsarea, and thence to Jerusalem.

Fourth journey.—From Jerusalem to Antioch, Galatia, Phrygia, Ephesus, Macedonia, Greece, Philippi, Troas, Assos, Mitylene, Chios, Samos, Trogyllium, Miletus, Coos, Rhodes, Patara, Tyre, Ptolemais, Cæsarea, and thence to Jerusalem.

Fifth journey.—From Jerusalem to Antipatris, Cæsarea, Sidon, Myra, Fair Havens, Melita, Syracuse, Rhegium, Puteoli, Appii Forum, Three Taverns, Rome, and here the inspired narrative ends.

The following places have been mentioned as probably visited between Paul's first and second imprisonment:—Spain, France, Britain, Jerusalem, Antioch in Syria, Colosse, Ephesus, Philippi, Corinth, Troas, Miletus, Rome, where he suffered martyrdom. The reader who is wishful to examine this interesting subject may consult Greswell's "Disertations."

There are several remarkable incidents in St. Paul's life,—such as his rapture into the third heavens, and his thorn in the flesh; his fighting with wild beasts at Ephesus, &c.; for explanation of which we refer the reader to Benson's "Commentary." See Paley's "Horæ Paulinæ," and Lyttelton's "Observations on the Conversion of St. Paul." See also EPISTLES.

PAVEMENT. John xix. 13. An area in Pilate's court, formed of pieces of marble or stone of various colours, and called *tessellata*. Such pavements were a sort of luxury which had risen in the time of Sylla, and had extended to the remote provinces. Julius Cæsar carried about with him, in his various expeditions, pieces of sawn or variegated marble with which

to adorn his prætorium. See GAB-BATHA.

PEACE. In Scripture a word of extensive meaning. In a nation, it is public tranquillity, a respite from war, and friendly relations between kings. 1 Kings v. 12. In a family, it is harmony and love. Judges xix. 20. In a church, it is unity of sentiment and affection. 2 Cor. xiii. 11. It was the usual Jewish salutation. "Peace be with you," was the interchanged courtesy. When the traveller entered a dwelling, he said, "Peace be to this house." When he departed, the host dismissed him with, "Go in peace." Christ says, "My peace I give unto you." This is not an expression of mere courtesy, but a real and substantial blessing. It is a fruit of the Holy Spirit, relieving the soul from guilt, and invariably resulting from the assurance of the forgiveness of sins and the favour of God. Rom. v. 1; Gal. v. 22. It is often connected with the word grace, and includes all spiritual blessings. Christ "is our peace," since he has made peace by the blood of his cross. Eph. ii. 14—17.

PEACOCK. 1 Kings x. 22. This beautiful bird is mentioned among the articles imported by Solomon. It is distinguished by the length of its tail, and the brilliant spots with which it is adorned. It is abundant in the jungles of India, and would be met with by navigators to the Malabar coast of India or Ceylon. It is called, in some of the eastern dialects, TOGER; the Hebrew is THUK-YIM; Arabic, TAWAS; Greek, ταῦς. Some have supposed the word to mean *pheasants*, others *parrots*, and again others *ostriches*. The rendering of the Hebrew word by "peacock" has the sanction of celebrated scholars and naturalists.

PEARLS. Job xxviii. 18. In the Old Testament the word rendered pearl probably means *crystal*. In the New Testament repeated allusion is made to the pearl. See Matt. vii. 6; xiii. 45. Pearls are mentioned as personal ornaments; and, from the various relations in which they are introduced, were evidently among the most precious substances. Pearls are

produced by a shell-fish of the oyster species, and, according to naturalists, by a malady of this creature, which develops itself in seven years. If not secured about that time, the animal dies, and the pearl is lost. It is a secretion of glutinous matter; and is supposed by some to be excited by a foreign substance introduced within the shell, such as sand. The pearl-oysters are found in the Persian Gulf, on the western coast of Ceylon, and on the coasts of Java, Sumatra, &c. The shells are obtained by diving, and this is done by a class of persons trained for the employment. The Ceylon fishing-bank is about fifteen miles from the shore; and the fishing begins in April, and continues five or six weeks. One shell contains from eight to twelve pearls. The largest are of the size of a walnut, but they are rarely larger than a cherry-stone. The shell of the pearl-oyster is called *mother of pearl*.

PEKAH. 2 Kings xv. 25. The person who slew Pekahiah, and ascended the throne in his stead, becoming the eighteenth king of Israel. He reigned twenty years. His reign was disastrous: the country was invaded and greatly harassed by the Assyrians; and such was the public discontent, that a conspiracy was formed, headed by Hoshea, in which the king lost his life. See Isai. vii. 1—9; xvii. 1—11.

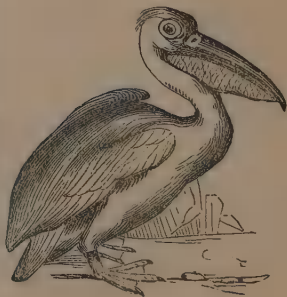
PEKAHIAH. The son and successor of Menahem, king of Israel. He supported the idolatry of the golden calves; and after a reign of two years was slain in his own palace by Pekah, with the aid of Argob, and Arieah, and fifty Gileadites. 2 Kings xv. 22—25.

PELAGIANS. The followers of Pelagius, a British monk, who, about A.D. 400, went over to France, thence to Rome, and other parts, propagating his opinions and gaining disciples in various places. The principal tenets of the Pelagians were:—That Adam was by nature mortal, and, whether he had sinned or not, he would certainly have died: that the consequences of Adam's sin were confined to his own person: that new-born infants are in the same situation as

Adam before his fall: that the law qualified men for the kingdom of heaven, and was founded upon equal promises with the Gospel: that the general resurrection of the dead does not follow in virtue of our Saviour's resurrection: that the grace of God is given according to our merits: that this grace is not given for the performance of every moral act, the liberty of the will, and information in points of duty being sufficient. The sentiments of Pelagius may probably in some points have been misrepresented, as we are made acquainted with them only through his adversaries.

PELEG, division. Gen. x. 25; xi. 16. The son of Eber, and fourth in descent from Shem. His name is said to have been given him because in his days the earth was divided.

PELETHITES. See **CHERETHIMS**.



PELICAN. Lev. xi. 18. A voracious tropical bird, about the size of a swan, and pronounced unclean by the Levitical law. It flies at a great height, is gregarious and migratory. The colour is a greyish white, and the bill is fifteen inches long. The female has a large pouch or bag, capable of containing two or three gallons of water, and a considerable quantity of food. The common notion that she feeds her young on her own blood, has arisen from the fact that she feeds them from this pouch.

The voice of the bird is harsh and dissonant. See Psal. cii. 6.

PEN. The instrument with which the characters were formed in the writings of the ancients, and which varied with the materials on which the letters were to be traced. "The pen of iron" was used for engraving on stone or iron plates. In some cases this pen was pointed with a diamond, such as glaziers now use. Jer. xvii. 1. On tables of wax, a metallic pen or stylus was used, having one end pointed to trace the letters, the other broad and flat to erase any errors by smoothing the wax. On paper, linen, cotton, skins, and parchments, it was, in early times, common to paint the letters with a fine hair-pencil. Subsequently the reed-pen was introduced. The reed-pen is used at the present day by the principal oriental nations, and is preferable to any other kind of pen for writing Hebrew.

PENIEL, *face of God*. Gen. xxxii. 30. **PENUËL**. The place at the ford of Jabbok, where Jacob wrestled with the Angel Jehovah, on his return from Padan-aram. There was a town built there. Judges viii. 17. Jeroboam rebuilt and fortified it. 1 Kings xii. 25.

PENINNAH, *coral*. One of the wives of Elkanah, the father of Samuel. 1 Sam. i. 2.

PENNY. Matt. xxii. 19. The Roman denarius, equal to eightpence halfpenny. See **DENARIUS**.

PENTATEUCH. The five books of Moses,—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. A Greek word, derived from πέντε, *five*, and τεύχος, *a vessel*, but in later Greek *a volume*. That the Jews have acknowledged the authenticity of the Pentateuch from the present time back to the era of their return from the Babylonish captivity, a period of more than two thousand three hundred years, admits not the possibility of a doubt. The five books of Moses have been during that period constantly placed at the head of the Jewish sacred volume, and divided into fixed portions, one of which was read and explained in their synagogues, not only every Sabbath with

the other Scriptures, but in many places twice a week, and not unfrequently every evening. They have been received as divinely-inspired by every Jewish sect, even by the Sadducees, who questioned the divinity of the remaining works of the Old Testament. The veneration of the Jews for their Scriptures, and above all for the Pentateuch, seems to have risen almost to a superstitious reverence. Extracts from the Mosaic law were written on pieces of parchment, and placed on the borders of their garments, or round their wrists and foreheads: and, at a later period, they counted, with the minutest exactness, not only the chapters and paragraphs, but the words and letters, which each book of their Scriptures contains. Besides, the translation, first of the Pentateuch, and afterwards of the remaining works of the Old Testament into Greek, for the use of the Alexandrian Jews, disseminated this sacred volume over a great part of the civilised world in the language most universally understood, and rendered it accessible to the learned and inquisitive in every country; so as to preclude all suspicion that it could be materially altered by either Jews or Christians, to support their respective opinions as to the person and character of the Messiah; the substance of the text being, by this translation, fixed and authenticated at least two hundred and seventy years before the appearance of our Lord.

PENTECOST, *the fiftieth*. The name given in the New Testament to the Feast of Weeks, or of ingathering, which was celebrated on the fiftieth day from the celebration of the Passover. It was one of the three great festivals, in which all the males were required to appear before God at the place of the sanctuary. It commemorated the giving of the law on Mount Sinai. The time appointed for the setting aside of the ceremonial law by a system of worship, simple and spiritual, was happily chosen. Pentecost was selected as the period of the effusion of the Holy Ghost on the apostles of Christ and the assembled multitudes. On

the anniversary of the promulgation of the ancient law, they were qualified and commissioned to publish the good news of the reign of the Messiah, not to the inhabitants of Jerusalem alone, but, in their own language, to men "of every nation under heaven." See Acts ii.

PEOR. 1. A mountain in the land of Moab. Numb. xxiii. 28. It is not known where the exact situation was: some make it to be part of the Abarim chain, a few miles north of the Dead Sea. 2. Peor, an idol. See BAAL-PEOR.

PERES. See MENE.

PEREZ-UZZAH, *breach upon Uzzah*. A place in the neighbourhood of Jerusalem, which obtained this name in consequence of the judgment with which Uzzah was visited, who profanely put forth his hand to stay the tottering ark. 2 Sam. vi. 8; 1 Chron. xiii. 11.

PERFUMES. The holy anointing oil employed in the appointment and consecration of the high-priest, was

composed of two parts of myrrh, two parts cassia, one part cinnamon, one part sweet cane, compounded according to the art of the perfumer, with a sufficient quantity of the purest olive-oil to give it a proper consistence. Exod. xxx. 23—25. The composition was not to be imitated. The prodigious quantity of this holy ointment made on one occasion, being no less than seven hundred and fifty ounces of solids, compounded with five quarts of oil, may give some idea of the profuse employment of perfumes among the Hebrews. The psalmist tells us that when the holy anointing oil was poured on the head of Aaron, it flowed down over his beard and dress, and descended even to the skirts of his garments.

PERGA. A town of Pamphylia, in Asia Minor. It was originally the capital, but when that province was divided into two, Perga became the chief town of the second Pamphylia. St. Paul was twice at this place. Acts xiii. 13; xiv. 25.



PERGAMOS. Rev. ii. 12—16. A city in the province of Troas, in Asia Minor, about sixty miles north of Smyrna. About two centuries before the Christian era, Pergamos became the residence of the kings of the family of Attalus, and a seat of literature and the arts. King Eumenes, the second of the name, greatly beautified the town, and increased the library so considerably that the

number of volumes amounted to two hundred thousand. Sheep and goat skins, cleaned and prepared for the purpose, were used for manuscripts; and, as the art of preparing them was brought to perfection at Pergamos, they obtained the name of PERGAMENA, *parchment*. The treasures of the last king were bequeathed to the Romans, who took possession of the kingdom, and constituted it a province

under the name of Asia Propria. The place is chiefly interesting to Christians as being the site of one of the seven churches of Asia addressed by St. John, whose language intimates that the city was infested with false teachers, who grossly corrupted the people, and led them into many abominable errors. It is described as Satan's seat. Evidences are yet to be seen of its former magnificence, such as marble pillars, granite walls, and remains of what is said to have been a temple of Esculapius. The modern name is Bergamo: the population is variously estimated at from fifteen to thirty thousand. It was the birth-place of Galen.

PERIZZITES. See CANAANITES.

PERSIA. An ancient kingdom of Asia. It was founded by Cyrus: its inhabitants had been formerly called Elamites, from their ancestor Elam, the son of Shem. The thrones of Media and Persia were united under Cyrus, Dan. vi. 8, 12; and the whole country from Egypt to the Ganges became at that time incorporated under the Persian power. The kings after Cyrus were Cambyses, B.C. 529; Smerdis, B.C. 522, a Magian; Darius Hystaspes, B.C. 521; Xerxes, B.C. 485, the Ahasuerus of Esther; Artabanus, B.C. 465; Artaxerxes Longimanus, B.C. 465; Xerxes II., B.C. 424; Sogdianus, B.C. 424; Darius Nothus, B.C. 423; Artaxerxes (II.) Mnemon, B.C. 404; Artaxerxes Ochus, B.C. 364; Arses, B.C. 338; Darius Codomannus, B.C. 335. The empire then fell into the hands of Alexander the Great, who conquered Darius at the battle of Arbela, B.C. 330. In the seventh century it fell under the power of the Saracens; in the thirteenth it was taken by Gengis Khan, and at the end of the fourteenth by Tamerlane. The manners and customs of ancient Persia are illustrated by many parts of the book of Esther, and by portions of Ezra, Nehemiah, and Daniel. The Persians were fire-worshippers, and of course idolaters. See MAGI. Modern Persia is bounded north by Georgia, the Caspian sea, and Tartary; east by Afghanistan and Beloochistan; south by Ormus; and west

by Turkey. The Persians retain to a remarkable extent the manners and customs of their ancestors.

PESTILENCE. The terms *pestilence* and *plague* are used in Scripture to signify various kinds of epidemic or contagious disorders. The plague is now by medical writers restricted to mean the glandular plague of the East. Pestilence is often classed with sword and famine in Scripture; and they are the most grievous inflictions of the Almighty.

PETER, SIMON. PETER, as well as CEPHAS, signifies *stone*. He was a native of Bethsaida, in Galilee, and the son of Jonas; hence called Simon Bar-jona. Matt. xvi. 17. He was a fisherman by trade. His conversion was owing to an interview which his brother Andrew had with Christ. John the Baptist had pointed out the Saviour to two disciples, saying, "Behold the Lamb of God." They followed as he was walking, and said, "Master, where dwellest thou?" He replied, "Come and see." They went, and abode with him that night. Such was the influence on their minds, that Andrew immediately sought out his brother Simon, and said, "We have found the Messiah," and he brought him to Jesus. From that time Peter became a disciple. Many remarkable incidents are recorded in the Gospels which illustrate the character of Peter. His attempt to walk on the water at Christ's bidding, Matt. xiv. 29; his avowal of the Messiahship of Christ, and of his supreme Godhead, as the result of heavenly teaching, Matt. xvi. 16; his errors as to the design of Christ's incarnation, Matt. xvi. 22, 23; his strong attachment to the divine teacher, John vi. 67—69; his profession of determined adherence to Christ under all circumstances, and his subsequent denial of his Master with oaths and curses, Mark xiv. 29; John xiii. 37, 38; Matt. xxvi. 74; his poignant repentance, Matt. xxvi. 75; and our Lord's ample forgiveness of his offence, after he had received the renewed assurances of his love. John xxi. 15—18. The events connected with the death and resurrection of Christ produced a

wonderful change on the apostle's mind. Ever afterwards he appears to assume a new aspect. On the day of Pentecost he was among the principal persons to testify for Christ. In company with John, he healed a lame man at the gate of the temple, addressed the assembled crowd, was imprisoned, and boldly vindicated himself before the Sanhedrim. Acts iv. 19, 20. We find him afterwards announcing the judgment of God on a guilty couple who had dared to lie unto the Holy Ghost, Acts v. 1—11; visiting Samaria, and rebuking Simon Magus, who supposed that the miracles of the apostle were the result of magic, which he was desirous to purchase, chap. viii. 14—24; by vision taught the superseding of the distinction between Jew and Gentile, and thus prepared to preach words whereby he might be saved to Cornelius, chap. x.; apprehended by Herod Agrippa, and delivered by the interposition of an angel. Chap. xii. 3—19. See also Acts xv. 7; Gal. ii. 11—14. It is quite uncertain where Peter died. It is generally supposed that it was at Rome, and that he was crucified. The question whether Peter was ever at Rome has been warmly discussed. The Scripture testimony on this subject is only inferential. Popish writers have asserted that Peter was bishop of Rome from the year 43 to 68. Now, during this period Paul wrote once to the Romans, six times from Rome to other churches, was once at least in the city and remained two whole years; but there is no hint given that Peter was there during any of these times, and it is incredible that he should be there and Paul take no notice of the fact. St. Paul governed the affairs of the church of Rome, gave directions for their conduct, and mentioned by name all the principal Christians in the city, men and women. Still he says not one word about Peter, who, according to the Romanists, had his throne there, and governed the church, before Paul's arrival, during his residence, and after his departure. Certainly, if Peter had been at Rome, some mention of the fact would have been made by

the apostle Paul. If Peter was never at Rome, the supremacy of the pope falls to the ground. On this important subject see Barrow on "The Supremacy;" Faber on "Transubstantiation;" Elliott's "Delineation of Roman Catholicism." The attempt to prove Peter's supremacy from Matt. xvi. 18, 19, is an utter failure. The notion of his being the first bishop of Rome is a silly conceit, for which there is not the shadow of an argument. He was a "foundation," but this was an honour shared by his fellow-apostles: Ephes. ii. 20: he was qualified "to bind and loose," to declare what was binding, and that from the obligation of which men are loose, but every apostle and inspired writer had the same authority. Matt. xviii. 18; John xx. 23; 1 Cor. v. 3—5.

EPISTLES OF ST. PETER. The first Epistle of Peter was probably written about A.D. 60. It was written from Babylon. Some have supposed that the word *Babylon* is used symbolically for Rome; and that this is proof that Peter was there, and bishop. Dr. Campbell stigmatises this as "poor, not to call it ridiculous." Even if it were admitted that Rome is, in prophetic language, designated Babylon, it would require explanation why, in such a matter-of-fact affair as the communication of the friendly salutations of one church to another, the obscure and symbolical language of Scripture should have been employed, when his meaning would have been conveyed much more distinctly by a simple statement. Hug maintains that Babylon on the Euphrates is the place where the Epistle was written. The New Testament is silent as to the fact; but as there are fourteen years of Peter's life concerning which we have no information, this mention of Babylon has induced some expositors to suppose that he may have paid a visit to the Parthians. Others have fixed upon Babylon in Egypt, a place near to Memphis. The Epistles were addressed to strangers scattered abroad in Asia Minor. They were probably composed of Jews and Gentiles who had been converted. The frequent

allusions to the Old Testament, so many applications of its phraseology, so many thoughts clothed in its language, could only have been appropriate when addressed to persons acquainted with the Jewish Scriptures. Others are said, during a part of their lives, to have been given up to "abominable idolatries," lan-

guage scarcely appropriate to Jews. There are at least twenty marked references to the Old Testament in the first Epistle. There are also several references or allusions to the Epistles of his "beloved brother" Paul. Archbishop Leighton's "Commentary" is a valuable help to the devout study of these Epistles.



PETRA, rock. The Hebrew name is SELAH, having the same signification. In 2 Kings xiv. 7, it is called Joktheel. It was the capital of Idumæa, and one of the most remarkable cities in the ancient world. In 1812 its magnificent ruins were discovered by Burckhardt; by whom, and subsequently by Legh, Irby and Mangles, Laborde, Linant, Robinson, and Olin, they have been minutely described; in several of their works the engravings greatly aiding the reader to form an adequate conception of the splendour of the scene. These ruins are situated in the Wady Mousa, a valley with a stream in the mountainous district called Djebel SHERA (Seir), two long days' journey north-east of Akaba, and nearly the same distance from the southern extremity of the Dead Sea. Here, in an area enclosed by red sandstone rocks, are found mausoleums, statues, colonnades, obelisks, a triumphal arch, an amphitheatre, &c., all of the most gigantic and imposing dimensions. The rocks on all sides are full of excavated sepulchres, and on every hand are marks of ancient magnificence. To

no place could the name of Selah or Petra be more appropriately applied, the houses of the inhabitants having been hewn out of the solid rock. It is described by Diodorus Siculus, by Strabo, by Pliny, and by Josephus. It also occurs in the Acts of the Councils as the see of a bishop, but appears to have been in ruins before the time of the Crusades. From that time it remained unnoticed, till Burckhardt discovered it on his route from Damascus to Egypt. A description of some portion of the ruins may be interesting to the reader, which we extract principally from Dr. Olin. The ruined city lies in a narrow valley, surrounded by lofty and for the most part precipitous hills. Those which form its southern limit are not so steep as to be impassable; and it is over these, or rather through them, that travellers from Sinai and Egypt usually wind their laborious way into the scene of magnificent desolation. The chief public edifices occupied the banks of the river, and the high ground further south, as their ruins sufficiently show. One sumptuous edifice remains standing, though in

an imperfect and dilapidated state. It is on the south bank of the river, near the western side of the valley, and seems to have been a palace rather than a temple. It is called Pharaoh's house, and is thirty paces square. The walls are nearly entire, and on the eastern side are still surmounted by a handsome cornice. The front, which looks toward the north, was ornamented with a row of columns, four of which are standing. An open piazza, behind the colonnade, extended the whole length of the building. In the rear of this piazza are three apartments, the principal of which is entered under a noble arch, thirty-five or forty feet in height. It is an imposing ruin, though not in the purest style of architecture, and is the more striking as the only edifice now standing in Petra. A little east of this, and in a range with some of the most beautiful excavations in the mountain on the east side of the valley, are the remains of what appears to have been a triumphal arch. Under it were three passages; and a number of pedestals of columns, as well as other fragments, would lead to the belief that a magnificent colonnade was connected with it. A few rods south are extensive ruins, which probably belonged to a temple. The ground is covered with fragments of columns five feet in diameter. Twelve of these, whose pedestals yet remain in their places, adorned either side of this stately edifice. There were also four columns in front and six in the rear of the temple. Still further south are piles of ruins, columns, and hewn stones, parts, no doubt, of important buildings. They indicate the great wealth and magnificence of this portion of the site of ancient Petra. The mountain-torrents, which at times sweep over the lower parts of the ancient site, have undermined many foundations, and carried away many a chiselled stone, and worn many a finished specimen of sculpture into a shapeless mass. The excavations are the most surprising, from their vast number and extent. They not only occupy the front of the entire mountain by which the valley is

encompassed, but of the numerous ravines and recesses which radiate on all sides from this enclosed area. They exist, too, in great numbers of the precipitous rocks which shoot out from the principal mountains into the southern and still more into the northern part of the site; and they are seen all along the approaches to the place, which, in the days of its prosperity, were perhaps the suburbs of the overpeopled valley. Were these excavations, instead of following all the sinuosities of the mountain and its numerous gorges, ranged in regular order, they probably would form a street not less than five or six miles in length. They are often seen rising one above the other in the cliff; and convenient steps, now much worn, cut in the rock, lead in all directions through the fissures, and along the sides of the mountains, to the various tombs which occupy these lofty positions. Some of them are apparently not less than from two hundred to three or four hundred feet above the level of the valley. A most striking, an almost magical, effect is given to these wonderful excavations by the great variety of colours in the sandstone rock in which they are formed. Most of them are adorned with very lively hues. Red, purple, black, white, deep azure, and bright yellow, are blended together, so as to form the most charming and brilliant colouring; as brilliant as is observed in the colouring of flowers, or when the sky is illumined with a glorious sunset. See Dr. Olin's "Travels," vol. ii., chap. 1. The present condition of Petra furnishes a remarkable fulfilment of Scripture prophecy. Its downfall is declared in several passages of the prophetic Scriptures. Isai. xxxiv. 5—15; Jer. xlix. 7—10, 15—18; Ezek. xxxv. 11, 12. A careful comparison of the existing state of this place with the particular and detailed descriptions of the prophets, affords a strong confirmation of the truth of God's word, and shows that it is an evil and bitter thing to sin against God. Keith has explained several of these prophecies, and pointed out their fulfilment. See Edom.

PHARAOH. The title of the kings of Egypt in the Old Testament. It is the Egyptian word for *sun*, which from its hieroglyphic use became equivalent to *king*. In Osburn's "Ancient Egypt" there is given a list of the ancient Pharaohs or kings of Egypt, the descendants of Amosis, who formed the eighteenth dynasty of Manetho. All the Pharaohs of this epoch wrote their names in two rings or cartels, the first of which contains the inaugural and distinctive title of each on his accession; the other is the proper name. He gives the names of sixteen Pharaohs belonging to this dynasty, which lasted three hundred and forty-eight years.

PHARAOH-HOPHRA. A king of Egypt, against whom several of Ezekiel's prophecies were uttered. Ezek. xxix.—xxxii. He reigned over Egypt twenty-five years, and Zedekiah formed an alliance with him against Nebuchadnezzar, king of Babylon. He was unfortunate in an expedition against Cyrene, and his army was discontented. Amasis, one of his generals, was sent to suppress a rebellion which had broken out; but, instead of submitting to his expostulations, the army made him king, and he marched at their head against Pharaoh, and finally took him prisoner. Amasis was disposed to save him, but the enraged soldiers strangled him.

PHARAOH-NECHO. See **NECHO**.

PHARISEES, *separatists*. A Jewish sect, who had a dominant influence in the time of Jesus Christ, and at whose door lies the principal sin of having crucified the Lord of life and glory. A knowledge of the tenets and practices of the Pharisees is of great importance to a student of the New Testament, as many of our Lord's discourses have an immediate reference to their several opinions and practices. The name of this sect is from a Hebrew word signifying *to separate*, because they assumed to themselves a superior sanctity. Josephus tells us that they valued themselves for their exactness in keeping, and their skill in interpreting, the law, and seemed to excel all others in the knowledge and observance of

the customs of the fathers. If they sprung from the Assideans, *the pious*, persons "voluntarily devoted to the law," they had a good origin. It is generally supposed that whatever genuine piety remained in the Jewish church after the return from the Babylonish captivity, was embodied in this sect. That they had generally degenerated into formality, superstition, and hypocrisy, is evident both from the writings of the evangelists and from contemporary history. On the doctrines of the resurrection of the dead and the immateriality of the soul, they were more orthodox than the Sadducees: but they interpreted the prophecies concerning the Messiah in a gross and worldly sense; placed religion in ceremonies; turned it into an instrument of gaining popular applause; made a show of their prayers and alms; affected not only to keep the law, but to go beyond the requirements of its ceremonial precepts in their obedience, paying tithe of "anise, mint, and cummin," practising more frequent ablutions than the law required, fasting twice a week, and in some instances submitting to painful austerities and mortifications; but with all this show of strictness they neglected the purification of the heart, and the practice of moral virtue. They were proud, arrogating to themselves the favour of heaven; contemptuous of others, especially of the body of the people, from whom they exacted an abject reverence; and covetous, for under the pretext of sanctity they made a prey of the ignorant and unwary. To colour all these evils, they adopted a delusive system of casuistry, and pleaded, in justification, traditions of the elders, to which they not only gave an authority equal with the law of God, but often interpreted the law by them, contrary to its true meaning, so that they made the law void through their traditions. Josephus, who belonged to the sect, has described them in various parts of his work on the "Antiquities of the Jews." He of course would give the most favourable view of their principles and practice. In the Gospel they are tried by a higher standard and a loftier

morality; and by Him who knew what was in man, they are denounced as hypocrites and deceivers. There are about fifty references in the Gospels to their principles or practice, in all of which they are utterly condemned. Some were happily rescued from the system and from its sins by the power of truth, such as Nicodemus; and others, while they remained its adherents, occasionally exhibited a candour and consistency altogether at variance with the principles of the sect, such as Gamaliel. In the time of our Lord, there were two leading parties among the Pharisees, that of Hillel, and that of Shammai; one exhibiting a moderate Pharisaism, and the other "the strictest sect."

PHARPAR. A river of Damascus, probably the *Barrada*, or a branch of it. See **ABANA**.

PHEBE. Rom. xvi. 1. A distinguished member of the church at Cenchrea, recommended to the kind attention of the church of Rome by St. Paul, who had received hospitable treatment from her. She was probably a deaconess, and in that capacity had been employed in ministrations suitable to her sex. It is thought that she was the bearer of the Epistle which Paul wrote to the church at Rome.

PHENICE. A city on the southern coast of Crete, in the attempt to reach which the ship in which St. Paul sailed was driven out of its course, and ultimately wrecked on the island of Melita. Acts xxvii. 12.

PHENICIA, PHŒNICIA. Acts xxi. 2. The word is generally supposed to have originated with the circumstance, that the chief article of merchandise among the people was *ποινός*, *purple*. The word means *blood red*. Strabo derives the name from their having come originally from the shores of the Red Sea; *Re-land* from *φοινίξ*, *the palm-tree*. The name is used in a wider and in a narrower sense. In the larger acceptance, the country included the whole coast of the Mediterranean between the river Orontes and Pelusium. In the restricted sense, the river Eleutheros was its northern boundary, and Dora, a town south of the pro-

montory Carmel, the most southerly of the maritime places. It lies between the degrees of north latitude 33° and 35°, and under east longitude 35° to 36°. The Phenicians were descendants of the Canaanites, and a Syro-Phenician was a Phenician of Syria. In the time of our Saviour Phenicia was under Greek government. Phenicia may be considered as the birthplace of commerce, if not also of letters and arts. Solomon was indebted to the Phenicians, in building the temple. Phenician pilots guided his vessels; and, before other nations had ventured to lose sight of their shores, colonies of Phenicians were established in the most distant parts of Europe, Asia, and Africa. Heeren states that the numerous towns, which were crowded together in the narrow space of Phenicia, covered almost the entire coast, and, together with their harbours and fleets, must have presented an aspect which has scarcely ever been equalled, and which was calculated to impress every stranger on his arrival with the ideas of power, wealth, and enterprise. Carthage was a Phenician colony, which soon became important by commerce with the interior of Africa. From Spain the Phenicians exported gold, silver, iron, tin, and lead. Several names of places in Spain have a Phenician origin. They also brought tin from the British isles, and amber from the coasts of Prussia. Phenicia flourished most in the period from David to Cyrus, B.C. 1050—550. Many of their principal colonies were founded during this time.

PHILADELPHIA, *brotherly love*. A city of Lydia, in Asia Minor, about seventy miles east of Smyrna, and one of the seven to which the epistles of the Apocalypse were addressed. Rev. iii. 7—13. It took its name from king Attalus Philadelphus, who built it. The site is reputed to have been very liable to earthquakes. It still exists as a Turkish town, under the name of **ALLAH SHEHR**, *town of God*, or *high town*. The town, though spacious, is miserably built and preserved, the edifices being remarkably mean, and the streets filthy. It contains three thousand houses, five churches, and

twenty others too old for use, six minarets, indicating as many mosques, one of which is believed, by the native Christians, to have been the church in which the primitive Christians, addressed in the Apocalypse,



assembled. One solitary pillar, of high antiquity, has often been noted by travellers, reminding beholders of the remarkable admonition in the letter to the Philadelphian church: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."

PHILEMON. An inhabitant of Colosse, and probably a person of some consequence, who had been converted to the faith by the preaching of the apostle Paul. Philem. 19. He calls him his fellow-labourer; and some have hence concluded that he was a bishop or deacon of the church: others, however, think he was a private Christian, who had manifested considerable zeal in the spread of the Christian faith.

THE EPISTLE TO PHILEMON was evidently written during Paul's imprisonment, and while at Rome. It was occasioned by his sending back to Philemon his runaway slave Onesimus, who, having found his way to Rome, had attended Paul's preaching, and had been converted to Christianity. The slave may have anticipated such a punishment as in slave countries is often inflicted on runaways. Paul sent him back, not because Philemon might claim him, but to show the altered position in which he had been placed by his conversion. The apostle pleads for his reception,

though he might have enjoined it; he makes use of his age and his suffering, the personal friendship of Philemon, and his instrumentality in his conversion, as arguments; and holds himself responsible for any debt which Onesimus might owe his master. The letter has always been admired for the delicacy of its address and its beauty.

PHILIP. 1. One of the twelve apostles. He was a native of Bethsaida, in Galilee. John i. 44. He was present at the marriage in Cana of Galilee. The principal facts of his history, so far as they are referred to in the Gospels, may be ascertained by consulting Matt. x. 3; Luke vi. 13; John vi. 5—7; xii. 21, 22; xiv. 8—10. Later traditions concerning Philip are vague and uncertain. He is said to have preached the Gospel in Phrygia, and to have met his death at Hierapolis, in Syria.

2. One of the seven deacons, also called an evangelist. Acts vi. 3—5. He went to Samaria, and there preached the word with great success. Acts viii. 5—8. While in Samaria he received intimation from God (Acts viii. 26, 29, 39) to go southward from Samaria to the road leading from Jerusalem to Gaza. In the course of this journey he met with a distinguished Ethiopian on his way home from Jerusalem: he

was probably either a Jew or a proselyte, and had been to Jerusalem to celebrate some feast. He was an officer of high rank in the court of Candace, queen of Ethiopia; and, as he sat in his chariot, was reading aloud a portion of the Jewish Scriptures. Philip was divinely admonished to approach him. He overheard him reading Isai. liii. 7, 8, and immediately inquired whether he understood the meaning of the passage. The traveller at once admitted his need of instruction, and invited Philip to sit by him. Philip preached to him Jesus; and, as the result, the stranger became a convert to the faith of Christ crucified, and was baptized. By divine impulse Philip was immediately separated from the convert, who went on his way towards Egypt rejoicing. Philip was found at Azotus, about thirty miles from Gaza. He had four daughters, who, being endued with the gift of prophecy, were inspired to communicate the lessons of Christianity; and it is probable that Philip settled at Cæsarea, where they resided. Acts xxi. 8, 9.

3. The son of Herod the Great, and tetrarch of Batanæa, Trachonitis, and Auranitis. Luke iii. 1.

4. The husband of Herodias. Matt. xiv. 3.

PHILIPPI. A city of Macedonia, lying nine or ten miles north-west of Neapolis, and formerly called Dathos; but being rebuilt and greatly beautified by Philip, the father of Alexander the Great, he named it, after himself, Philippi. It is a place of considerable celebrity in profane history. It was the first place at which the apostle Paul preached on the continent of Europe. Many persons were converted here, who gave the apostle strong proofs of their attachment to him. Phil. iv. 15. It was here that Lydia was converted, and entertained the apostles at her own house. Acts xvi. 14, 15. The populace became excited against Paul and Silas, and they were subjected to scourging and imprisonment in the most cruel form. The doors of the prison were thrown open by miracle at midnight, and the chains of the prisoners loosed, though

the prisoners did not escape. The result was the jailer's conversion. There are still to be found monuments of the former greatness of the city; and travellers describe the ruins of a place which may have been the forum, or market-place, where the apostles were beaten.

THE EPISTLE TO THE PHILIPPIANS was probably written about A.D. 64, when Paul was a prisoner at Rome. They had kindly ministered to his necessities by sending Epaphroditus to offer him a supply of money. This letter is the apostle's reply, in which he acknowledges their kindness in grateful and affectionate terms, and mingles with his thanks some of the most sublime and animating exhibitions of divine truth that are to be found in the sacred pages. It is a singular fact that this Epistle contains no censure: this is a strong proof of the high character of the church to which its exhortations and encouragements are addressed.

PHILISTINES. The Philistines were a tribe of people who gave their name to the country of Palestine, though they occupied only a portion of the southern coast. It is supposed that the Philistines were of Egyptian origin, Gen. x. 14; and that they came to Canaan from Caphtor (Crete). See Deut. ii. 23; Jer. xlvii. 4; Amos ix. 7. They are represented in the Old Testament as immigrants. The LXX translate the word by *αλλόφυλοι*, *men of another tribe*; and the Hebrew word signifies *a wanderer*. They were established in the country to which they gave their name at a very early period. In the time of Abraham, their king, Abimelech, reigned at Gerar. When the Israelites left Egypt, they were deterred from taking the nearest way, because it lay through the country of the Philistines. Exod. xiii. 17. In the time of Joshua, their kingdom was divided into five principalities,—Gaza, Ashkelon, Ashdod, Gath, and Ekron. In consequence of their early settlement in Canaan, and their power at an early period, others have supposed they belonged originally to the *Pali*, or shepherd race; (hence Pelasgi, Palatines, Philistines;) and that they were a portion of the *Shem-*

itic race; that they might be driven to Crete, and thence return; and that the language of Amos, chap. ix. 7, may be understood of God's *bringing them back* to Palestine, as he brought back the Israelites from Egypt. The historical books of the Old Testament abound with accounts of the conflicts of the Hebrews with the Philistines, and their alternate victories and defeats. They maintained their power and independence till the time of David, when they were subdued. 2 Sam. v. 17; viii. 2. After this they regained power, and greatly harassed the Israelites. See Jer. xlvii. 4; Ezek. xxv. 16; Amos i. 6—8. From these predictions we learn what was the destined condition of their country. At the time, no human probability of their fulfilment existed; but even infidel travellers are compelled to bear reluctant testimony to the truth of Scripture. Volney describes the former land of the Philistines as a desert, abandoned to the Bedouin Arabs. He says, "The ruins of white marble, found at Gaza, prove that it was formerly the abode of luxury and opulence. It has shared in the general destruction, and, notwithstanding the proud title of the capital of Palestine, it is now no more than a defenceless village, peopled by at most only two thousand inhabitants." "It is forsaken," says the prophet, "and bereaved of its king."

PHILOSOPHY. Col. ii. 8: "Philosophy and vain deceit." By this the apostle means vain and deceitful philosophy: a system framed according to human tradition and the principles of worldly science, and not according to the doctrine of Christ: the system of Judaizers, or Platonizers, who blended either the notions of the Essenes, or Platonic opinions, with the simplicity of Gospel truth. See **GNOSTICS**. One spirit pervades the promoters of vain and deceitful philosophy in every age. It is pride of intellect, which will not bow to the truth and simplicity of revelation, and which rejects its mysteries. It can be traced in every century of the Christian era, and in every heresy of the Christian church. It has made men Cerinthians and Ebionites. It

has converted them into Arians and Socinians, into infidels and atheists. It is fully developed in the neology and mythic absurdities of German expositors. God reveals his truth to babes. None can enter the kingdom of God but little children.

PHINEHAS, *mouth of brass*.

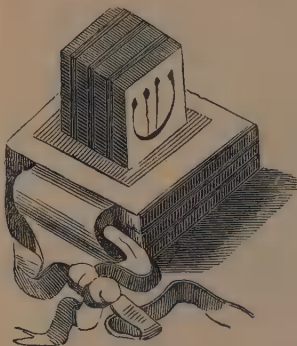
1. The son of Eleazar, and grandson of Aaron. He is particularly commended for his zeal in vindicating the glory of God, when the Midianites had sent their daughters into the camp of Israel, to tempt the Hebrews to fornication and idolatry. Numb. xxv. 7. This act secured to himself and to his family the right of perpetual succession to the Jewish priesthood. This promise was fulfilled; for, except the interval from Eli to Zadok, the priesthood continued in the family of Phinehas till the destruction of the temple, and the captivity of the nation. 2. The son of Eli, the high-priest, and brother of Hophni. See **ELI**.

PHRYGIA. A province of Asia Minor, having Bithynia north, and Lycia south. In early times Phrygia comprehended the greater part of the peninsula of Asia Minor. Hierapolis, Laodicea, and Colosse were its chief towns; and Antioch, in Pisidia, was also within its limits. Jews from this province were present at Jerusalem on the day of Pentecost, Acts ii. 10; and the apostle Paul twice traversed it in his missionary journeys. Acts xvi. 6; xviii. 23.

PHUT, or **PUT**. The third son of Ham. Gen. x. 6. He was the progenitor of an African race of the same name, sometimes called Libyans, and supposed to be the Mauritanians, or Moors of modern times. They served the Tyrians and Egyptians as soldiers. Jer. xlv. 9; Ezek. xxvii. 10; xxx. 5; Nahum iii. 9.

PHYLACTERY. The word is from the Greek, and means *preservation*; intimating either the preservation of the law in the memory, or the preservation of the person from danger; for the phylactery was deemed a kind of amulet or charm, protecting the wearer from demons. The Hebrews designated the phylacteries **TEPHELIN**: they were strips of parchment on

which were inscribed particular passages of Scripture. They were folded up in a small leathern box, and worn



upon the forehead nearly between the eyes, or upon the left arm near the heart, being attached by leather straps. The Jews were commanded to bind the words of the law as a sign on their hands, and as frontlets between their eyes, Deut. vi. 8: expressions highly figurative, denoting the constant regard to be paid to the law of God, which was never to be absent from their thoughts, and to be constantly referred to in order to regulate their conduct. The sentences written on the phylacteries are generally supposed to have been Exod. xiii. 1—10, 11—16; Deut. vi. 4—9; xi. 13—21. The Pharisees made *broad* their phylacteries; or perhaps the knots by which the **TEPHELIN** were bound were larger than usual, and this was for the purpose of *ostentation*. The fringes of their garments they made also broad. Christ censured them not for wearing these, but for the pride which the widening of the bandage indicated, and for their hypocritical pretence to an extraordinary reverence for the law. The command to the Jews to wear fringes on their garments could only be interpreted literally; and the probable design was to distinguish them from others, and to admonish themselves. The colour of this fringe was purple. Our Saviour appears to

have worn it: what is translated "the hem of his garment," means the *fringe*.

PHYSICIAN. The Scriptures furnish evidence that the healing art was a profession among the Jews. In the early stages, however, of medical practice, the attention seems to have been principally confined to external applications. The medicines chiefly used were salves, particularly balms, poultices or plasters, and baths. 2 Kings v. 10; xx. 7; Jer. viii. 22; xlv. 11. The Jews were, however, not altogether without remedies for internal disorders. 2 Chron. xvi. 12. They never made much proficiency in this department, and very few traces of anatomical skill can be found. The practice of embalming among the Egyptians would furnish them with knowledge of internal diseases. But the pollution incurred by simple contact with a corpse would prove a great barrier to the spread of anatomical knowledge among the Jews. Physicians are mentioned in the time of Joseph; and a reference to the following passages of Scripture will prove that the Jews paid some attention to the healing art. Prov. xvii. 22; Ezek. xxx. 21; Matt. ix. 12; Luke iv. 23.

PI-BESETH. Ezek. xxx. 17. A city of Egypt, and the Bubastus of ancient geographers. The word Bubastus is probably a corruption of **PI-BAST**; **PI** being the article. The goddess Bubastis, whom the Greeks identified with Artemis, had her seat here. The place is minutely described by Herodotus in his second book; and the ruins are discernible between Cairo and Sin, or Pelusium. It was situated on the Pelusian arm of the Nile.

PIGEON. See **DOVE**.

PI-HAHIROTH, *mouth of the caverns.* If it is an Egyptian name, it means a place where grass or sedges grow. It is a place several miles distant from the northern end of the gulf of Suez. Here the Israelites were hemmed in, with the sea in front, and a narrow mountain-pass behind. Pharaoh took advantage of their difficult position to attempt to destroy them. See Exod. xiv. The place is still called **BAHR-AL-KOLSUM**, or *the sea of destruction*. Bruce says

the sea at this place is about three leagues over, with fourteen fathoms of water in the channel, nine at the sides, and good anchorage everywhere. Dr. Olin says the gulf here is ten or twelve miles wide. For an account of the controversy respecting the exact place where the Israelites crossed the Red Sea, see EXODUS.

PILATE, PONTIUS. The Roman procurator of Judæa, who has acquired notoriety by being in office at the time of Christ's trial and execution. He was appointed about A.D. 26. His proper residence was Cæsarea; but he went to Jerusalem at stated periods, and appears to have exercised a judicial authority there. John xix. 10. He is described by profane historians as a man of obstinate and impetuous temper, accustomed to sell justice to the highest bidder. He is accused of rapines, injuries, murders; and exercised excessive cruelty during the whole period of his government. Luke xiii. 1. He was deposed by Vitellius for his rapine and cruelties, and sent to Rome, to give an account of his conduct to the emperor. Tiberius died before his arrival; but his successor, Caligula, banished him to Vienne, in Gaul, where it is probable he committed suicide. His conduct with respect to the condemnation of Christ may be ascertained by referring to the following passages:—Matt. xxvii. 18, 19, 23, 24, 26, 65; Luke xxiii. 7, 8; John xix. 1, 12—15, 19.

There was a high degree of culpability in the conduct of Pilate. It differs materially from the conduct of the Jews: theirs was deliberate, deadly malice; his was weakness and cowardice: theirs urged them on to secure the condemnation of an innocent man, by exciting a wicked rabble and terrifying an unmanly judge; his led him to put forth feeble efforts to release a just man, in opposition to the clamours of a senseless mob. He was destitute of principle; willing, it is true, to do right, if he could accomplish it without personal inconvenience; but he yielded to violence. The protestations of the innocence of Christ, considering the well-known character of Pilate, are valuable, and prove that he was

under the influence of an overruling providence. The righteousness of Christ was made clear as the noon-day sun, by public, by full and authentic, evidence. The witnesses on the one side were suborned, and swore a lie; on the other, we have the unsought, spontaneous testimony of Pilate and Herod, of Procla the wife of Pilate, of Judas the traitor, of the Roman centurion and guard, of the thief on the cross, all attesting that he was a just man.

PILLAR. This word, in addition to its ordinary signification, is used metaphorically. A pillar of fire, cloud, smoke, &c., means smoke or fire assuming the form of a pillar. Exod. xiii. 21; Judges xx. 40. A monumental memorial is also denominated a pillar, Gen. xxxv. 20; a prophet, Jer. i. 18; an apostle, Gal. ii. 9; the church itself, 1 Tim. iii. 15.

PILLAR OF SALT. See LOT.

PILLOWS. The houses of the wealthy were ordinarily furnished with carpets: along the sides of the walls a range of couches was placed upon these carpets; and, for the further ease and indulgence of those who reclined, damask or velvet bolsters were copiously provided. The prophet Ezekiel says, "Woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls!" Chap. xiii. 18. The allusion is to those women who use every art and device to allure to luxury and voluptuousness; who lay snares to entrap the unwary.

PINE-TREE. Neh. viii. 15. The word here denotes trees of an oily or gummy nature. The LXX render it *cypress*; others, the *jasmin*. In Isai. xli. 19; lx. 13, another word is used, which is by some rendered *platanus indicus*; but the *pine* seems the preferable rendering, and is a beautiful emblem of a flourishing state of the church.

PINNACLE. Matt. iv. 5. The part of the temple denoted by this term was probably what is called the "king's portico," mentioned by Josephus; the same that is called in Scripture "Solomon's porch." Josephus says, "On the south part" (of the court of

the Gentiles) "was the *στοὰ βασιλική*, the royal gallery, that may be mentioned among the most magnificent things under the sun; for above the profoundest depth of the valley, Herod constructed a gallery of a vast height, from the top of which if any one looked down, he would become dizzy, his eyes being unable to reach so great a depth." The elevation is estimated by some at seven hundred and fifty feet; more than twice the height of St. Paul's cathedral, London.

PISGAH. A part of the Abarim chain of mountains, lying on the southern border of the kingdom of Sihon. Numb. xxi. 20; xxiii. 14. In it was Mount Nebo, from which Moses viewed the land before his departure. Deut. xxxiv. 1. See **ABARIM**.

PISIDIA. A district of Asia Minor, north of Pamphylia. Its principal city was Antioch, generally designated Antioch in Pisidia, to distinguish it from Antioch in Syria. See **ANTIOCH**.

PIT. An empty cistern or reservoir. In the East, where there are few springs, it is customary to dig pits for the purpose of securing the rain-water for the use of travellers and cattle. These are often without water during the dry season. Into such a pit Joseph was cast. Gen. xxxvii. 20. Jeremiah seems to have been put into a cistern, from the sides of which water had oozed, and rendered it slimy, so that his feet stuck fast in the mire. Jer. xxxviii. 6. The phrase "bottomless pit" is used in the Apocalypse to signify *hell*. The Greek word is "abyss." Pitfalls were formerly used to catch wild beasts. Psal. cxix. 85; Prov. xxvi. 27.

PITCH. Exod. ii. 3; Isai. xxxiv. 9. A sort of bitumen or asphalt, called also slime. It frequently rises to the surface of the Dead Sea, and by the heat of the sun is hardened: hence the sea is called "the lake Asphaltites." It was much used in ancient buildings; and in the ruins of Babylon large masses of brick-work cemented with it have been discovered. The plains of Shinar abounded with it, and there was in the neighbourhood of Babylon a fountain continually flowing with

this material. The slime-pits of Siddim were of a similar nature.

PITHOM. One of the treasure-cities of Pharaoh, built by the Israelites during the time of their servitude. Exod. i. 11. It is supposed to be the Patumos of the Greeks; about twelve miles distant from Heroöpolis.

PLAGUES. Exod. xi. 1. The design of the plagues of Egypt was to let Pharaoh and the people of that country know that the God of the Hebrews was the supreme Lord, to exhibit his power and justice in the strongest light to all the nations of the earth, and to punish the Egyptians for the cruelty which they employed towards the Israelites. The account of these fearful visitations will be found in the earlier chapters of the book of Exodus. They were, the **TURNING OF THE WATERS OF THE NILE INTO BLOOD**, the **FROGS**, the **LICE**, the **FLIES**, the **MURRAIN** among the cattle, the **BLAIN**, the **HAIL**, the **LOCUSTS**, the **DARKNESS**, the **DESTRUCTION OF THE FIRST-BORN** of man and beast. Most of these plagues are noticed under their respective names in this Dictionary.

PLEDGE. That which is given in security for the fulfilment of a contract. The Jewish law gave specific directions on this subject, indicative of the benevolence of the Lawgiver. If a man pawned his robe, it must be restored the same day. The outer garment was the usual coverlet in the night. Exod. xxii. 26, 27. A creditor could not go into a debtor's house and select what he pleased: in that case he might have chosen some heirloom. Deut. xxiv. 10, 11. The millstone could not be pledged. Deut. xxiv. 6.

PLEIADES. Seven stars in the neck of the bull. In mythology they are fabled to have been the daughters of Atlas, and are sometimes called *Atlantides*. The Latin writers call them *Vergilæ*, from their rising about the time of the vernal equinox. The word is generally derived from *πλέω*, to sail; because their rising marked the time when the storms of winter had passed away, and everything favoured the renewal of navigation. Some, however, derive the name from

πλείονες, because they appear in a cluster. The word occurs in Job ix. 9; xxxviii. 31.

PLOUGH. The Syrian plough is a very simple instrument; so simple in its construction that the husbandman is under the necessity of guiding it with great care, bending over it, and pressing upon it with all his weight, otherwise the share would glide over the surface and make no incision. His mind must be wholly intent upon his work, at once to press the plough into the ground, and to make a straight furrow. "Let the ploughman," says Hesiod, "attend to his charge, and look before him; and not turn aside to look upon his associates, but make straight furrows, and have his mind attentive to his work." See Luke ix. 62. In Persia, an ox or an ass is used to drag the plough.

POLLUX. See **CASTOR**.

POMEGRANATE. **POMUM GRANATUM**, *grained apple*. The tree is a native of Asia. It is common in northern Africa, and was early cultivated in Egypt. At the present day it is common in Syria and Persia, and is described as exceedingly beautiful. The leaves are dark green, the flowers crimson; the fruit is large and red-coloured, filled with numerous seeds, each surrounded with juicy and pleasant-tasted pulp. The pulpy grains are sometimes eaten by themselves, sometimes sprinkled with sugar; and at other times the juice is poured out, and made into wine. See Sol. Song, viii. 2. The beauty of the flower has furnished Solomon with several allusions. Sol. Song, vi. 11; vii. 12. The estimation in which it was held by the Israelites may be inferred from its being specified as one of the luxuries they enjoyed in Egypt, the want of which they felt in the desert; its being one of the three kinds of fruit brought by the spies from Eshcol; its being classed by Moses with wheat and barley, vines and figs, oil-olive and honey. Numb. xiii. 23; xx. 5; Deut. viii. 8. The form was so beautiful, that it was represented in the ornamental work of architecture, and at the bottom of the high-priest's robe. Exod. xxviii. 33; 1 Kings vii. 18.

PONTUS. The north-eastern pro-

vince of Asia Minor, which took its name from the sea which formed its northern boundary. (*Pontus Euxinus*.) Many Jews seem to have settled here before the death of Christ; for several from this country were present at Jerusalem at the feast of Pentecost. Acts ii. 9. The Gospel was preached in Pontus; for the "strangers" are among those to whom Peter addressed his first Epistle. Chap. i. 1. Aquila was also from this country. Acts xviii. 2.

POPLAR. Gen. xxx. 37; Hosea iv. 13. The Hebrew word **LIBNEH** is from a root signifying *white*, and is supposed to designate the *white poplar*, which is so called, not from the whiteness of the bark, but from that of the under surface of its leaves. It is a beautiful and shady tree, and might be chosen for idolatrous purposes. Others are of opinion that **LIBNEH** denotes the storax-tree.

PORTERS. 1 Chron. xvi. 42. There were four thousand persons appointed as porters of the temple. 1 Chron. xxiii. 5. They had the care of the treasure and the offerings. The office of porter was in some sort military; properly speaking, they were the soldiers of the Lord, and the guards of his house, to whose charge the several gates of the courts of the sanctuary were appointed by lot. 1 Chron. xxvi. 1, 13, 19. They "waited at every gate," and were not permitted to "depart from their service," 2 Chron. xxxv. 15; and they attended by turns in their courses, as the other Levites did. 2 Chron. viii. 14. Their proper business was to open and shut the gates, and to attend at them by day, as a sort of peace-officers, in order to prevent any tumult among the people; to keep strangers, and the excommunicated and unclean persons, from entering into the holy court; and, in short, to prevent whatever might be prejudicial to the safety, peace, and purity of the holy place and service. They also kept guard by night about the temple and its courts, and stood sentry at many different places. There was a superior officer over the whole guard, called by Maimonides, "the man of the mountain of the house;" he walked the round as often as he

pleased: when he passed a sentinel that was standing, he said, "Peace be unto you;" but if he found one asleep, he struck him, and was at liberty to set fire to his garment. This custom may, perhaps, be alluded to in the following passage: "Behold, I come as a thief," that is, unawares; "blessed is he that watcheth, and keepeth his garments." Rev. xvi. 15. Psal. cxxxiv. seems to be addressed to these watchmen of the temple, "who by night stand in the house of the Lord;" in which they are exhorted to employ their waking hours in acts of praise and devotion.

POSSESSION. See DEMONIACS.

POST. Job ix. 25. A person whose office it was to carry intelligence. 2. Sam. xviii. 27. Persons swift of foot were trained to the business of running. They are reported to have travelled from Tyre to Jerusalem, one hundred miles, in twenty-four successive hours. The Persian kings had sentinels placed at proper distances, who by crying gave notice of public occurrences. There may be an allusion to this practice in the expression, "Let him that heareth say, Come." Rev. xxii. 17. Cyrus appointed posts that rode night and day. Xerxes, in his expedition against Greece, planted posts from the *Ægean* sea to Shushan, to send notice of what might happen to his army: they were fixed at such distances from each other as a horse might easily travel.

POTIPHAR. Gen. xxxix. 1. An officer of Pharaoh, to whom Joseph was sold by the Midianitish merchants, and who subsequently raised him to a post of trust.

POTIPHERAH. Gen. xli. 45. A priest of On, and father-in-law of Joseph. The name is found written in various forms on the monuments; and means, *belonging to the sun*.

POTSHERD. A fragment of a broken vessel; and used to signify anything worthless. Isai. xlv. 9.

POTTER. A manufacturer of earthenware. Rom. ix. 21. The allusions to the potter and his work are very numerous in Scripture; but they are generally figurative. Psal. ii. 9; Isai. xxx. 14; Jer. xix. 11; Rev. ii. 27. Bottles are mentioned very early.



Hagar's bottle was of skin. The first clear and distinct mention of earthen pitchers seems to be in the fight of Gideon with the Midianites. Judges vii. 16, 19. The Israelites must have been acquainted with the manufacture of earthenware in Egypt. There the clay was prepared by kneading it with the feet; and after it had been properly worked, a lump was put on the wheel, which was of simple construction, and turned with the hand. The forms of the vessels were made out by the finger during the turning; the handles were fixed to them, and the devices or other ornamental parts were traced with a wooden instrument, before they were baked. See Wilkinson's "Ancient Egyptians."

POTTER'S FIELD. See ACELDAMA.

POUND. Luke xix. 13, 16. Greek, *μνᾶ*; Latin, *mina*; Hebrew, *MANEH*. The Hebrew maneh was valued at sixty shekels. "Twenty shekels, five-and-twenty shekels, fifteen shekels, shall be your maneh." Ezek. xlv. 12. See *MANEH*. The Attic mina, which is probably the pound mentioned in the New Testament, Luke xix. 13, contained one hundred drachmæ. The value of the drachma varied at different periods. From the time of Solon to that of Alexander, the average weight of the Attic drachma was 66.5 grains; and as each of our shillings contains 80.7 grains of pure silver, the drachma (deducting $\frac{1}{60}$ for alloy) was worth $\frac{65.4}{80.7}$ of a shilling, or 9.72 pence, nearly $9\frac{3}{4}$ d. In this

period, therefore, the pound was £4. 1s. 3d. See MEASURES. But subsequently there was a decrease in the weight of the drachma, which fell to sixty-three and sixty-one grains, and even lower, as is shown by specimens still preserved; till at length it seems to have counted for no more than the denarius, which was at first worth $8\frac{1}{2}d.$, and afterwards only $7\frac{1}{2}d.$ Probably the value of the drachma in the New Testament, Luke xv. 8, was about $8d.$ This would make the pound £3. 6s. 8d. The Æginetan drachma was ninety-six grains, and the value 1s. 1d. 3.2 farthings, making the pound £5. 15s. The value of the pound has, however, been still more variously estimated. Dr. Prideaux, calculating that the shekel was worth 3s., and that sixty shekels are equal to a mina, sets the value at £9. Others take the shekel at 2s. 6d., and the pound at £7. 10s. See DRACHMA.

PRÆTORIUM. Mark xv. 16. In the Gospels this word is applied to the palace built by Herod the Great, at Jerusalem, and which eventually became the residence of the Roman governors in that city. In the text above, as well as in Matt. xxvii. 27, it may denote the court in front of the palace, where the Roman guards were stationed. Herod built another palace at Cæsarea, and this is also called the Prætorium in Acts xxiii. 35.

PRAYER. The expression of our desires to God. It must be presented in the name or through the mediation of Christ, and by the assistance of the Holy Spirit. It is a becoming acknowledgment of God's infinite power, and of our dependence; and presupposes that we have a solemn conviction of the character and attributes of God, and of the relations we sustain to him, and of those he sustains to us. It must be connected with an affecting view of our sinfulness, helplessness, and misery; with unshaken confidence in God's veracity, and with unreserved submission to his will. Since we are dependent upon God not only for all the blessings which we derive directly from his hand, but also for those which arise from our relations to each other, it is clear that

we ought to confess our sins, and supplicate his favour, not only as individuals, but also as families and societies. We are commanded to pray to our Father in *secret*. The design of the institution is to bring us as individuals into direct communion with God in the confession of sin, and in the cultivation of holiness: it should, of course, be strictly private. When the soul has this secret commerce with God, and sustains the habit of mind by meditation and reading the holy Scriptures, there is furnished an antagonist force to all the temptations of the world, the flesh, and the devil. As the domestic relation is a source of many and peculiar mercies, and involves peculiar responsibilities, in the fulfilment of which special direction, strength, and wisdom are required, there is a manifest propriety in *family-prayer*. It associates with religion all the recollections of childhood, and all the sympathies of home. It gives to parental advice the sanction of religion. *Social prayer* is also equally important, and may be acceptably presented either by a form of prayer, or extempore. The duty of prayer is expressly enjoined in the word of God. See Phil. iv. 6; 1 Tim. ii. 1—3. It is declared to be the condition on which God bestows his favours. Matt. vii. 7—11; James i. 5. The Scriptures represent the habit of prayer as one important mark of distinction between the righteous and the wicked. Job xxi. 15; Psal. x. 4. Examples of the prayers of good men, and of special answers to prayer, abound in the Bible. The encouragement to prayer is to be found in the death and intercession of Christ, and in the help and comfort of the Holy Spirit.

PREACHING. Public discoursing on religious topics. The knowledge of the truth of God has been spread by this means ever since men associated together for the purpose of religious worship. 2 Pet. ii. 5; Jude 14, 15. See 1 Cor. i. 21. In the book of Nehemiah, we have a beautiful account of the mode of preaching adopted at that period; and till the time of Christ the exposition of the

Scriptures seems to have been common in the synagogues. Neh. viii. John the Baptist was the most extraordinary preacher that appeared before Christ. He pointed out the incarnate Son of God, the Lamb of God that taketh away the sins of the world. Jesus Christ wrote nothing. His mode of conveying instruction was by preaching. No part of the New Testament was committed to writing till some time after the resurrection of Christ. He commissioned his apostles to "preach the Gospel to every creature." Since the introduction of Christianity, the preaching of the Gospel has been generally confined to a distinct order of men, called of God, and appointed by his church. It is the principal means by which God has carried on his work in the world, and arrangements were made in apostolic times to provide a bright succession of godly men. "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

PREDESTINATION. The subject of predestination is variously explained. Some consider it God's decree, by which he has resolved, from all eternity, to save a certain number of persons, who are consequently called "the elect." By others it is regarded as God's decree to give faith in Christ to a certain number of men, and to leave the rest to their own malice and hardness of heart. By others it is defined, God's eternal purpose to save all that truly repent and unfeignedly believe in Christ. The last appears to be the scriptural view of predestination. It would not be in conformity with our plan to enter into the controversy of which this word reminds every reader. See Wesley's "Predestination calmly considered;" Fletcher's "Checks to Antinomianism;" Watson's "Institutes," chap. xxv.

PRESBYTERY. 1 Tim. iv. 14. A collection or council of presbyters, associated for purposes of ecclesiastical discipline, and for the ordination of ministers of the Gospel.

PRESSES. Isai. xvi. 10. Vessels or cisterns into which the juice of the

grapes flowed, when it was pressed out by treading them with the feet, or crushing them with a machine. In Rosellini's "Monuments of Egypt," and in Wilkinson's "Ancient Egyptians," are representations of persons treading the grapes. Six or seven, holding by as many ropes, suspended from a hook in the ceiling, stamp in the press, or upper trough, and thus crush out the juice, which flows into the troughs below.

PRICKS. Acts ix. 5. Properly **GOADS.** Long sticks, pointed with spikes of iron, used for the purpose of driving cattle. The proverb, "to kick against the pricks," signifies that the design in which a person is engaged will prove abortive, and terminate in his ruin, just as the fierce, ungovernable ox, by pushing against the goad, only wounds itself. It is a familiar proverb with many heathen writers.



PRIEST. Etymologically the word answers to **PRESBYTER**; that is, an elder in the Christian church, or in the Jewish synagogue. In the church of England it is, at the present day, applied to an order of ministers. In our translation the word *πρεσβύτερος* is always rendered *elder*, and *ιερευσ*, *priest*. This latter is an office assigned to none under the Gospel scheme, except the **ONE** great High-Priest, who offered a sacrifice for sins; that being the distinguishing office of

priest. The teachers of old were a priesthood chiefly engaged in the presentation of victims. They were "ordained for men in things pertaining to God, to offer both gifts and sacrifices for sins." The priestly office, being typical, has been abrogated; and Christian ministers, though they conduct the worship, and proclaim the truth of God, are not a priesthood. The office of a Christian pastor is not to atone, but to preach the atonement. Prior to the Levitical institutions, the offering of sacrifices pertained to individuals. Fathers were the priests, as well as the prophets and kings, of their own households. They offered the sacrifices. The cases of Noah, Job, and Abraham are familiar: though we have an intimation, in the history of Melchizedek, that in Abraham's time there was an order of men set apart for the discharge of sacerdotal duties. The history of Joseph's marriage discloses the fact that a sacerdotal order existed in Egypt. When the new state of things under the government of Moses was introduced, an order of men was set apart under solemn and imposing circumstances; and from that time the offering of sacrifices was chiefly restricted to those invested with the priestly office. The duties of the priests were high and holy. They had to atone and mediate. Their dress was minutely described; nothing being left to individual choice. They were to wear breeches or drawers, and a tunic reaching to the feet, fitting close to the body, and bound with a girdle. The girdle of needlework was of various colours,—blue, scarlet, and purple. It was tied round the body like a scarf, and its ends hung down at the side. The head was to be covered with a bonnet, or turban, something resembling a crown. The priests were required by special injunctions to be pure, and free from ceremonial defilement. They were to refrain from the ordinary forms of mourning for the dead; and from all intoxicating liquors, when they were about to officiate. Any bodily blemish or defect disqualified them. They were required to take charge of all holy things:—the

sacred place, with all its utensils, ornaments, and furniture, the fire of the altar, the lighting and trimming of the lamp-stand, the replacing of the shewbread, the offering of victims, and the burning of incense. The reader will find a full account of these, and other particulars, in Exodus xxix. 1—35; Lev. viii. The emoluments of the high-priest were derived from certain fees, dues, and perquisites, &c., arising from the public service. He had specially assigned to him a tenth part of the tithes belonging to the Levites. Numb. xviii. 28. The ordinary priests had certain portions of the sacrifices, the first-fruits, and the redemption-money, with the fines and penalties which the law prescribed for violation of particular duties. They had also so many cities, with an allotment of surrounding country, for their residence. David divided the priesthood into twenty-four classes. The high-priest was a type of "the great High-Priest of our profession." His duties may be classed under three particulars, in each of which we mark the appointed resemblance,—oblation, intercession, benediction.

PRISCILLA. The wife of Aquila, and probably a deaconess of the church. She shared the labours, toils, and dangers of her husband, and is always named with him. Rom. xvi. 3; 1 Cor. xvi. 19. They were driven from Rome by the emperor Claudius, and were living in Corinth at the time of St. Paul's first visit to that city. Acts xviii. 1, 2.

PROGNOSTICATORS. Isai. xlvii. 13. The phrase "monthly prognosticators" is rendered in the margin, persons "that give knowledge concerning the months." They were a kind of diviners, or astrological almanack-makers.

PROPHECY. By this term are meant, the inspired predictions of the holy Scriptures, which by their wonderful fulfilment are proved to have proceeded from God. We are not to understand by prophecy an *ingenious* anticipation of future events, which may sometimes be realised; nor *dark* and *equivocal* general predictions, which may often have ■ plausible

application to different events; nor *the wise conjectures of observant men*, founded upon experience. Prophecy must have the following characters:—

1. That it shall have been delivered *before* the event said to be fulfilled by it. 2. That it shall have a *particular*, and not merely a general, agreement with that event. 3. That the event shall be such as no human sagacity or foresight could possibly conjecture and foretell. And, 4. That these predictions shall be connected with those who profess to give revelations from God to mankind. The mode in which prophecy is a proof of the divine commission of him that utters it is the following:—When the events are distant many years or ages from the uttering of the prediction itself, depending on causes not so much as existing when the prophecy was written or spoken, and likewise on various circumstances, and a long arbitrary series of things, and the uncertainties of human volitions; and especially when they depend not at all on any external circumstances, nor upon any created being, but arise merely from the counsels and appointment of God himself; such events can be foreknown only by that Being, one of whose attributes is omniscience, and can be foretold only by him to whom the “Father of lights” shall reveal them: so that whosoever is manifestly endowed with that predictive power, must in that instance speak and act by divine inspiration, and what he pronounces of that kind must be received as the word of God: nothing more being necessary to assure us of this, than credible testimony that such predictions were uttered before the event, and conclusive evidence that the records which contain them are of the antiquity to which they pretend.

In the New Testament we frequently meet with the expression, “This was done that it might be fulfilled which was spoken,” &c. This cannot signify that the event happened merely for the purpose of making good the prediction, but that by this event the prophecy was fulfilled. Those concerned had no knowledge generally that they were

fulfilling a prophecy. The word “verified” would sometimes more clearly express the meaning. “In this was verified the prophecy,” &c.

PROPHETS. In the strict and literal sense, a prophet was one to whom the knowledge of future and secret events was revealed, that he might make them known to others. In an analogical sense, in the New Testament, men are called prophets who enjoyed the supernatural influences of the Holy Ghost, and spoke in the public assemblies with that overpowering impulse which characterized the earlier messengers of God. 1 Cor. xi. 4, 5; xii. 28; xiv. 1; Eph. ii. 20; Rev. xviii. 20. The word is often taken in the sense of a public teacher. The prophets are divided generally into the greater and the minor, a distinction which refers simply to the length of their recorded predictions. Isaiah, Jeremiah, Ezekiel, and Daniel belong to the former class: the other are the lesser or minor prophets.

The following table presents the prophetic writings in the chronological order, according to the authorised version:—

Jonah	B.C. 862
Joel	800
Amos	791—787
Hosea	785—725
Isaiah	760—698
Micah	750—710
Nahum	713
Zephaniah . .	630

These eight are assigned to the period before the Babylonish captivity.

Jeremiah . . .	B.C. 629—587
Habakkuk . . .	626
Daniel	607—534
Obadiah	587
Ezekiel	595—572

These five belong to a period near to and during the captivity.

Haggai	B.C. 520
Zechariah . . .	520—487
Malachi	397

These three prophesied after the return.

Godwin observes, that, for the pro-

pagation of learning, colleges and schools were in divers places erected for the prophets. The first intimation we have in Scripture of these schools is in 1 Sam. x. 5, where we read of "a company of prophets coming down from the high place with a psaltery, a tabret, a pipe, and a harp before them, and they did prophesy." They are supposed to be the students in a college of prophets at Geba, or "the hill," as we render it, "of God." Our translators elsewhere retain the same Hebrew word, as supposing it to be the proper name of a place: "Jonathan smote the garrison of the Philistines that was in Geba." 1 Sam. xiii. 3. Some persons have imagined that the ark, or at least a synagogue, or some place of public worship, was at this time at Geba, and that this is the reason of its being styled in the former passage "the hill of God." We read afterwards of such another company of prophets at Naioth in Ramah, "prophesying, and Samuel standing as appointed over them." 1 Sam. xix. 19, 20. The students in these colleges were called "sons of the prophets," who are frequently mentioned in after-ages, even in the most degenerate times. Thus we read of the sons of the prophets that were at Bethel; and of another school at Jericho; and of the sons of the prophets at Gilgal. 2 Kings ii. 3, 5; iv. 38. It would seem, that these sons of the prophets were very numerous; for of this sort were probably the prophets of the Lord, whom Jezebel cut off; but "Obadiah took an hundred of them, and hid them by fifty in a cave." 1 Kings xviii. 4. In these schools young men were educated under a proper master, who was commonly, if not always, an inspired prophet, in the knowledge of religion, and in sacred music, 1 Sam. x. 5; xix. 20; and were thereby qualified to be public preachers, which seems to have been part of the business of the prophets on the Sabbath-days and festivals. 2 Kings iv. 23. God generally chose the prophets, whom he inspired, out of these schools. Amos, therefore, speaks of it as an extraordinary case, that though he was not one of the sons of the prophets,

but an herdsman, "yet the Lord took him as he followed the flock, and said unto him, Go, prophesy unto my people Israel." Amos vii. 14, 15. That it was usual for some of these schools, or at least for their tutors, to be endued with a prophetic spirit, appears from the relation of the prophecies concerning the ascent of Elijah, delivered to Elisha by the sons of the prophets, both at Jericho and at Bethel. 2 Kings ii. 3, 5.

PROPIITIATION. The act of ■ person who in some appointed way turns aside wrath, or pacifies an offended party. Ordinarily in the New Testament the word rendered propitiation is *ἱλασμός*: in the important passage, Rom. iii. 25, it is *ἱλαστήριον*. The former of these words signifies the *propitiatory victim*; the latter is used by the LXX, and in the Epistle to the Hebrews, for *the mercy-seat*, or covering of the ark. If the allusion of the apostle were to that, it would follow that as the mercy-seat was sprinkled with the blood of the appointed victims, and became the medium of gracious intercourse between God and the Israelites, represented by their high-priest, so our Lord may be called the propitiatory, as being the person in and through whom, on the offering of his blood, God holds gracious intercourse with penitent men. It is, however, better to suppose that as the word rendered *mercy-seat* is properly an adjective, and signifies simply *propitiatory*, the word *victim* is understood. This is more in congruity with the whole passage. If the mercy-seat were referred to, the figure would represent Christ as a mercy-seat sprinkled with his own blood. Besides, the phrase "set forth" means *publicly exposed*, or *held out to view*; and this could scarcely refer to the mercy-seat, which was never publicly exposed to the view of those for whom atonement was made, but only to the high-priest on the great day of atonement. The party propitiated is God, "the offended God." Not that he is implacable. The recovery of man originates with *him*. He is love, and delights in mercy. The

mercy originated the atonement. The misrepresentations of the glorious scheme of man's recovery, by Socinians and others, seem to be wilful, and indicate a sad state of heart. See ATONEMENT, MERCY, MERCYSEAT, EXPIATION. In these articles the subject of propitiation is more fully explained.

PROSELYTE. A name appropriated to converts from heathenism to Judaism. They were designated in the Old Testament by two words, which signify *strangers* and *settlers*. The word PROSELYTE means an *incomer*. The Jews generally distinguish two classes: proselytes of righteousness, and proselytes of the gate. The former embraced the Jewish religion, and were admitted to the enjoyment of all its rites and ordinances; the others renounced heathenism, and conformed, in some respects, to the Jewish religion, but were only allowed limited privileges. This distinction is mentioned by the rabbinical writers, and does not appear to be sanctioned by Scripture authority.

PROSEUCHÆ. The word means *prayers*, and is used of the places where the Jews were accustomed to offer prayer. Acts xvi. 13. They differed from the ordinary synagogue: they were generally in the open air, in a grove or shrubbery, or on the bank of a river without the city-gates, and were often surrounded with a covered gallery.

PROTESTANT. A name given to the six Lutheran princes, to the deputies of thirteen imperial towns, and to Luther, who all solemnly *protested* against the decrees of the diet of Spire, held A.D. 1529. It is now generally applied to the Christian sects, of whatever denomination, or in whatever country they may be found, who have separated from papal Rome. Chillingworth defined Protestants to be those who take the Bible only as the source from which they derive all their doctrines and principles of practice. We subjoin a quotation, in which he addresses himself to a popish writer, and explains the sense in which he uses the phrase, "the religion of the Protestants."

He says: "Know then, Sir, that when I say the religion of Protestants is in prudence to be preferred before yours, on the one side, I do not understand by your religion the doctrine of Bellarmine, or Baronius, or any other private man amongst you, nor the doctrine of the Sorbonne, of the Jesuits, or of the Dominicans, or of any other particular company among you, but that wherein you all agree, or profess to agree, the doctrine of the council of Trent: so, accordingly, on the other side, by the religion of Protestants, I do not understand the doctrine of Luther, or Calvin, or Melancthon, nor the Confession of Augsburg, or Geneva, nor the Catechism of Heidelberg, nor the Articles of the church of England, no, nor the harmony of Protestant confessions; but that in which they all agree, and which they all subscribe with a greater harmony, as a perfect rule of faith and action; that is, the Bible. The Bible, I say, the Bible only, is the religion of Protestants. Whatsoever else they believe besides it, and the plain, irrefragable, indubitable consequences of it, well may they hold it as a matter of opinion; but as a matter of faith and religion, neither can they, with coherence to their own grounds, believe it themselves, nor require belief of it of others, without most high and most schismatical presumption. I, for my part, after a long and, as I verily believe and hope, impartial, search of the true way to eternal happiness, do profess plainly that I cannot find any rest for the sole of my foot but upon this rock only. I see plainly, and with my own eyes, that there are popes against popes, and councils against councils; some fathers against other fathers, the same fathers against themselves; a consent of fathers of one age against a consent of fathers of another age; traditive interpretations of Scripture are pretended, but there are few or none to be found; no tradition but that of Scripture can derive itself from the fountain, but may be plainly proved either to have been brought in in such an age after Christ, or that in such an age it was not in. In a

word, there is no sufficient certainty but of Scripture only for any considering man to build upon. This, therefore, and this only, I have reason to believe. This I will profess; according to this I will live; and for this, if there be occasion, I will not only willingly, but even gladly, lose my life, though I should be sorry that Christians should take it from me. Propose me anything out of this book, and require whether I believe or no, and, seem it never so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this,—God hath said so, therefore it is true. In other things, I will take no man's liberty of judging from him; neither shall any man take mine from me."

PROVERBS. The Hebrew word *MASHAL*, rendered *proverb*, is from a root which signifies *to resemble*, and is properly a comparison of two objects. The word has a secondary meaning, *to rule*; and may refer to the *authoritative character* of the maxims. Dr. Johnson defines proverb, "a short sentence frequently repeated by the people; a saw, an adage." Bishop Lowth specifies as the characteristics of a proverb, brevity, obscurity, and elegance. If we adopt the derivation of the Latin word *proverbium*, as being *pro verbo*, "instead of a word," or "words of advice," that is, one word instead of many, brevity seems to be essential to the nature of the proverb. The Hebrew language is well adapted to this mode of instruction.

THE PROVERBS OF SOLOMON form the twentieth book in the Old Testament, and are a collection of inspired maxims and pithy sayings, conveying instruction on all points of moral conduct. The book is a storehouse of heavenly wisdom, and abounds with cautions and counsels for all classes, and for all ages; for the head, and for the heart. These proverbs are not all Solomon's. One portion, from the twenty-fifth chapter to the end of the twenty-ninth, was compiled by the men of Hezekiah, as appears from the title. We are told, however, that Solomon spake three

thousand proverbs. Many of them are marked by those characteristics which distinguish the poetry of the Hebrews, and especially by that which is termed *parallelism*. One quotation may suffice to show the meaning of this term: the lines which are braced exhibit the same thought in different words.

"My son, if thou wilt receive my words,
And hide my commandments with thee;
So that thou incline thine ear unto wisdom,
And apply thine heart to understanding;
Yea, if thou criest after knowledge,
And liftest up thy voice for understanding;
If thou seekest her as silver,
And searchest for her as for hid treasures;
Then shalt thou understand the fear of the Lord,
And find the knowledge of God."

Prov. ii. 1—5.

Some of the proverbs are enigmas, designed to excite the ingenuity of the hearer; and occasionally they assume the form of parables. The concluding chapter contains a striking picture of female excellence. We see a combination of modesty, industry, submission, and indeed all domestic and matronly virtues.

PROVIDENCE. The Latin word means *foresight*; the corresponding Greek word, *forethought*. It is the care which God takes of the universe, or his preservation and government of all things. There is a close and inseparable connection between the creation and government of the world. It is absurd to suppose that the God who made all things has abandoned events to accident, or can look upon the work of his hands with heedless or malignant eye. The providential care of their offspring, which he has implanted in the minds of his creatures, faintly pictures forth the deep concern which he feels for his own children. He is our Father: he provides for the supply of the wants of his chil-

dren with that constancy of attention and that overflowing affection which are suited to the relationship. He is our Governor, and everything is controlled by sovereign power and infinite wisdom. He so overrules the passions of men, and conforms the agencies of the moral world to his purposes, that the wrath of man praises him. The providence of God is represented in the Scriptures as not only general, but special and particular. While there are some sceptics who shut out from the universe all divine superintendence, and represent it as abandoned to a blind chance; and whilst there are others who, adopting a semi-infidel creed, describe the providence of God as a sort of mechanical agency, controlled by certain irreversible laws, and incapable of any particular regard; the Christian finds rich consolation in that view of this doctrine which is unfolded in redemption, and knows that God is his Father and his Friend, reconciled to him in Christ Jesus, and willing, because he has given Him, to bestow every good thing. The arguments in proof of the doctrine are various. 1. It lies at the basis of all religion. 2. It is as difficult to disprove providence as creation. 3. It is assumed in the admission of the divine perfections: the denial of the one is the denial of the other. 4. It is seen in the wise and orderly arrangement which prevails in the world. 5. It is read in the facts of history. 6. Prophecy depends upon it. 7. Every Christian has experimental proof of its truth. 8. The Bible is full of the doctrine. For instance, the guidance and direction of all events are ascribed to God. Matt. vi. 25—34; Acts xvii. 25, 26. Particular changes and occurrences are referred to him as the author. Isai. xliii. 12; Acts iv. 28. "The lot is cast into the lap; but the whole disposing thereof is of the Lord." Promises and threatenings would be without meaning on any supposition but that God is the Governor of the world. Exod. xx. 12. Prayer is absurd without the admission of this important truth. Let us learn to cultivate cheerful and implicit confidence in God, and a devout submission to all

his dispensations; to love what he does, and to do what he loves.

PSALMS, BOOK OF. Inspired hymns, songs, and prayers, chiefly composed by David. The Greek name, *psalm*, intimates that they were *lyric* compositions; the word being derived from *ψάλλω*, *to touch* or *strike a chord*. It corresponds with the Hebrew *MIZMOR*. Among the Hebrews, poetry, singing, and music were united, and the inscriptions of most of the psalms decide their connection with music, though in some we cannot ascertain in what way. The lyric character of these divine compositions is everywhere apparent. They are full of feeling; they are its immediate expression; pain, grief, fear, hope, joy, confidence, gratitude, submission, everything that can stir the heart, is uttered in these songs. They are the language of devout experience; and "a new heart," in sympathy with that of the writers, is of more importance, as a qualification to enter into and comprehend their meaning, than even the attainments of the scholar. Here is a dialect taught in no lexicon, and learned from no grammar. Bishop Horne has said they "are an epitome of the Bible, adapted to the purposes of devotion. They treat occasionally of the creation and formation of the world; the dispensations of Providence, and the economy of grace; the transactions of the patriarchs; the exodus of the children of Israel; their journey through the wilderness, and settlement in Canaan; their law, priesthood, and ritual; the exploits of their great men, wrought through faith; their sins and captivities; their repentances and restorations; the sufferings and victories of David; the peaceful and happy reign of Solomon; the advent of Messiah, with its effects and consequences; his incarnation, birth, life, passion, death, resurrection, ascension, kingdom, and priesthood; the effusion of the Spirit; the conversion of the nations; the rejection of the Jews; the establishment, increase, and perpetuity of the Christian church; the end of the world; the general judgment; the condemnation of the wicked, and the

final triumph of the righteous with their King. These are the subjects here presented to our meditations. We are instructed how to conceive of them aright, and to express the different affections which, when so conceived of, they must excite in our minds. They are, for this purpose, adorned with the figures, and set off with all the graces, of poetry; and poetry itself is designed yet further to be recommended by the charms of music, thus consecrated to the service of God; that so delight may prepare the way for improvement, and pleasure become the handmaid of wisdom; while every turbulent passion is calmed by sacred melody, and the evil spirit is still dispossessed by the harp of the son of Jesse. This little volume, like the paradise of Eden, affords us in perfection, though in miniature, everything that groweth elsewhere, 'every tree that is pleasant to the sight, and good for food;' and above all, what was there lost, but is here restored, 'the tree of life in the midst of the garden.'" These beautiful compositions are fitted to all varieties of circumstances in Christian life, whether of honour or dishonour, health or sickness, prosperity or adversity. They feed the sorrow of the penitent mourning after God, and soothe his troubled conscience by pointing him to the source of his relief. They prompt the believer to thirst after God, and then satisfy him with salvation. They teach the tempted Christian, in heaviness through manifold temptations, that God thinketh of him. Whether we be fighting the good fight of faith, and wrestling with our spiritual enemies, or rejoicing in victory obtained; whether we be mourning for sin or delivered from its dominion, believing or hoping, doubting or trusting, sorrowing or rejoicing, acting or suffering, adoring and praising God on earth, or expecting and longing to enjoy him in heaven; here are portions of truth descriptive of our condition, and exactly adapted to all its peculiarities.

The titles prefixed to many of the psalms have originated various conjectures. Several of them will be found

explained in their proper places in this Dictionary. The following is a list of words that have been left untranslated or obscure in our Bibles:—

AIJELETH-SHAHAR, *hind of the morning*; the sun, or dawn of the day.

ALAMOTH, *virgins*; music for females.

AL-TASCHITH, *destroy not*.

DEGREES, referring to the rhythm, by which the sense advances by degrees.

GITTITH, *a wine-press*; a melody used in the vintage.

HIGGAION, *meditation*.

JEDUTHUN, the name of choristers.

JONATH-ELEM-RECHOKIM, *the mute dove among strangers*.

LEANNOTH, *to sing*.

MAHALATH, *a lute, or flute*; or perhaps the name of a tune.

MASCHIL, *to make wise*; a didactic composition.

MICHTAM, a golden psalm.

MUTH-LABBEN, *the death of the son*.

NEGINOTH, *stringed instruments*.

NEHILOTH, *pipes, flutes*.

SELAH, *to be still*; a pause.

SHEMINITH, *eight*; an instrument with eight chords.

SHIGGAION, *a wandering song*.

SHUSHAN, *a lily*.

The authors are various. David is generally supposed to have written seventy-three. That number is ascribed to him in the Hebrew text, and eleven others in the Septuagint. Asaph is named as the author of twelve. To the sons of Korah are assigned eleven. Heman, Ethan, Solomon, and Moses, are also supposed to have written others. In Hebrew the Psalms are divided into five books. First book, Psal. i.—xli. Second book, xlii.—lxxii.: at the end of this book we read, "The prayers of David, the son of Jesse, are ended." Third book, lxxiii.—lxxxix. Fourth book, xc.—cvi. Fifth book, cvii.—cl. The "songs of degrees" seem originally to have been a separate book. Psal. cxx.—cxxxiv.

Many of the psalms are prophecies. The opinions among critics on the

important subject of what psalms are really Messianic—as to whether they contain a simple and plain prophecy, or whether there is a double sense, one near and literal, and the other more remote—are in extremes. Some find Christ everywhere, and some discover him nowhere. The New Testament is a safe guide: it is clear that there many portions of the psalms are quoted by the Lord and his apostles as prophetic oracles, directly fulfilled in the life, death, and ascension of Jesus of Nazareth. But it is questionable whether there are not psalms which, in their language and structure, bear witness to the incarnate Son of God, that are not quoted or referred to by any New Testament writer. It is also clear that many of them have a double sense. The ancient patriarchs, prophets, priests, and kings, were in their respective offices types of Messiah: many events in their lives shadowed forth the great Prophet, Priest, and King of the church. Lord Bacon refers to this double sense of prophecy as one striking argument of its divinity. He says, “In sorting the prophecies of Scripture with their events, we must allow for that latitude which is agreeable and familiar unto divine prophecies, being of the nature of the Author, with whom ‘a thousand years are but as one day;’ and, therefore, they are not fulfilled punctually at once, but have *springing and germinant accomplishment* through many ages, though the height or fulness of them may refer to some one age.”

PSALTERY. Probably a Babylonish musical instrument, shaped like a bow, and having strings like a harp. In our version the name is given to other instruments.

PTOLEMAIS. See ACCHO.

PUBLICAN. A collector of the Roman tribute. The publicans were of two classes: those called *manicipes*, the farmers of the revenue, were generally, among the Romans, men of the equestrian order, superior in rank and character: the common publicans, the collectors and receivers of the tribute, called *socii*, are generally covered with opprobrium, in

consequence of their rapacity and extortion. The name and profession of a publican were extremely odious to the Jews, who submitted with reluctance to the taxes levied by the Romans. The publicans were hated as the instruments by which that subjection was perpetuated. The publican and the parasite were considered as the two most detestable characters. If a Jew entered the office, he was execrated quite as much as a heathen. “Let him be to thee as a heathen man and a publican.” Matt. xviii. 17. It is said they were not allowed to enter the temple or synagogues, to engage in public prayers, to fill offices of judicature, or even give evidence in courts of justice. The allusions to this office in the New Testament are numerous. Zaccheus was probably one of the higher order, as he is called “the chief among the publicans.” Luke xix. 2. Matthew was probably one of the inferior order, as he sat at the receipt of custom. Luke v. 27. The Jews reproached our Saviour because he showed kindness to such persons. See Matt. xxi. 31; Luke vii. 34; xviii. 10; xix. 8.

PUBLIUS. He was the governor of the island of Melita at the time of Paul’s shipwreck. Acts xxviii. 7, 8. He received the apostle into his house, and treated him with great hospitality during the three months’ stay in the island.

PUL. 1. A king of Assyria. He invaded the kingdom of Israel during the reign of Menahem. 2 Kings xv. 19, *et seq.* But Menahem, by a present of one thousand talents of silver, prevailed on Pul to withdraw his forces, and to recognise his title to the crown of Israel before he left the kingdom. This is the first mention of Assyria in Scripture history since the time of Nimrod, and Pul was the first Assyrian invader of Judæa. 2. Pul is mentioned by Isaiah, chap. lxvi. 19, as the name of a place; and is supposed to be the island of Philæ, and the surrounding region on the Nile, to the south of Elephantine, and about one hundred stadia beyond Syene. It was inhabited by the Ethiopians and Egyptians in common, lying between

the two countries. Its name in Coptic signifies *the boundary*.

PULSE. Coarse grain, such as peas, beans. There are three words used in the Old Testament, **POL**, **KALI**, and **ZERA**: the two former are generally applied to such seeds as grow in pods, and the latter to seeds in general. Dan. i. 12, 16.

PUNISHMENTS. Reference is made to several modes adopted by the Jews for the punishment of criminals. 1. Crucifixion. 2. Lapidation, or stoning. 3. Hanging. Josh. viii. 29; Esther vii. 10. 4. Fire. Gen. xxxviii. 24; Lev. xxi. 9. Many punishments were introduced from other nations, such as, 5. Precipitation (throwing headlong from a rock, with a stone tied about the neck). 2 Chron. xxv. 12; Luke iv. 29. This is very similar to that of the Tarpeian rock among the Romans. 6. Dichotomy, or cutting asunder. Dan. ii. 5; Heb. xi. 37. This was introduced from the Babylonians. 7. The tympanum, or beating to death. This was a Greek punishment for slaves. 8. Fighting with wild beasts was a Roman punishment. 9. Drowning, with a heavy weight round the neck, was a Syrian, Greek, and Roman punishment. 10. The Persians had a singular punishment for great criminals. A high tower was partially filled with ashes, the criminal was thrown into it, and the ashes, by means of a wheel, stirred up till he was suffocated. 2 Maccab. xiii. 4—6. 11. The lions' den was a Babylonian punishment. 12. Bruising to death in a mortar seems to be referred to, Prov. xxvii. 22. Many minor corporal punishments are also referred to; such as scourging, the *lex talionis*, imprisonment, the stocks, cutting off or plucking off the hair, excision from the people: debtors were "tormented" till they paid all.

PUR, or **PURIM**. A celebrated Jewish festival, instituted by Mordecai, at the suggestion of Esther, in the reign of Ahasuerus, king of Persia, to commemorate the deliverance of the Jews from the hands of Haman. The word means *lot*; and it derived its name from the lots cast every day for twelve months in the presence of Haman, with the view of

discovering a favourable day for the destruction of all the Jews in the Persian dominions, when the lot fell on the thirteenth day of Adar. See **MONTHS**. The feast is observed to the present time by the Jews. It is doubtful whether this feast is referred to in the New Testament. Some suppose this is the festival alluded to in John v. 1.

PURITANS. In England this term was applied to those who wished for a further degree of reformation in the church of England than was adopted in the time of queen Elizabeth, and a purer form of discipline and worship. It was the name given to all those who, from conscientious motives, though on different grounds, disapproved of the established religion, from the Reformation under Elizabeth, to the Act of Uniformity in 1662. From that time to the Revolution in 1688, as many as refused to comply with the established worship (among whom were about two thousand clergymen, and, perhaps, half a million of people) were denominated Nonconformists. At the time of passing the Act of Toleration, on the accession of William and Mary, the name was changed into Protestant Dissenters. The persecutions carried on against the Puritans during the reigns of Elizabeth and the Stuarts, served to lay the foundation of a new state, and eventually a vast republic, in the western world.

PURPLE. The purple dye was famed in ancient days, and especially among the Babylonians. It is supposed to have been extracted from a shell-fish, called the *murex*. In 1 Maccab. iv. 23, it is called, "purple of the sea." The hangings of the temple and some of the high-priest's garments were of this colour. The robes of royalty and distinction were of this colour; and hence the insult intended to be inflicted on our Lord. John xix. 2, 5. The colour is properly crimson, and the term *purple* seems to have been applied to any colour in which there was a mixture of red. It was sometimes produced from an insect found on the *kermes* oak.

PURSE. See **GIRDLE**.

PUTEOLI, *the wells*. A seaport of Campania, in Italy, on the north side of the bay of Naples, and about eight miles north-west from that city, where it now exists, and is called Pozzuoli. It derived its name from its hot springs and baths. It was formerly celebrated for its harbour: goods for Rome, as well as passengers, were often landed here. Here St. Paul remained a week on his way from Melita to Rome. Acts xxviii. 13.

Q

QUAILS. Exod. xvi. 13. A bird of the grouse family. They are abundant in all the temperate regions of Europe and Western Asia, migrating to and from Africa at the proper season. Being a heavy bird, the passage is effected across the Mediterranean by means of intermediate islands, or through Spain. In the spring they are found in great numbers in the Syrian deserts, and in Arabia. An immense supply was furnished to the Israelites on two occasions. Exod. xvi. 13; Numb. xi. 31. Both were at the season of migration, and the birds were thrown in such vast quantities into the camp, as to suffice for the food of a million of persons for a month. They were probably dried in the sun, and preserved with salt. It is said, "They spread them all abroad for themselves round about the camp." Numb. xi. 32.

QUATERNION. Acts xii. 4, *τετραδιον*. This was a detachment of four soldiers, the usual number of a night-watch. Peter was guarded by four soldiers, two within the prison, and two outside the doors; and as the watch was usually changed every three hours, it was necessary that "four quaternions" should be appointed for the purpose.

QUEEN OF HEAVEN. See ASH-TOTH.

QUICKSAND. Acts xxvii. 17. There are two sand-banks famous among the ancients, called the Syrtis Major and the Syrtis Minor; the former situated between Cyrene and Leptis, the latter near to Carthage. The sand-banks were the dread of mariners accustomed to navigate

those seas: in consequence of the shifting of the sand, powerful currents were formed, which often threw ships out of their course.

QUIVER. The case in which arrows were preserved. The word is used figuratively. "Their quiver is an open sepulchre," Jer. v. 16: an allusion to the destruction which should be brought on the Jews, as the result of the Chaldean invasion. Their arrows would be swift, and certain death. See Isai. xlix. 2.

R

RAAMAH. Gen. x. 7; 1 Chron. i. 9. A son of Cush, and grandson of Ham. It also is the name of the place or country peopled by his descendants, the situation of which is not clearly ascertained. It is supposed by some to have been on the Persian gulf.

RAAMSES, or **RAMESES**. An Egyptian treasure-city, built for Pharaoh by the Israelites, and situated in the land of Goshen. Gen. xlvii. 11; Exod. i. 11; xii. 37. Its ruins are identified with a village about forty miles from Suez.

RABBAH. Josh. xiii. 25. **RAB-BATH**. Deut. iii. 11. The capital of the Ammonites. 2 Sam. xii. 26. It was at this place the unsuspecting Uriah, the Hittite, was slain by the contrivance of David, that he might secure Bathsheba. After the city was captured, it was included in the territory of Gad. After the division of the kingdom, this place, along with the whole territory beyond the Jordan, adhered to the kings of Israel, till it was taken by Tiglath-pileser, and the inhabitants carried away into Media. The severest judgments are denounced against it in the prophecies. Jer. xlix. 1—3; Ezek. xxi. 20; xxv. 5. Travellers tell us that these predictions have been fulfilled to the letter. Ezekiel says, "Rabbah shall become a stable for camels." Burckhardt actually found a party of Arabs with their camels stabled amidst its ruins. See AR.

RABBI. A title of distinction given to the teachers among the

Jews, and signifying *doctor* and *master*. The meaning of RAB is *great*. The distinction between Rab and Rabbi, and Rabboni, is generally explained thus: Rab was the lowest degree of honour, and was conferred on persons who had not been educated in their own country. Rabbi is the same word as Rab, with the pronoun "my" affixed, which was of higher dignity. Rabban, or with the affix, Rabboni, "my great master," was the highest title of dignity. The teachers and professors of the law were distinguished by the title of Rabbi both by the people and by their own disciples. Matt. xxiii. 7. Jesus Christ was so called by his own disciples, as well as by the people. Mark x. 51; John i. 38.

RABSHAKEH, *chief cup-bearer*. The individual who was thus called was a general in high command under Sennacherib, king of Assyria. He was sent to summon Hczekiah to surrender his capital. His language was indecent and blasphemous. The history may be found 2 Kings xviii. 17, &c.; xix.; Isai. xxxvi.

RACA. A Syriac word, which is left untranslated in our version. Matt. v. 22. It means *base*, *worthless*. Our Saviour has specified three degrees of guilt and punishment. Whoever is rashly angry with his brother, is liable to the judgment; that is, to a punishment which the Jewish court of twenty-three had power to inflict. Whosoever calls his brother *raca*, is liable to the punishment which the council of the Sanhedrim could inflict,—in some cases stoning. Whosoever calls his brother fool, that is, a malignant and reprobate man, shall be in danger of Gehenna. Fool, denoting a wicked and reprobate person, was a much stronger term than *raca*, one of loose morals. Wisdom in Scripture is taken for religion; folly for its opposite.

RACES. See GAMES.

RACHEL, *a ewe*. The daughter of Laban, and one of Jacob's wives. She was the mother of Joseph and Benjamin. The name of Rachel is employed by the prophet Jeremiah figuratively as the maternal ancestor of the tribes of Ephraim and Man-

assch. Jer. xxxi. 15. A similar use is made of her name by the evangelist, where Rachel, who was buried in the neighbourhood, is supposed to renew her lamentations at the slaughter of the children in Bethlehem. Matt. ii. 18.

RAGUEL. See JETHRO.

RAHAB. 1. Spelled in Hebrew RACHAB, and meaning *large*. A female in Jericho, who entertained the spies sent by Joshua into that city. She concealed them among the flax laid out on the house-top; and, after she had given them important information, furnished them with the means of escaping over the wall of the town on which her house was situated. Josh. ii. 1—21; Heb. xi. 31. Rahab is called a harlot. One cannot but admire the ingenuity of those expositors and critics who have endeavoured to rescue this female from the imputation involved in such an epithet. The Hebrew term used in Joshua, and the Greek term employed by St. Paul, cannot be *fairly* rendered otherwise than they are in the authorised version. Those who are concerned about vindicating her character, will find the best arguments in her conversion and reformation, and subsequent marriage to Salmon, a prince. Surely he would not have entered into alliance with one who was not a convert to Judaism. Her conversation with the spies indicates that her mind was well disposed. Those who render this word *hostess*, should prove that there were any inns at the time.

2. RAHAB, *a sea-monster*. The term is employed to designate Egypt, and may convey an allusion to her river-monsters, the crocodile and hippopotamus. Isai. li. 9.

RAIN. It is important to remember the nature of an eastern climate, and the character of the seasons of the year, when we read the Scriptures. The rain in Judæa falls at stated periods. In the summer, from May to October, the ground is parched, and vegetation languishes: the first rain after the summer drought falls in October, and is called the former rain, because it precedes the seed-time, and prepares the ground for the husbandman. The latter rain

falls in April, just before harvest, and matures the fruits of the earth. The allusions in Scripture to the rain are beautiful. "Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." Hosea vi. 3; Deut. xxxii. 2; Isai. xlv. 3, 4.

RAINBOW. Light is a compound substance, and may be easily separated into parts. Each of its rays, which appears to us white, is composed of seven colours; and each colour suffers a different degree of refraction when the rays pass through a prism, &c. The rainbow, a phenomenon for which the ancients were unable to account, is easily explained when we know the composition of light, and the different refrangibility of its rays. The rays of the sun entering the drops of falling rain, are refracted to their further surfaces, and thence, by one or more reflections, transmitted to the eye. At their emergence from the drop, as well as at their entrance, they suffer a refraction by which the rays are separated into the various prismatic colours, and thus are they conveyed to the eye properly placed to receive them. There is often a fainter bow observed on the outside of, or above, the other. In this the order of the colours of the primary bow is always reversed. In the primary bow the coloured rays arrive at the eye after two refractions and one reflection; in the secondary, the rays reach the eye after two refractions and two reflections. Now, as the same phenomenon must always happen whenever the rays of the sun fall on drops of water, whether it be rain or spray, the expression in Gen. ix. 13, "I do set my bow in the heavens," cannot be understood as the production for the first time of the rainbow. It may with propriety be rendered, "I have set" (or appointed) "my bow." The reference seems to be to the settled and established laws of nature. So certainly as the rainbow is the result of certain fixed laws, which must continue as long as the sun, the rain, and the eye endure, so certainly shall the

world be preserved from a second deluge.

RAM. A clean animal used for sacrifice under the Levitical law. Gen. xv. 9. The *ram of consecration* was presented when the priests were invested with office; and the ceremony of putting a portion of the blood on the tip of the right ear, on the thumb of the right hand, and on the great toe of the right foot, was designed to signify the consecration of the entire person to God. Exod. xxix. 20.

RAM, BATTERING. See ARMOUR.

RAMAH, *a high place*. The name of several places in Palestine. 1. A town of Benjamin, situated on an eminence about six miles north of Jerusalem. Josh. xviii. 25. A village still exists of the name Er-Ram, most probably the representative of the ancient Ramah. Dr. Robinson thinks that the allusion of Matt. ii. 18, "A voice was heard in Rama, Rachel weeping for her children," is to *this* Ramah. The massacre at Bethlehem seems to require a southern Ramah, not far from the place where Rachel was buried, but no such Ramah has been found. The original reference is to the captives carried away by Nebuzaradan to Babylon, who assembled at Ramah before they set out. Jer. xl. 1. As Ramah was in the tribe of Benjamin, the prophet introduces the maternal ancestor of that tribe bewailing their lot. The prophecy is evidently one of that class which has a reference to more than one event. 2. Another Ramah, called also Ramathaim-Zophim, was the place of Samuel's birth, residence, death, and burial, and where he anointed Saul as king. 1 Sam. i. 1, 19; ii. 11; vii. 17, &c. Some conjecture that this is Arimathea where Joseph dwelt, in whose tomb the body of Christ was laid. Another hypothesis places this Ramah two miles north of Hebron. We refer the reader to a long statement on the subject in Robinson's "Researches," vol. ii., p. 330, *et seq.* 3. A city of Naphtali, Josh. xix. 36. 4. A town of Gilead, 2 Kings viii. 29; called also Ramoth, Josh. xx. 8; Ramoth-Gilead, 1 Kings xxii. 29; and Ramath-Mizpeh, Josh. xiii. 26. It was situated within the

territory of Gad, about fifteen miles from Rabbah. It was one of the cities of refuge. Deut. iv. 43; Josh. xx. 8. Several important events are connected with this place. 1 Kings xxii., 2 Kings viii. 28; 2 Chron. xviii. Ramoth is the plural of Ramah; and the name assumes the form of Ramath when in construction with another word, as Ramath-Mizpeh.

RAMESES. See RAAMES.

RAMS'-SKINS, RED. Exod. xxv. 5; xxxv. 7. Probably skins of the African sheep; the colour of which is red, and various intervening shades to chocolate. It is well-known that the leather which is termed red-morocco was manufactured at an early period in Libya, and the Egyptians had red leather in use. The paintings show leather-cutters and harness-makers preparing it for the furniture of chariots and horses. See Osburn's "Egypt."

RANSOM. Matt. xx. 28. The price of redemption, whether from death, captivity, or any other state of misery. The ransom or atonement money was required of every Israelite above twenty years of age, at the time the census was taken. Exod. xxx. 12—16. It amounted to half a shekel: about one shilling and three halfpence. See 1 Pet. i. 18, 19. The apostle shows that while money may liberate a captive from slavery or death, it cannot effect the deliverance of a soul. Christ gave his life a ransom. The deliverance of man from sin, misery, and all other consequences of apostasy from God, which constitutes our redemption by Christ, is not granted without a consideration, a ransom, or redemption-price, which was exacted and paid: this was the precious blood of Christ, as of a lamb, sacrificially offered.

RAVEN. Gen. viii. 7. A bird similar to the carrion-crow, being quite black, but heavier, generally weighing three or four pounds. The raven lives in pairs; flies much higher, and is gifted with greater sagacity, than the crow. The crow is gregarious in its habits. The raven was ceremonially unclean. Lev. xi. 15. It dwells in solitary places; and when about to feed upon dead bodies, begins with the eyes. See Prov. xxx. 17.

The young of the raven are early driven out of the nest, and from the moment they can provide for themselves are not allowed to remain within the haunt of the old birds. See Job xxxviii. 41; Psal. cxlvii. 9; Luke xii. 24. The assumption that Elijah was fed by Arabians, and not by ravens, is considered under the article ELIJAH.

REASON. That faculty of the mind by which we perceive the connection of general truths. The office of reason in respect to revealed religion is to interpret the revelation; not to judge what it should be, but to ascertain what it is. The arguments which prove the truth and divine origin of Christianity are addressed to our reason; and when we are satisfied with what the sacred writers intended to declare in any case, we must admit it without hesitation, whether it be a doctrine, the relation of a fact, or a precept. The claims of the Bible being once admitted, the simple question is, What does it teach? That teaching is authoritative. Many truths of the Bible are mysterious; that is, inexplicable to our reason. They may be beyond the reach of our reason, but not contrary to it. Here we walk by faith.

"Faith lends its realising light,

The clouds disperse, the shadows fly."

REBEKAH, *a noosed cord*. Gen. xxiv. 15. The daughter of Bethuel, sister of Laban, and wife of Isaac. She became the mother of Esau and Jacob. The particulars of her history, as found in Scripture, are principally connected with her preference of Jacob to Esau. See JACOB and ESAU.

RECHAB, *reider*. The son of Hemath, the Kenite, and probably a descendant of Jethro. He is only known as the father of Jonadab, the founder of the Rechabites. 2 Kings x. 15; 1 Chron. ii. 55; Jer. xxxv. 6.

RECHABITES. A tribe of Kenites, whom Jonadab, the son of Rechab, subjected to the observance of certain usages, which were essential to their separate existence. They were not allowed to possess land or houses, or to drink wine or strong drink. In obedience to these regulations, they continued a separate but peaceable people, for upwards of three hundred

years, living in tents, and removing from place to place, as circumstances required. When Judæa was first invaded by Nebuchadnezzar, they fled to Jerusalem for safety, where they were exhibited to the wicked inhabitants by Jeremiah, as an example of constancy in their obedience to an earthly father. A remarkable promise was then made to that people. This is supposed to be fulfilled in the tribe descended from them, now found among the Arabians of the desert, distinct from others, and practising the institutions of Jonadab, the son of Rechab. They are called BENI-KHAIBR, *sons of Keber*; and their land is also called KHAIBR. Some, however, suppose that these Beni-Khaibr are Jews, descended from Talmudical Jews, that were found in great numbers in Arabia, in the time of Mohammed.

RECONCILIATION. The Gospel is called "the word of reconciliation;" the Gospel ministry, "the ministry of reconciliation;" and of God it is said, "He was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." The word supposes a previous state of variance and hostility, such as must naturally exist between a holy God and a rebel and polluted creature. Rom. vii. 5—25. Socinians, who impugn the doctrine of atonement, have argued that the Scriptures nowhere represent God as reconciled to man, but man as reconciled to God. That this is an erroneous view may be shown by a reference to various parts of Scripture. "For if, when we were enemies, we were reconciled to God." Rom. v. 10. The act of reconciling is here ascribed to God, and not to us: but if this reconciliation consisted in the laying aside of our enmity to God, the act would be ours alone: in addition, the reconciliation takes place when we are yet enemies. See also 2 Cor. v. 19; Eph. ii. 16. In the Scriptures we have various instances in which the verb "to reconcile," and the cognate term, "reconciliation," are used when the person said to be reconciled is not the *offended* party, but the *offender*. See 1 Sam. xxix. 4. In this case, Saul,

David's master, was the offended party,—reasonably or unreasonably has nothing to do with the matter; yet David is not spoken of as reconciling his master to him, but as reconciling himself to his master. The obvious meaning is, that, by "the heads of these men" David would appease or propitiate his master, avert his displeasure, and conciliate his favour. In Matt. v. 23, 24, the meaning of "be reconciled to thy brother," when the party addressed is the offender, and the brother the offended, evidently is, "Make peace with thy brother; by all possible means conciliate him; and remove out of the way the obstacle to intercourse of which thou hast been the cause." On the same principle, when sinners are represented as reconciled to God, the expression comprehends the turning away of his displeasure against them, as well as the relinquishment of their enmity towards God; the bringing the parties into a state of mutual friendship.

RECORDER. An officer in the court of the kings of Judah. 2 Sam. viii. 16; 1 Kings iv. 3; 2 Kings xviii. 18. The Hebrew word MAZKIR means, *remembrancer*. He seems to have had the custody of the public records, and also to have been responsible for the registry of the current transactions of the government.

RED SEA. A gulf of the Indian ocean; called, in the Hebrew, YAM-SUPH, or *the weedy sea*. Exod. x. 19; xiii. 18; Psal. cvi. 7, 9, 22. This gulf commences at the straits of Babel-mandeb, and runs inland, in a north-westerly direction, towards the Mediterranean, from which it is separated by the isthmus of Suez. Its length is about one thousand four hundred miles, and its average breadth about one hundred and fifty. At its northern extremity it separates into two minor gulfs, which enclose between them the peninsula of Sinai. The eastern gulf is about one hundred and twelve miles long; and fifteen miles is the average breadth. Towards its extremity were the ports of Elath and Ezion-geber, memorable as the stations occupied by the Hebrew kings, who were anxious to establish a trade with

the East. The western arm is called the gulf of Suez, and is much more important in biblical history than the other, in consequence of its connection with the exodus of the Israelites. It is about one hundred and ninety miles long, with an average breadth of twenty miles. The reasons assigned for the name of this sea are various. The inhabitants of the bordering countries anciently called it YAM-EDOM, *the sea of Edom*, as its north-eastern part washed the country possessed by Edom. Edom means *red*; and the Greeks, supposing this to be an appellative, and not a proper name, rendered it by ἔρυθρὰ; hence, the RED SEA. Others suppose the name was obtained from a king Erythrus, who reigned in the adjacent country. Others, again, say the water is red in consequence of the prevalence of vast numbers of animalcula, of a red colour. Bruce says its name is derived from the mountains which stretch along its western shore, which have a singularly red appearance. The accounts of vast quantities of red animalcula to be found on the surface have been confirmed by modern travellers. The Israelites crossed the western gulf of this sea, about fourteen or fifteen miles south of Suez. For observations as to the place of transit, see EXODUS.

REDEEM. Exod. xiii. 13. Under this law, the firstborn was to be redeemed. It was afterwards appointed that a Levite should be taken in the place of an Israelite. But as the number of the firstborn was found to exceed that of the Levites, the surplus, that could not find a Levitical substitute, paid each five shekels for their redemption. Numb. iii. 45—47. All the firstborn were afterwards redeemed by a similar payment. Numb. xviii. 16. The firstborn of unclean animals was redeemed by a lamb; if not, it was to be put to death. Exod. xiii. 13. The land also was redeemed. Lev. xxv. 24. It could only be mortgaged; and, at the jubilee, reverted.

REDEEMER. The rendering of the Hebrew word GOEL, which see. It is applied to the Lord Jesus Christ, as he is the avenger of man on his spiritual enemies, and delivers man from the power of death and the

grave, which the Hebrew goel could not do. The goel must be a relative of the same blood: hence our Saviour's assumption of human nature. The family inheritance could be recovered by the goel. Christ has brought back the heavenly inheritance. Job xix. 25, 26.

REDEMPTION. The recovery of man from sin and death by the sacrifice of Jesus Christ., Rom. iii. 24; 1 Cor. vi. 19, 20; Gal. iii. 13; Eph. i. 7; 1 Pet. i. 18, 19. To redeem means *to buy back*. The Greek word signifies to set free a captive, by paying a ransom-price. The redemption of man from sin, misery, and all other penal evils of transgression, is not a gratuitous deliverance, granted without a consideration, as an act of mere prerogative. One thing was given for another; the precious blood of Christ for captive men. Sinners are bought. St. Peter speaks of those "who deny the Lord that bought them." The distinction between redemption by price, and redemption by power, is referred to by some expositors of Scripture. The one is virtual, the other actual. The one is laying down the price; the other the actual release of the captive.

REED. Job xl. 21; xli. 2, 20. A plant of the grass kind, growing in marshy land. It is weak and slender, bending with the least breath of wind. Matt. xi. 7; Luke vii. 24. The slenderness is referred to, 1 Kings xiv. 15; 2 Kings xviii. 21; Isai. xxxvi. 6. The gentleness of Christ is such that "he will not break the bruised reed." The reed was formerly used for writing-pens, and for measuring-rods. Ezek. xl. 5. The measuring-reed is supposed to have been from ten to eleven feet in length.

REFINER. Mal. iii. 3. The crucible and smelting-furnace are mentioned in Scripture. The Jews had acquired great skill in metallic manufactures in Egypt. The smelting of metals for the purpose of purification was known at a very early period. Several materials were used to effect the separation of the dross from the metal; such as alkaline salts and lead. In Osburn's "Egypt" are hieroglyphic representations, of

■ very early date, of smelting, casting, overlaying, hammering, soldering, &c. The passage above referred to, Mal. iii. 3, "He shall sit as a refiner," alludes to the practice of the refiner, who sits steadily looking at the process of purification. The process is only complete when he can see his image reflected from the surface. When the Saviour can see his own image reflected in the holiness of his people, the end of the process is accomplished.

REFUGE, CITIES OF. See CITIES.

REGENERATION. The new birth. That work of the Holy Spirit by which the soul, previously dead in trespasses and sins, experiences the communication of a new life, and is thus born again. It is variously expressed in Scripture. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. v. 17. "Except a man be born again, he cannot see the kingdom of God." John iii. 3. See Eph. ii. 1; Gal. iv. 19; 2 Pet. i. 4. The author of this change is the Holy Spirit. John i. 12, 13; iii. 4; Eph. ii. 8—10. The instrument by which it is effected is the word. 1 Cor. iv. 15; James i. 18; 1 Pet. i. 23. It must be remembered that though the sacred writers express this change by a great variety of terms, such as regeneration, conversion, the new birth, a new creation, the new creature, putting off the old man, putting on the new man, walking not after the flesh, &c., yet all this is brought about by the word of truth, which is the Gospel of salvation, gaining an entrance into the mind, through divine teaching, so as to possess the understanding, subdue the will, and sanctify the affections. The heart is brought back to the moral image of God, and is thus conformed to the will of God. The sum of the moral law to which a regenerate man is conformed, is love to God and love to man. Regeneration is intimately connected with justification, though it must be carefully distinguished from it. The one places us in a new relation, the other in a new state: the one is something done for us, the other something done in us.

In the order of nature, the justification precedes; and the Spirit which enters the heart to attest the fact of God's pardoning grace, is the Regenerator. The word *regeneration* occurs in Matt. xix. 28, in the sense of the general renovation of all things; and a slight alteration in the pointing would render the verse more clear: "In the regeneration, when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." It may also refer primarily to the perfected dispensation of Christ's Gospel, under which the great work of human restoration, from a state of guilt and sin, to the favour and image of God, was commenced in its power and efficacy, and shall continue as long as the dispensation itself. By "the washing of regeneration," Titus iii. 5, is to be understood "the renewing of the Holy Ghost;" one clause being explanatory of the other.

REHOB, *a wide place*. 1. A town on the northern border of Palestine, called also Beth-Rehob. Numb. xiii. 21. It was assigned to the tribe of Asher, and was a Levitical city. 2. The father of Hadadezer, king of Zobah, in Syria. 2 Sam. viii. 3.

REHOBOAM, *one who enlarges the people*. The son and successor of Solomon. His mother was an Ammonitess, called Naamah. 1 Kings xiv. 21, 31. He was forty-one years of age when he began to reign, and was therefore born in the first year of his father's reign. His reign lasted seventeen years, and was particularly remarkable for the political crisis which resulted in the rupture of the kingdom: the previously single monarchy became two; the smaller one embracing the tribes of Judah and Benjamin, and the other, called the kingdom of Israel, including the remaining tribes. Rehoboam had the opportunity, at the commencement of his reign, of conciliating the people; but, yielding himself up to the guidance of young and inexperienced advisers, he irritated his subjects by an insolent reply to their requests, and thus precipitated the division. 2 Chron. x. 1—14. At first he resolved

to employ force to bring back the rebels to allegiance, but was admonished by a prophet to forbear. 1 Kings xii. 24. Continual wars prevailed between the two parties: in about three years the kingdom of Judah followed the tribes of Israel in their idolatrous practices; and for this they suffered the invasion of Shishak, king of Egypt, who desolated their country, and threatened the utter destruction of Jerusalem. On their repentance, the scourge was stayed, though they suffered immense loss, and were made tributary to the invader. 2 Chron. xii. 2—12.

REHOBOTH, *wide places*. 1. A city of Assyria: of the site we know nothing. Gen. x. 11. 2. The name of a famous well of Isaac, near Gerar. Gen. xxvi. 22. 3. A place of this name is referred to Gen. xxxvi. 37, with the explanation "by the river." The river is the Euphrates; and the town is now represented by Er-Rahabeh on the western bank, between Rakkah and Anah.

REINS. The loins, or region of the kidneys; but used figuratively in Scripture. See Job xix. 27. "Though my reins be consumed within me;" that is, "My soul within me is consumed in longing for that day."

REMPHAN. Quoted in Acts vii. 43, from Amos v. 26. The Hebrew is CHIRM. It is difficult to ascertain to what the reference is made. Probably it was the name given to some planet or star. The Syriac renders it, *Saturn your idol*. The image, being enclosed in a small portable case or shrine, was carried about from place to place, like other baggage.

REND. From the earliest period, rending the garments was a sign of grief or penitence. Jacob, David, Joshua, and Hezekiah are all said to have rent their garments. It became so frequent that it degenerated into a mere formal expression of sorrow. "Rend your heart, and not your garments." Joel ii. 13. To rend the face alludes to the practice of introducing paints into the flesh, particularly the eyelids. Jer. iv. 30.

REPENTANCE. The word is frequently used to signify a change of mind, or a wish that something done

were undone. Esau found no place of repentance in his father, though he sought it with tears; that is, he could not induce Isaac to recall the blessing from Jacob, and confer it on himself. Heb. xii. 17. In a religious sense, it is conviction of sin, and sorrow for it. "True repentance is a grace of the Holy Spirit, whereby a sinner, from a sense of his sins, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin turn from it to God with full purpose of, and endeavours after, future obedience." This is called "repentance towards God," and "repentance unto life." Matt. iii. 2; Acts iii. 19; xi. 18; xx. 21. There is a worldly repentance, implying grief for sin, and turning away from it solely on account of the injury it has done, or is likely to do, the sinner. When God is said to repent, it does not imply any sorrow or change of mind in him; for he is of one mind. It can only be understood of his altering his purpose or conduct towards his creatures, just in accordance with their actions; and is similar to what among us indicates a change of mind or purpose.

REPETITIONS, VAIN. Matt. vi. 7. The word *βαπτολογέω*, thus rendered, is probably derived from one Battus, who made long hymns to the gods, full of tautologies. Our Lord does not reprove repetitions in prayer, for he prayed to God *thrice* in the same words; and numerous instances of repetitions are found in the Psalms and other parts of the Old Testament. See also the case of St. Paul, when he had given to him a thorn in the flesh: "For this thing I besought the Lord *thrice*," &c. The explanation of our Lord's words is added by himself: "They think they shall be heard for their much speaking." The error condemned is the supposition that God is pleased with mere service, of which he requires a certain quantum, and therefore repetitions were necessary to fill up the time. With regard to the heathen gods, they were local, and sometimes at a distance: prayer might be therefore needed till they returned. "Cry aloud," said Elijah, to the priests of Baal: "he may be asleep, or on a journey." It is

absurd to presume that God is pleased with mere forms, or mere service, or that he needs to be informed of the case by putting it in various ways before him, or that he could be urged by a clamorous importunity to do what he was reluctant to do. Prayer must be full, comprehensive, and devotional. It may be long or short, according to circumstances: it must be believing, and offered in the name of Christ; and we must wait for the answer in earnest expectation.

REPHAIM. 1. A remarkably fertile valley between Jerusalem and Bethlehem: it was about fifteen stadia in extent. Its name appears to have been derived from its having been originally occupied by a section of the ancient Canaanitish giants. Josh. xv. 8; 2 Sam. v. 18, 22. 2. The word means *giants*, and of these there were several families in the land. There were several beyond Jordan, at Ashteroth-Karnaim, in the time of Abraham. Gen. xiv. 5. Og, king of Bashan, was one of their descendants. Josh. xii. 4; xiii. 12. We find them in David's time. 1 Chron. xx. 4—6. See **GIANTS**.

REPHIDIM. One of the stations of the Israelites, not far from Sinai. Exod. xvii. 1. It is celebrated as the place where water was miraculously supplied to the murmuring people, and also for the victory of Joshua over the Amalekites. Exod. xvii. 8—13. Jethro, who lived in that neighbourhood, and was a prince and priest of Midian, came to visit Moses here, and united with the elders in acts of worship. Exod. xviii. 1—12; iii. 1. The supposed rock from which these streams of water miraculously flowed, is yet seen. It is said to be a beautiful granite, about fifteen feet in height, and the same in breadth, and quite insulated in a narrow valley.

REPROBATION. It is equivalent to rejection. The word usually thus rendered means *not proof*. "Reprobate silver shall men call them, because the Lord hath rejected them." Jer. vi. 30. Conditional reprobation, or the rejection of men because of their impenitence and refusal of salvation, is a scriptural doctrine, and is not to be confounded

with unconditional, absolute reprobation. Men are lost because *they will not be saved*. They go to hell because they will not go to heaven. The doctrine of absolute and unconditional reprobation is revolting to the mind, and altogether inconsistent with the glorious perfections of that God who delighteth in mercy, and to the oft-repeated declarations of the Gospel.

RESEN. A large city of ancient Assyria, between Nineveh and Calah. Gen. x. 12. The site cannot be accurately traced out. Some suppose it is the same as Larissa, named in the Anabasis of Xenophon, a city on the Tigris, several miles north of Lycus; others, a place called Rish-ain, in the province of Marga, in Assyria.

RESTITUTION. It is that act of justice by which we restore to another that of which we may have unjustly deprived him. It has reference to property chiefly, but also to good name or reputation, and is essential to real repentance. It is enjoined in the law of Moses. Exod. xxii. 1. Zaccheus wished to act in conformity with the Roman law, which required a fourfold restitution in case of fraud. Luke xix. 8. Restitution should be made in kind, or, if that is impossible, in value; or, at any rate, a reasonable satisfaction should be made. It should include the interest or increase which in ordinary circumstances would have been realised.

RESURRECTION. That there shall be a resurrection of the just and unjust, is a fundamental doctrine of holy Scripture. It is clearly taught both in the Old and New Testaments. The following passages of Scripture refer to this vital doctrine:—Job xix. 25, &c.; Psal. xvi. 10; Isai. xxvi. 19; Ezek. xxxvii. 1, &c.; Matt. xxii. 23; Mark xii. 18; Luke xx. 27; John v. 28, 29; xi. 23, 24; Acts xxiii. 6—8. The Epistles are very explicit on this subject. Rom. vi. 5; 1 Cor. xv.; Phil. iii. 10, 11; 1 Thess. iv. 13—17; Heb. xi. 35. One of the main arguments on which this doctrine rests is the **RESURRECTION OF CHRIST**; and no truth is more clearly or forcibly presented to our view in Scripture. It was the subject of prediction. Psal.

xvi. 10, 11; Acts ii. 25—32. Christ himself repeatedly referred to it. All the precautions of the enemies of Christ to prevent it, which failed in so signal a manner, are strong corroborations of the truth of the fact. The absurd story of the Roman guard is further proof. The fact was attested by numerous witnesses. Christ was seen on eleven different occasions, not at a distance, but near at hand; his disciples were requested to handle him; they ate with him; they conversed with him; they saw the fresh prints of the nails. Their own views were greatly changed, as the result; and the supernatural descent of the Holy Ghost on the day of Pentecost was the consequence of his exaltation to the right hand of God. The apostle Paul places this truth at the basis of the resurrection of the dead. "Now is Christ risen from the dead, and become the first-fruits of them that slept. If the dead rise not, then is not Christ raised." The doctrine is so involved in our redemption by Christ, that both must stand or fall together. Redeemed man consists of body as well as soul. "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." The exhortation of the apostle to glorify God with the body, is grounded on the fact that it is bought. Redemption is twofold,—virtual and actual; by price and by power. Two-fold redemption refers to the body as well as the soul. Both were virtually redeemed when the price was paid down on the cross. The soul is actually redeemed when emancipated from the dominion of sin. The *actual* redemption of the body will be at the last day. "We wait for the adoption, to wit, the redemption of our body." Various curious questions have been started as to the resurrection of the body; such as, whether it is the same substance, or some indestructible part of it, which shall be raised. The germ theory has been resorted to, in order to avoid some supposed difficulties. The doctrine is taught in the Bible without nice distinctions. It is always represented as a *miracle*, and the same body that is laid in the grave will be raised. Christ said to the

Sadducees, who cavilled at this truth, "Ye do err, not knowing the Scriptures, nor *the power of God*." Limited or partial views of this attribute lead to error on the subject of the resurrection. Surely He who gives life can restore it: He who built the body of man out of the dust of the earth can rebuild it. As to the objections which have been urged in all ages against the resurrection of the same body, from the scattering of its parts, and their supposed conversion into others, it is manifest that a Being of infinite power can prevent every combination and change in the world of matter which would frustrate his designs, and involve a contradiction of them. Those who are alive at the time of Christ's second coming will be changed "in a moment, in the twinkling of an eye." Some change analogous to death, similar to that which passed upon Enoch and Elijah, will pass upon them; for flesh and blood cannot inherit the kingdom of God.

REUBEN, *see! a son*. The oldest son of Jacob and Leah. Gen. xxix. 32. He lost the privileges of the first-born through a grievous sin; and his posterity were neither numerous nor powerful. The *tribe of Reuben* settled east of Jordan, having the river Arnon on the south, Gad on the north, the Ammonites on the east, and Jordan on the west. In consequence of their exposed situation, they were the first carried captive into the land of Assyria. 1 Chron. v. 26. The country they occupied is the modern Belka, and is still famous for its pasturage.

REVELATION. An extraordinary and supernatural communication made by dream, vision, or otherwise. 1 Cor. xiv. 26. The apostle Paul had special revelations from God. 2 Cor. xii. 1; Gal. i. 12. The most remarkable is that made to the apostle John when he was a prisoner in the island of Patmos; and it is called, by way of eminence, the *BOOK OF THE REVELATION*.

REVELATION OF ST. JOHN. This book closes the canonical Scriptures, and is often called the *APOCALYPSE*, from a Greek word meaning *revelation*. Sir Isaac Newton says that he does not find any other book of the

New Testament so strongly attested, or commented upon so early, as this. Lardner has collected the testimonies of the most early Christian writers. He adduces the testimonies of Justin Martyr, who lived about A.D. 140; Mileto, bishop of Sardis; Irenæus, who wrote A.D. 178; Theophilus of Antioch; Clement of Alexandria; Tertullian; all of whom ascribe it to the apostle John, and refer to it as a portion of the inspired Scriptures. St. John was banished to Patmos, an island in the Ægean sea, A.D. 94, and was there the subject of the extraordinary communications contained in this book. The divine authority of the predictions is to be found in the first chapter of the Revelation. It does not fall within our design to attempt an explanation of the sublime truths unfolded in its pages. Many eminent men in ancient and modern times have furnished opposing interpretations. Some of these are simple, and others complex. Some read its pages as recording events now fulfilled; others suppose its predictions are yet to be accomplished. One important principle regarding prophecy is often overlooked by expositors: it is thus stated by Sir Isaac Newton: "God gave these and the prophecies of the Old Testament, not to gratify men's curiosity, by enabling them to fore-know things, but that after they were fulfilled they might be interpreted by the event; and his own prescience, not that of the interpreters, be then manifested thereby to the world." The principal expositors of this book are Mede, Daubuz, Sir Isaac Newton, Lowman, bishop Newton, Hurd, Faber, Elliott, and Stuart, besides commentators who have written on the whole of the New Testament. While the book is remarkable for its prophetic grandeur, its mystic symbols, its divine hieroglyphics, it is also full of Christ. He is here, as elsewhere, the Lamb slain, the Redeemer and Governor of the world, commanding and receiving the universal homage of heaven and earth. "Blessed is he that readeth, and they that hear the words of this prophecy."

REZEPH. A city, situated from twenty to thirty miles west of the

Euphrates, and mentioned as one of the places conquered by the Assyrians. Isai. xxxvii. 12.

REZIN. The last king of Damascus Syria, slain by Tiglath-pileser. 2 Kings xv. 37; xvi. 9; Isai. vii. 1; viii. 4-7.

REZON. The son of Eliadab, who revolted from Hadadezer, and, having enlisted a company of adventurers, succeeded, after having made many incursions into the country around Damascus, in obtaining the crown. He was a great annoyance to the Israelites in the reigns of David and Solomon. 1 Kings xi. 23, 24.

RHEGIUM. A seaport of Italy, near the south-western extremity, opposite to Messina in Sicily. Acts xxviii. 13. It is now called Reggio, and is a town of considerable importance, with a population of sixteen thousand.

RHODA, *rose*. A servant in the house of John Mark, who went to the door when Peter knocked, after his miraculous release from prison. Acts xii. 13.

RHODES. An island of the Mediterranean sea, near the coast of Asia Minor. It is about forty miles long and fifteen broad. It was anciently celebrated for its schools, and for the flourishing state of the arts and sciences. The city of Rhodes was famed for the colossal statue of Apollo, which stood at the mouth of the harbour, and which was so high that ships in full sail passed between its legs. It was the work of Chares of Lindus, the disciple of Lysippus. Its height was seventy cubits, or one hundred and five feet, and twelve years were spent in its construction. It was thrown down by an earthquake in the reign of Ptolemy III., Euergetes, king of Egypt, after having stood fifty-six years. The brass of which it was composed was a load for nine hundred camels. Its extremities were sustained by sixty pillars of marble; and a winding staircase led up to the top, from whence a view might be obtained of Syria. St. Paul visited Rhodes, while on his journey to Jerusalem. Acts xxi. 1. The name is supposed to have been derived from the great number of roses on the island.

RIBLAH. A town on the northern

border of Palestine, in the district of Hamath, through which the Babylonians, in their incursions into the country, were accustomed to pass. It was evidently a pleasant place, and chosen by the kings of Babylon as a residence. Pharaoh-Necho stopped here on his return from Carchemish, and deposed Jehoahaz, putting Jehoiakim in his place; and here Nebuchadnezzar abode, while his general, Nebuzaradan, besieged Jerusalem. 2 Kings xxiii. 33, 34; xxv. 20. It is supposed to be represented by a place on the Orontes, called Ribleh, thirty or forty miles south of Hamath.

RIGHTEOUSNESS. An essential perfection of God's nature, and put for his justice and holiness. Isai. xlvi. 13; li. 5, 6, 8; lvi. 1. "The righteousness of God without the law," Rom. iii. 21, cannot mean the primitive justice of God, nor the righteousness which God possesses,—that is, his rectitude and holiness,—but God's method of constituting men righteous. See Rom. iii. 22; x. 3. The righteousness of Christ is taken for his perfect obedience to death, and his suffering the penalty of the law in our stead. The righteousness of faith is the justification which is received by faith. The word is also used for uprightness between man and man, and for holiness of life and conversation. Lev. xix. 15; Rom. xiv. 17.

RIGHT HAND. It is the emblem of power and strength. To give the right hand was a mark of friendship. Psal. cxliv. 8. Being the most useful member, to cut it off was a great sacrifice. Matt. v. 30. To sit at the right hand of kings was the place of dignity and honour. 1 Kings ii. 19. The expression is used respecting Christ: he "sat down on the right hand of the Majesty on high," Heb. i. 3; in unequalled dignity and glory. See **HAND**.

RIMMON. 1. An idol worshipped by the Syrians. 2 Kings v. 18. The word is supposed to mean *exalted*, and may refer to the sun, or to some idol under which the sun was represented. Naaman was perplexed as to a question of duty in attending his master to the temple of this god. See **NAAMAN**. 2. A town in the south of Palestine,

in the tribe of Simeon, 1 Chron. iv. 32; rebuilt after the captivity: called **REMMON**, Josh. xix. 7. 3. A town north-east of Gibeah and Michmash, near the desert. Judges xx. 45, 47. It is placed fifteen miles north of Jerusalem. 4. A town in Zebulun, allotted to the Levites; called also **REMMON-METHOAR**. Josh. xix. 13; 1 Chron. vi. 77.

RINGS. Isai. iii. 21. The antiquity of rings appears from Scripture and from profane authors. Judah left his ring with Tamar. Gen. xxxviii. 18. When Pharaoh committed the government of Egypt to Joseph, he took his ring from his finger, and gave it to Joseph. Gen. xli. 42. After the victory of the Israelites over the Midianites, they offered to the Lord the rings, the bracelets, and the golden necklaces, taken from the enemy. Numb. xxxi. 50. The Israelitish women wore rings, not only on their fingers, but also in their nostrils and their ears. St. James distinguishes a man of wealth and dignity by the ring of gold on his finger. James ii. 2. At the return of the prodigal son, his father orders him to be dressed in a new suit of clothes, and to have a ring put on his finger. Luke xv. 22. When God threatened Jeconiah with the utmost effects of his anger, he tells him, that though he were the signet, or ring, on his finger, yet he should be torn off. Jer. xxii. 24. The ring was used chiefly to seal with; and Scripture generally assigns it to princes and great persons,—as the king of Egypt, Joseph, Ahaz, Jezebel, king Ahasuerus, his favourite Haman, Mordecai, king Darius. 1 Kings xxi. 8; Esther iii. 10, &c.; Dan. vi. 17. The patents and orders of these princes were sealed with their rings or signets, an impression from which was their confirmation. The ring was one mark of sovereign authority. Pharaoh gave his ring to Joseph, as a token of authority. The term "ring-straked," which designates some of the cattle of Laban, means *marked in circles*. Gen. xxx. 35.

RIVER, THE. The Nile is so called by way of pre-eminence. Sometimes the term refers to the Euphrates; but the context must decide the meaning.

The Hebrews gave the name of river to brooks and rivulets. The word is used symbolically to denote great abundance. Job xxix. 6; Psal. xxxvi. 8.

RIZPAH, *a coal*. A concubine of Saul. 2. Sam. iii. 7. Her history furnishes a memorable instance of maternal affection. She watched the bodies of her two sons, who had been gibbeted by the Gibeonites, for several months, and drove away the birds from them. 2 Sam. xxi. 8, 10, 11.

ROD. This word is variously used in Scripture. It means a branch of a tree, Gen. xxx. 37; sometimes a staff or wand, Exod. iv. 17, 20; a shepherd's crook, Lev. xxvii. 32; an instrument of correction, 2 Sam. vii. 14; tribe or possession, Psal. lxxiv. 2; that which supports or strengthens, Psal. xxiii. 4; Isai. iii. 1; power and authority, Psal. ii. 9. The rod of Aaron was the staff commonly used by the high-priest. This blossomed and budded like an almond-tree. Numb. xvii. See AARON.

ROE. See HART.

ROGEL. See ENROGEL.

ROMANS, EPISTLE OF PAUL TO THE. This Epistle was written from Corinth, about A.D. 60, just as the apostle was preparing to leave that city for Jerusalem. Rom. xv. 25. See Acts xx. 2, 3, 16; Rom. xvi. 23; 1 Cor. i. 14; 2 Tim. iv. 20. It is remarkably systematic in its arrangement, and the most argumentative of all the productions of the apostle Paul. In the commencement, the Gentile world is proved guilty before God: the fearful descriptions of the first chapter are borne out by the statements of pagan writers. (See the "Satires of Juvenal," especially the sixth.) The Jewish world is proved to be in an equally unfavourable position before God; but the guilt of the Jews was aggravated by the facts that they had the oracles of God, &c. The entire race is under condemnation. Rom. iii. 19. Salvation from this miserable condition is by the pure, unmerited grace of God; for, since all have sinned, they cannot be the authors of their own salvation. Verse 20. Christ died to satisfy the requirements of the law; God's

righteousness is displayed in the remission of sins; yea, he is just in pardoning sin. Then justification is seen to be gratuitous, because it is by faith. Verse 28, &c. This is evident from the history of Abraham and David. Justification is followed by peace, hope, &c. Chaps. iv., v. Then follows the comparison between Adam and Christ. We are condemned in Adam; we are justified through Christ. Both were representatives. In consequence of Adam's offence, guilt and depravity are entailed on all his posterity. In consequence of Christ's obedience unto death, justification unto life, and full salvation, come upon all believers. Free justification is not inimical to holiness. The apostle then shows how unable the motives of the law are to produce holiness, which believers can only enjoy by faith in Christ. By the law is the knowledge of sin, and it finally leads to despair. Chap. vii. This seventh chapter certainly refers to one yet under the law. If it refers to the apostle's experience at all, it must be to the history of his mental struggles, after he was convinced of sin, up to the time of the visit of Ananias. After this awful struggle deliverance then follows, the absence of condemnation, sonship, the witness of the Holy Spirit, heirship with Christ. The sufferings of the present time cannot prevent the development of the Christian's glory. Chap. viii. The ninth chapter opens with an expression of St. Paul's tender love and high esteem for the Jewish nation; and he then shows that the rejection of a great part of the seed of Abraham was an undeniable fact; that God had not chosen them to such peculiar privileges for any kind of goodness, either in them or their fathers; that his admission of the Gentiles to the church had been foretold by Hosea and Isaiah; that salvation had been offered to Gentiles and Jews on the same terms, though the latter had refused it; but the rejection of Israel for their obstinacy was not total, nor was it final; meanwhile, their obstinacy and rejection served to display the unsearchable wisdom and love of God. Chaps. ix., x., xi. The

rest of the Epistle contains many practical instructions and exhortations. The apostle urges upon the Romans an entire consecration of themselves to God, and a care to glorify him by a diligent improvement of their talents. He inculcates devotion, patience, hospitality, mutual sympathy, humility, peace, and meekness. Chap. xii. Then follow directions respecting obedience to magistrates, justice in all its

branches, love, the fulfilling of the law, and universal holiness: chap. xiii.: candour between those who differed in judgment, respecting the observance of the Mosaic law. Chap. xiv.; xv. 1—7. The remainder of the Epistle contains miscellaneous matter, and various salutations. The Epistle is a remarkable treatise on the topics, *Christ our justification*, and *Christ our sanctification*.



ROME. The capital of the Roman empire, and at one time the metropolis of the world. It is situated on the Tiber, about fifteen miles from the sea, in the plain now called Campagna. It was founded by Romulus, B.C. 753. At first it occupied only the Palatine-hill; but was extended by degrees to take in six other hills, at the foot of which ran deep valleys, which in early times were overflowed with water. In the days of its glory the walls were near twenty miles in circuit; its gates, originally only three in number, had, in the time of Pliny, increased to thirty-seven. Modern Rome has sixteen; some of which, however, are built up. Thirty-one great roads centred in Rome, which traversed Italy, ran through the provinces, and were terminated only by the boundary of the empire. A gilt pillar (*milliarium aureum*) was set up by Augustus, in the middle of the Forum, from which distances were reckoned. Eight principal bridges led over the Tiber: of these three are still relics. Open spaces were set apart for the people,

for the purpose of martial exercises and games. The Campus Martius was the principal. The Forum, between the Capitoline and Palatine hills, was eight hundred feet wide, and adorned on all sides with porticoes, shops, and other edifices; on the erection of which large sums of money had been expended, and the appearance of which was very imposing. In the centre of the Forum was the Curtian lake, where Curtius is said to have cast himself into a chasm, or gulf, which closed upon him, and so saved his country; and the Comitium was close by. The celebrated temple, called the Capitol, stood on the Capitoline-hill. It was square in form, each side extending two hundred feet, and the ascent to it was by a flight of one hundred steps. Its gates were of brass, and it was adorned with costly gildings. It enclosed three structures; the temple of Jupiter Capitolinus in the centre, and the temple of Minerva on the right, and that of Juno on the left. The earliest churches, bearing the name *basilicæ*, were erected in the time of Constantine. He gave

his own palace, on the Cælian-hill, as a site for a Christian temple. The church of St. Peter was built on the Vatican-hill, about A.D. 324, on the site of temples consecrated to Apollo and Mars. It stood about twelve centuries, and was then superseded by the modern church bearing the same name. Judæa formed a part of the immense empire of Rome; and consequently many Jews were resident in the city. In the reign of Tiberius, when the Jews were banished, in consequence of the misconduct of some members of their body, about four thousand enlisted in the Roman army which was then stationed in Sardinia. Philo says that the Jews were allowed the free use of their national worship in Rome. They lived in a part of the city appropriated to them. They were again expelled, under Claudius, about A.D. 50. At what time Christianity was introduced is uncertain. Some are of opinion that it was during our Lord's lifetime. It is worthy of notice, that Luke, in the book of the Acts, when speaking of the decree of Claudius for the banishment of all Jews from Rome, adverts to the fact as a reason why Aquila and Priscilla, whom we know to have been members of the church at Rome, had lately come from Italy. Acts xviii. 2; Rom. xvi. 3. As early as A.D. 64, a fierce persecution was commenced against the Christians, who must have been considerable in number. This was renewed, A.D. 81, by Domitian; and again carried out by the emperor Trajan, with implacable malice, A.D. 98—117. Seasons of suffering and rest succeeded till the time of Constantine, when Christianity was established as the religion of the empire. Modern Rome is celebrated not only for its magnificence and splendour, but also for the ruins of its former greatness.

ROOF. See HOUSES.

ROSE. Sol. Song, ii. 1. A flower held in high estimation in the East for its elegance, fragrance, and colour. It was used by the ancients in the formation of the chaplets: it was a principal ornament in every festive meeting, and in every solemn sacrifice. The vale of Sharon, from its

soil and position, was fitted to produce the rose in great perfection. Some suppose that the flower called in our version the "rose of Sharon" was a species of narcissus, which blooms in vast abundance in this valley.

RUBY. A beautiful gem, of a vivid red colour, and esteemed next to the diamond in value. Job xxviii. 18; Prov. xxxi. 10. The word PENINIM in these passages is supposed to mean *pearls*.

RUDIMENTS. See ELEMENTS.

RUE. A small medicinal plant, common in gardens. It has a strong, unpleasant smell, and a bitter taste. It was one of the things tithed by the Pharisees, while they omitted the more important matters of the law. Luke xi. 42.

RUFUS. A son of Simon, the Cyrenian, who was laid hold of to bear the cross of Christ. Mark xv. 21. Many suppose him to be the person to whom St. Paul alludes in his Epistle to the Romans: "Salute Rufus, chosen in the Lord, and his mother and mine." Chap. xvi. 13.

RUSH. Job viii. 11. A plant found in marshy ground, and near the sides of rivers. It is used for chairs, baskets, mats, &c. The pith is used as the wick of a candle. In Isai. ix. 14, and xix. 15, it is used to signify the lowest of the people: "The Lord will cut off from Israel head and tail, branch and rush, in one day."

RUTH, *beauty*. A Moabitess, who, under peculiar circumstances, became engrafted among the Israelites, and one of the ancestors of David. Her story is one of singular interest, and is told with inimitable beauty and force. Elimelech, his wife Naomi, and their two sons, are driven by the pressure of famine into the land of Moab. Elimelech soon dies; his two sons marry, the one to a female called Ruth, the other to Orpah. About ten years afterwards they are both removed by death. Naomi resolves to return to her kindred and country, when Ruth determines at all hazards to accompany her. She accordingly arrives at Bethlehem with her mother-in-law, and, under the pressure of want, goes to glean after the reapers in the harvest-field. A kinsman of

Elimelech, called Boaz, is attracted by her appearance, and, informed of her exemplary filial kindness, bade her return from day to day to the harvest-field, and directed his servants to give her a welcome reception. Respect and admiration soon ripen into love. Subsequently she intimates to Boaz the claim which she had upon him as the nearest of kin to her deceased husband; and at length Ruth became the wife of Boaz, and the mother of Obed. Many important lessons are taught by this story. 1. A lesson of trust in the providence of God. 2. Of the obligations of children to their parents. 3. Of filial piety. 4. Of God's reward of constancy and obedience. 5. An early intimation of God's purpose to bless the Gentile world with the Gospel. Ruth, a Gentile, was admitted into the church of God, into the tribe of Judah, and the family of David.

THE BOOK OF RUTH is the eighth in order among the books of the Old Testament, and is a supplement to the book of Judges. The events happened during the time of the Judges, but the precise period cannot be accurately ascertained. Salmon, the father of Boaz, was married to Rahab: between Salmon and David there were at least three hundred years, though Boaz, Obed, and Jesse are the only individuals intervening. Probably the occurrences might take place about the time of Gideon. The authorship is unknown, though it is generally attributed to Samuel. There is internal evidence that it was written at a time considerably remote from the events which it records.

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SABACHTHANI. Matt. xxvii. 46. Part of the exclamation of our blessed Redeemer on the cross. The expressions, ELI, ELI, LAMA SABACHTHANI, are Syro-Chaldaic, and correspond to the Hebrew, ELI, ELI, LAMMAH AZABTHANI; being the first clause of the first verse of the twenty-second Psalm: "My God, my God, why hast thou forsaken me?"

SABAOTH, properly TZABAOTH, *hosts, armies*. When used in relation

to Jehovah, it indicates his infinite power and majesty. It may allude to the angels, those ministers of his, who hearken to the voice of his word; or to the worlds above, for "God bringeth out their hosts by number;" or to the sacramental host of his elect and sanctified people.

SABBATH. The Sabbath is a positive institution, and the proof of its obligation is to be sought for entirely from the Scriptures; yet there are indications in the constitution of things that periods of rest are necessary both for man and beast. The recurrence of night and the necessity of repose show us that the principle of rest enters into the present system, as much as that of labour. It is found that animals which are allowed one day in seven for rest, live longer, and enjoy better health, than those which are worked without intermission. The same may be said of man. All that can be accomplished in the brief space allotted to this article will be to give a summary of the argument on the divine institution and perpetual obligation of the Sabbath.

I. *The original institution of the Sabbath.* 1. The authority is found Gen. ii. 1—3. Now a careful consideration of this passage will show: that the Sabbath was given to the whole race, because it was given to our first parents: that God "blessed it;" that is, designed it to be the source of particular blessings to man; and "sanctified it," or set it apart from common to sacred and religious uses: that the appointment has no reference to any peculiar people, but is designed as an example from God to all the human race, as is evident from the expression, "God rested:" that the nature of the ordinance does not refer to any particular people, but to the day itself. The objects to be accomplished by the appointment are rest and moral cultivation; and surely these are needed quite as much by others as by the Jews. 2. It is apparent that a weekly division of time was observed by the patriarchs before Moses, and that the Sabbath was regarded as a day of religious worship. In Gen. iv. 3, it is said, "And in process of time it came to

pass that Cain brought of the fruit of the ground an offering unto the Lord." The words "process of time" mean "at the end of the days;" that is, at the close of a number or section of days, a very natural expression for the end of a week: it seems to refer to the original command, and to the use of the Sabbath for religious worship. When Noah sent forth the raven from the ark, he waited seven days before he sent the dove; and when the messenger returned, he waited other seven before he sent her forth a second time; and again other seven, and she returned with the olive-branch. The supposition is probable that they were sent forth on the Sabbath. The history of the gift of the manna, Exod. xvi. 22—30, is decisive proof that the Jews observed the Sabbath before the giving of the law. When alluded to, it is spoken of as a thing well known. God, first, without referring to the Sabbath, informs Moses that on the sixth day the Israelites should gather twice as much manna as on any other day. This is evidence that the division of weeks was known, and that it was taken for granted that they would be aware of the reason for making the distinction. In the whole of the narrative there is no precept given for keeping the day; but they are reprov'd for not keeping it, as though it were an institution with which they ought to have been familiar. The heathens had traditionary evidence of the Sabbath. The Greeks and Romans observed this hebdomadal division of time. Hesiod says, "The seventh day is a holy day." Homer utters the same sentiment; adding, "The seventh is the day on which all things were perfected." Numerous similar testimonies might be adduced. It seems, then, clear that the Sabbath was appointed by God for *all the race*; was observed by the patriarchs, and by the Hebrews before the formal enactment of the law; and perhaps in the infancy of our race was universal.

II. We now advert to the *Mosaic law* on the subject. Exod. xx. 8—11. It is found in the ten commandments, referred to in Scripture as the sum

of the moral precepts of God to man. Our Saviour and his apostles never allude to the law of the ten commandments in any other way than as of permanent and universal obligation. There would be quite as valid a reason for considering the sixth or any other of the ten commandments *cereemonial*, as for considering that which refers to the Sabbath to be so; especially as our Saviour has said, "The Sabbath was made *for man*,"—for the race; and, consequently, it is binding on all mankind. The same reason for the institution is assigned as at the time of the original enactment; and we must conclude that the obligation which it imposes is universal. The prophets frequently allude to it as of solemn obligation: threatenings are pronounced against those who profane it, and rewards promised to those who observe it. Neh. xiii. 15—22; Isai. lvi. 2, 6; Jer. xvii. 24—27. The meeting together for public worship and for reading the Scriptures, was made a part of the duty. It was a "holy convocation." Lev. xxiii. 3; Acts xv. 21. Additions were made to the original enactment which were a part of the civil law of the Jews, and designed to distinguish them from surrounding nations, to be a memorial of their deliverance from Egypt, and which were extended to years, every seventh year being a year of rest. Whatever was in its nature merely local, and designed for a particular purpose, ceased when that purpose was accomplished.

III. *The Christian Sabbath* is the first day of the week. 1. There are indications in the facts which transpired on that day that it was to be specially honoured under the new dispensation. Our Saviour rose from the dead on that day, having accomplished the work of human redemption. He appeared on this day to his apostles, a week after his resurrection, and entered into conversation with Thomas. The outpouring of the Spirit on the feast of Pentecost occurred on this day, when the new dispensation commenced. 2. The primitive Christians, during the lifetime of the apostles, were accustomed to observe this as the day of weekly

worship: this is evident from the New Testament, as well as from early ecclesiastical records. From 1 Cor. xi. 20; xiv. 23, 40, it appears that the disciples, in all places, were accustomed to meet steadily to worship, and to celebrate the Lord's supper; and from 1 Cor. xvi. 1, 2, we learn that these meetings were on the first day of the week. We further learn from Acts xx. 6—11, that in Troas the Christians met on the first day of the week to break bread; that is, to celebrate the Lord's supper, and to receive religious instruction. The custom had doubtless become universal, as it was observed in Asia Minor. It is evident, from Rev. i. 10, that St. John kept the day with peculiar solemnity; and that it had obtained a particular name in the church, "the Lord's day," which it has retained ever since. 3. In addition to this evidence, we may remark, that the early fathers refer to this day as the period set apart for religious worship, and allude to the difference between keeping the first day of the week and the seventh, especially on the ground of its being the day of our Saviour's resurrection. In the well-known letter of Pliny to Trajan, he remarks, "that the Christians were accustomed, on a *stated day*, to meet together before daylight, and to repeat a hymn to Christ as God, and to bind themselves, (*sacramento*,) by a solemn bond, not to commit any wickedness, but, on the contrary, to abstain from thefts, robberies, and adulteries; also, not to violate their promise, or deny any pledge; after which it was their custom to separate, and meet again at a promiscuous and harmless meal." So well known was the custom of early Christians on this subject, that the ordinary question, put by the persecutors to the martyrs, was, "*Dominicum servasti?*" "Hast thou kept the Lord's day?" To which the answer was, "*Christianus sum; intermittere non possum.*" "I am a Christian; I cannot omit it."

As to the mode in which the Sabbath should be observed: its design evidently was to secure a portion of our time for the uninterrupted worship of

God, and the salvation of the soul, and to secure for man and beast a season of rest. Labour is forbidden, the immediate object of which is not the worship of God, or our own religious improvement. Works of necessity and of mercy are exceptions. Of course the pursuits of pleasure, and animal or merely intellectual gratification, are forbidden. The duties enjoined are various: such as reading the Scriptures, meditation, prayer, private and social, domestic instruction, social worship, regular attendance at the house of God, &c. The influence of the Sabbath on society at large is such that it is questionable whether the abrogation of the law of the Sabbath would not be speedily followed by the annihilation of religion. If this fence of everything sacred and useful were broken down, an inundation of ignorance and vice would instantly overspread the land, and effects would follow far more injurious to the interests of religion than all the writings and blasphemies of infidelity. It is a standing emblem of heaven, an epitome of its occupations, an abridgment of its joys.

SABBATH-DAY'S JOURNEY.

This was the distance which the Jews were permitted to journey from, and return to, their places of residence on the Sabbath-day. Exod. xvi. 29. This distance was two thousand cubits beyond the walls of the city or borders of their residence, because that was the distance of the furthest tents of the Israelites from the tabernacle in the wilderness, and because the same distance is supposed to be intimated Numb. xxxv. 4, 5. See JOURNEY.

SABEANS. See SHEBA.

SABELLIANS. A sect who derived their name from Sabellius, a presbyter, or bishop, of Upper Egypt, in the third century. The heresy he taught was, that there is only one Person in the Godhead. To confirm this, Sabellius reasoned thus: As man, though composed of body and soul, is but one person, so God, though he is Father, Son, and Holy Ghost, is but one Person. Hence the Sabellians reduced the three Persons to three characters or relations, and maintained

that the Word and Holy Spirit are only emanations of the Deity; that He who is in heaven is the Father of all things; that He descended into the virgin, became a child, and was born of her as a Son; and that, having accomplished the mystery of our redemption, He effused himself upon the apostles in tongues of fire, and was then denominated the Holy Ghost. As it would follow from this heresy that the Father must suffer, they were designated Patripassians.

SACKBUT. Dan. iii. 5. It is supposed to be the same as the instrument of music called by the Greeks *σαμβύκη*. It appears to have been a large stringed instrument, of a triangular shape, played with the fingers. The strings were originally four, but increased to as many as twenty.

SACKCLOTH. A coarse fabric, made of goats'-hair, and other materials, and worn as a sign of mourning. 2 Sam. iii. 31; Esther iv. 1, 2; Job xvi. 15; Psal. xxx. 11; Isai. xx. 2; Rev. vi. 12. Sometimes it was worn as a sign of repentance. Matt. xi. 21. The word has been preserved in mixed languages. Hebrew, *sak*; Greek, *σάκκος*; Latin, *saccus*; English, *sack*.

SACRAMENT. A Latin word which means, *a sacred ceremony*, and which is also the name of the military oath of fidelity taken by the Roman soldiers. It was early adopted by the Latin Christians, and applied to the Lord's supper, probably because of the sacred nature of the ordinance, and the engagement to be faithful to Christ which is implied in so sacred a solemnity. The word is confined among Protestants to baptism and the Lord's supper. According to the papal church, sacraments contain the grace they signify, and confer grace, by the work itself; the only thing requisite being that the priests, "who make and consecrate the sacraments, have an intention of doing what the church doth, and doth intend to do." According to this doctrine, the matter of the sacrament derives from the priest, in pronouncing certain words, a divine virtue, provided it be the intention of the priest to give to that matter a divine virtue; and this grace

is conferred to the soul of every one that receives it. This doctrine is unscriptural, is founded wholly on the alleged traditions of the Romish church, debases an ordinance of God into a mere charm, and is most pernicious in its tendency. Others have gone to the contrary extreme, and taught that the sacraments do not differ essentially from other ordinances, but are simply emblematical and memorial,—emblematical of what is spiritual and invisible, and memorial of what is past; that therefore their chief use is to cherish pious sentiments, by leading the mind to such meditations as are likely to excite them. This view loses sight altogether of the federal character of these ordinances. From the teaching of the holy Scriptures on the subject, as set forth in the formularies of various churches, we may learn, that sacraments are an express institution of God; that they are seals as well as signs, affording on the part of God pledges of grace and salvation; that, as a covenant has two parties, our external acts in receiving the sacraments are indications of certain states and dispositions of our minds with regard to God's covenant, without which none can have a personal participation of its benefits; that there are words of institution, and a promise by which the sign and thing signified are connected. Sacraments are *signs* of the benefits of Christ's mediation, and also of our corresponding obligations. They are *seals*, as they are ordinances given by God for the confirmation of our faith that he will be our covenant God: they are *our* seals, when we visibly profess to give up ourselves to him to be his people, and in the exercise of a true faith look to be partakers of the benefits which Christ has purchased according to the terms of the covenant. It is important to remember that the administration is to *particular individuals*, and the institution of the sign and seal is a solemn transaction between God and each individual. From which it follows, that to every one to whom the sign is exhibited, a seal and pledge of the invisible grace are given; and every individual who exercises a true faith enters in his

own person into God's covenant, and to him in particular that covenant stands firm.

SACRIFICE. Sacrifices have in all ages been considered necessary to propitiate God. It might be shown that the practice is all but universal. The question has therefore been started, and many volumes have been written in the discussion of it, Is the origin of sacrifices human or divine? From the universality of sacrifice, it appears that the rite arose from some common source. Now, without an express command from God, it is difficult to conceive how mankind could have ventured upon so strange a mode of appeasing or adoring him, especially as before the flood animals were not slain for food. How could they conceive any association to subsist between the blood of a beast and the favour of God? If animal sacrifice was the invention of Abel, where was the sin of Cain in offering the first-fruits of the earth? The argument has been put forcibly by Magee and Faber, and may be thrown into syllogistic form. Sacrifice, when uncommanded by God, is a mere act of gratuitous superstition. Whence, on the principle of St. Paul's reprobation of what he denominates will-worship, it is neither acceptable nor pleasing to God. But sacrifice during the patriarchal dispensation was accepted by God, and was plainly honoured with his approbation. Therefore, sacrifice, during the patriarchal age, could not have been an act of superstition uncommanded by God. The inference is, sacrifice must have been divinely instituted. Under the law, sacrifices of various kinds were appointed for the children of Israel: the paschal lamb, *Exod. xii. 3*; the holocaust, or whole burnt-offering, *Lev. vii. 8*; the sin-offering, or sacrifice of expiation, *Lev. iv. 3, 4*; and the peace-offering, or sacrifice of thanksgiving, *Lev. vii. 11, 12*; all of which emblematically set forth the sacrifice of Christ, being the instituted types and shadows of it. *Heb. ix. 9—15*; *x. 1*. Accordingly, Christ abolished the whole of them when he offered his own sacrifice. *Heb. x. 8—10*; *1 Cor. v. 7*. In illustrating

this fundamental doctrine of Christianity, the apostle Paul, in his Epistle to the Hebrews, sets forth the excellency of the sacrifice of our great High-Priest above those of the law in various particulars. The legal sacrifices were only brute animals,—such as bullocks, heifers, goats, lambs, &c.; but the sacrifice of Christ was himself, a person of infinite dignity and worth. *Heb. i. 3*; *ix. 12—14, 26*; *x. 10*. The former, though they cleansed from ceremonial uncleanness, could not possibly expiate sin, or purify the conscience from the guilt of it; and so it is said that God was not well-pleased in them. *Heb. x. 4, 5, 8, 11*. But Christ, by the sacrifice of himself, hath effectually, and for ever, put away sin, having made an adequate atonement unto God for it; and by means of faith in it he also purges the conscience from dead works to serve the living God. *Eph. v. 2*; *Heb. ix. 11—26*. The legal sacrifices were statedly offered, year after year; by which their insufficiency was indicated, and an intimation given that God was still calling sins to his remembrance, *Heb. x. 3*: but the last required no repetition, because it fully and at once answered all the ends of sacrifice, on which account God hath declared that he will remember the sins and iniquities of his people no more. See **ATONEMENT, OFFERING, EXPIATION**. The word is sometimes used figuratively. *Rom. xii. 1*; *Heb. xiii. 15, 16*; *Phil. iv. 18*; *1 Pet. ii. 5*. In these cases there is implied the alienation of something from ourselves to the Lord; and that the duties enjoined under the figure are to be done to his glory.

SACRILEGE. *Rom. ii. 22*. The crime of violating or profaning sacred things. The Jews withheld their offerings and dues through covetousness and irreligion, and thus robbed the temple. With this sin they were charged in the time of Malachi, and thus are said to have robbed God. *Mal. iii. 8—10*.

SADDUCEES. A sect of the Jews frequently mentioned in the New Testament. The founder is said to be Tzadoc, a disciple of Antigonus,

who lived about two hundred and sixty years before Christ. His followers affected to be philosophers, openly professed materialism, denied the resurrection of the body, and the existence of angels and spirits. They professed a strong attachment to the law of Moses, subjecting it, however, to a philosophical interpretation. The men of rank, and the nobility generally, belonged to this class. They were as much opposed to Christ as the Pharisees, and often contended with him on the points peculiar to their sect. They never gained many converts among the poor. See Matt. xxiii. 23; Acts xxiii. 8.

SALAMIS. A principal city of the isle of Cyprus. Paul and Barnabas preached the Gospel here A.D. 45. Acts xiii. 5. It was called afterwards Constantia. Very little of the ancient town is now standing.

SALEM, *peace.* Probably the ancient name of Jerusalem. Gen. xiv. 18. The psalmist uses it as the contraction for Jerusalem. Psal. lxxvi. 2. Some, however, think that the place of which Melchizedek was king was Salim, or Shalem. Gen. xxxiii. 18.

SALIM. A place near Ænon, where John baptized. Eight miles from Scythopolis is the site fixed upon by Jerome. John iii. 23.

SALMON, clothed. 1. The father of Boaz. Ruth iv. 21. 2. One of the high hills in the neighbourhood of Shechem, which afforded pasturage for Jacob's flocks. Psal. lxxviii. 14.

SALMONE. A promontory on the eastern side of the island of Crete. Acts xxvii. 7.

SALOME. Mark xv. 40; Matt. xxvii. 56. The wife of Zebedee, and mother of James the Elder, and John the Evangelist. She was one of those women that followed Christ and ministered to him. She followed Christ to Calvary, and did not forsake him at the cross. Her faith and devotion were greatly honoured. See Mark xvi. 1-7.

SALT. This article was obtained in large quantities in Palestine. In the neighbourhood of the Dead Sea, and from its waters, a good table-salt is found. The uses to

which salt is applied are various. It is indispensable to health. In proper quantities it is useful as manure, and also to preserve flesh from corruption. Because essential to the enjoyment of food, the word was used to denote the subsistence which a person obtained in the service of another. Among the Persians and East Indians, at this day, to eat the salt of any one, is to be in his employ. Salt was appointed to be used in all sacrifices. Lev. ii. 13. It is the symbol of wisdom and grace, Col. iv. 6; and of perpetuity and incorruption, Numb. xvii. 19. Christ calls his disciples the salt of the earth; that is, of mankind. The world was to be seasoned, enlightened, and improved by their instruction and example. Salt, when used too abundantly, is destructive to land. Hence cities were sown with salt, to denote that they were doomed to perpetual desolation; it also became a symbol of barrenness. Deut. xxix. 23; Zeph. ii. 9. "A salt land" signifies a sterile land. Jer. xvii. 6.

SALT, COVENANT OF. 2 Chron. xiii. 5. It was customary, on the ratification of solemn treaties, to present a vessel of salt, from which each party ate a few grains. Hence an indissoluble, or perpetual, agreement is called "a covenant of salt." Baron Du Tott says, "that one who was desirous of his acquaintance promised in a short time to return. He had already attended him half way down the staircase, when, stopping, and turning briskly to one of his domestics, he said, 'Bring me directly some bread and some salt.' What he requested was brought, when, taking a little salt between his fingers, and putting it, with a mysterious air, on a bit of bread, he ate it with a devout gravity, assuring Du Tott he might now rely on him."

SALT, VALLEY OF. At the southwestern extremity of the Dead Sea is a plain of considerable extent, the soil of which is entirely covered with salt, without the slightest trace of vegetation. There is here a hill of rock-salt. It was probably in this neighbourhood that David's army vanquished the Edomites. 2 Sam. viii. 13; 1 Chron. xviii. 12.

SALT SEA. See DEAD SEA.

SALUTATIONS. Various forms of salutation were adopted by the Jews, and they were mostly of a religious character. "Blessed be thou of the Lord." "The Lord be with thee." "Peace be unto thee," or "with thee." Peace, in a country often ravaged by war, signified every blessing. "Live, my Lord." "Hail!" meaning, *joy to you*. The gestures and inflections used in salutation, the bowing, and kissing the beard, &c., often occupied considerable time; and hence the caution, 2 Kings iv. 29; Luke x. 4. The caution to the disciples was intended to secure their single and undivided attention to the great business with which their Master had entrusted them, and to prevent the waste of time or the occupation of thought on mere matters of form or ceremony.

SALVATION. Deliverance from evil or danger. Thus, the rescue of the Israelites from Egypt, and conducting them through the Red Sea. "Stand still, and see the salvation of God." Exod. xiv. 13; Psal. cvi. 8—10; Isai. lxxiii. 8, 9. In the New Testament the word is applied principally to that wonderful deliverance which Jesus Christ procured for mankind by saving them from the guilt, power, pollution, and indwelling of sin. This salvation includes the forgiveness of all past sin, and the consciousness of God's adopting love, by the Holy Ghost being imparted; reconciliation with God, and restoration to his favour, so that he is no longer angry, but a kind, pitiful, and tender Father; peace with God and our own conscience; a title to God's peculiar care and love; translation from the power of darkness into the kingdom of Christ, so that sin no longer reigns in our mortal body; liberty from the control of all angry passions; a new principle of life infused into the soul; the indwelling of the Holy Ghost, to comfort, guide, and cheer us; resemblance to God in holiness, wisdom, and righteousness. It includes all the happiness of heaven; the resurrection of the body; life with God for ever. Matt. i. 21; Gal. iii. 13; 1 Thess. i. 10. It is a *great* salvation.

SAMARIA, watch-tower. 1. In

the time of Christ the land of Canaan was divided into three provinces; Galilee north, Judæa south, and Samaria in the centre. Samaria included the possessions of Ephraim and Manasseh. Of course the high road from Judæa into Galilee was through Samaria. See John iv. 4. 2. The city from which the province took its name was the capital of the kingdom of Israel, including the ten tribes that revolted from the house of David. It was situated about forty miles north of Jerusalem, near to Shechem. It was built by Omri, king of Israel, as the capital. The hill of Samaria was purchased of Shemer, for two talents of silver, and was a well-selected situation, combining strength, fertility, and beauty; and even, in these respects, rivalling Jerusalem. It continued to be the capital of Israel till the carrying away of the ten tribes by Shalmaneser. During the whole time it was the seat of idolatry, and is often denounced by the prophets. It was the seat of a temple of Baal, built by Ahab, and destroyed by Jehu. 1 Kings xvi. 32, 33; 2 Kings x. 18—28. After the exile of the ten tribes, Samaria appears to have continued the chief city of the foreigners brought to occupy their place, although Shechem soon became the capital of the Samaritans as a religious sect. It was bestowed by Augustus on Herod, who rebuilt it, and called it Sebaste, (the Greek translation of the name Augustus,) in honour of that emperor. He planted a colony of six thousand persons in it, partly veteran soldiers; and built a temple to Augustus, celebrated for its beauty and magnificence. The remains of this place consist of a small, poor village; but, viewed from a distance, it is extremely beautiful, not only on account of its natural situation, but also in consequence of the picturesque ruins of an ancient convent. See Dr. Olin's "Travels," vol. ii., p. 371, *et seq.*

SAMARITANS. The inhabitants of Samaria. It is, however, applied in the Old Testament to the people that were planted in Samaria, in the place of the Israelites, by the king of Assyria. 2 Kings xvii. 29. As soon as he had carried away the original

inhabitants, he sent colonies of his own people: these soon intermarried with the people left in the land, and "feared the Lord, and served their own gods," supposing Jehovah to be a tutelary god of the land. The opinion of Hengstenberg and others is, that the Samaritans were wholly foreigners, and that therefore they requested the Assyrian king to send them an Israelite priest. This priest probably brought with him the Pentateuch. Sometimes, when it would serve their purpose, they pleaded Israelitish descent; at other times they denied it. They do not plead it when they apply to Zerubbabel to be allowed to unite in building the temple. Ezra iv. 2. In the letter which they sent against the Jews to Artaxerxes, they allude to their heathen descent. Ezra iv. 9, 10. When Alexander favoured the Jews, they affirmed that they were Jews: when Antiochus persecuted the Jews, they denied all connection with them, and said they were Sidonians. Many circumstances tended to produce and strengthen the animosity between them and the Jews: such as their base origin, Ezra iv. 1; the hostile course pursued by them before the Persian kings, Neh. iv. 1; their separation from the Jews in religious worship; and the rival temple which they built on Mount Gerizim. Luke ix. 52, 53; John iv. 20, 21. The very name Samaritan was with the Jew a most opprobrious epithet. John viii. 48. There is still a remnant of this people to be found, who have been visited by modern travellers. They profess to show a copy of the Samaritan Pentateuch, three thousand four hundred and sixty years old, written by Abishua, the son of Phinehas. In 1616, Peter Della Valle procured a complete copy of the Samaritan Pentateuch, which was sent to Paris by De Sacy, the French ambassador at Constantinople. Soon after archbishop Usher procured other copies. It is the Hebrew text in Samaritan or "old Hebrew" characters, with a few characteristic readings. An interesting account of the Samaritans is given by Pliny Fisk ("Missionary Herald," 1824).

SAMOS. An island in the *Ægean* sea, near the coast of Asia Minor, at which Paul touched on his passage from Greece to Jerusalem. Acts xx. 15. It contains about twelve thousand inhabitants. The soil is fertile, producing oranges, grapes, oil, &c., and is capable of much higher cultivation. The remains of a temple of Juno are yet found.

SAMOTHRACIA. An island in the *Ægean* sea, near the Hellespont, having a lofty mountain, and a city of the same name. It was originally called Samos, and Thracia was added for the sake of distinguishing it from the other Samos. The mysteries of Ceres and Proserpine were celebrated on this island, and it is now the residence of fishermen. Paul touched at this island on his first journey to Europe. Acts xvi. 11. Its present name is Samandraci.

SAMSON, *like the sun*. The son of Manoah, of the tribe of Dan. Judges xiii. 2. He was distinguished for his gigantic strength, and was a Nazarite from his birth. He was brought up in a place called the Camp of Dan, between Zorah and Eshtaol. His remarkable history is recorded Judges xiv.—xvi. He is referred to by the apostle Paul as exhibiting the influence of faith. Heb. xi. 32. Nothing can excuse or extenuate the delinquencies into which he was betrayed. His patriotism was fitful, and his licentiousness was the cause of his ruin. He might adopt the words of Solomon, "I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her." God left him to himself, and he reaped the fruit of his doings. His history is instructive. The world is a true Delilah; thousands are lulled to sleep in its lap, shorn of their spiritual vigour, deprived of true discernment, and doomed to a degradation more fearful even than that of Samson.

SAMUEL. Many derivations of this name have been suggested; such as, *asked of God, name of God, God-placed*: that which is the most natural, and is to be preferred, is *heard of God*. The last and the most

illustrious of the judges. His remarkable birth was indicative of his extraordinary career. His father Elkanah had two wives, and experienced the usual jealousies and domestic feuds resulting from polygamy. Hannah was taunted by her rival Peninnah because she was barren. 1 Sam. i. 6. The jealousy of Peninnah was excited by the fondness of Elkanah for Hannah. On one of the visits of this family to Shiloh, to an annual solemnity, Hannah, under the pressure of deep grief, left the domestic entertainment, went to the tabernacle, and, in the anguish of her heart, entreated the Lord to give her a man-child, accompanying her prayer with a pledge to dedicate the child to the Lord. Eli, the priest, saw her lips move, and thought her under the influence of intoxication. Her pathetic explanation removed his suspicion, and he gave her his blessing. The birth of a son soon cheered her spirit; and she called him **SAMUEL**, *heard of God*. At an early period he was placed under the care of Eli, and "ministered before the Lord, being a child, girded with a linen ephod." 1 Sam. ii. 18. Hannah's pious care did not cease when she had devoted her child to the service of God. Year after year she made him a little coat, and brought it to Shiloh: and who can conceive the joy of that mother's heart as her nimble fingers spun the threads of this garment, and as her labours were associated with earnest prayers for the salvation of her son? Her prayers were heard. God early communed with him; and he grew in favour both with God and men. An early instance of the favour of God was granted to him. Jehovah selected him to renew the deliverance of the oracles. The *open vision* had been sealed up, through the wickedness of the people; but God then resumed his usual method of making known beforehand impending judgments, and constituted Samuel the messenger of the awful tidings. Samuel was aroused by the repeated call of God: he said, "Speak, Lord; for thy servant heareth." The swift destruction of Eli's house was

foretold. See 1 Sam. iii. 10—21; iv. 11, 18. This was Samuel's introduction to the prophetic office; but soon the voice of the Lord became familiar to him. After the death of Eli, Samuel seems to have been chosen to fill the office of judge. 1 Sam. vii. 6. The mustering of the tribes at Mizpeh, at the inauguration of this new judge, seems to have alarmed the Philistines, and their "lords went up against Israel." Samuel offered a lamb, and interceded with God, who answered by fearful thunderings, and so filled the Philistines with dismay, that they were easily vanquished before the Israelites. The stone of remembrance and gratitude was erected. The fame of the prophet was now established, and his government seems to have been eminently successful. He made an annual circuit to Bethel, Gilgal, and Mizpeh, in order to discharge the duties of his office. He resided generally at Ramah, where he erected an altar to the Lord. In Samuel's old age two of his sons, Joel and Abiah, were appointed his deputies in Beersheba. They were unworthy of such a father; for they "turned aside after lucre, and took bribes, and perverted judgment." 1 Sam. viii. 3. This procedure was offensive to the Israelites; and, looking at the approaching death of the venerable man of God, and dreading a repetition of the iniquitous scenes exhibited by the sons of Eli, they adopted the bold determination to ask Samuel to make a king to judge them. This was a great offence against God, as it was an infringement of the rights of the divine Head of the theocracy; and Samuel deemed it a serious reflection upon himself. God, however, gave them a king in his wrath. Subsequently, Samuel boldly vindicated his government, 1 Sam. xii. 3, 4, and extorted from the assembled multitudes an unanimous approval of his honesty and intrepidity. He retained, even after the formal abdication of his office as judge, an important influence in state affairs. In fact, his power was higher than that of the throne. He wielded an influence which made Saul to quail before him.

Again and again did this rash monarch incur the rebukes of the seer. He charged him with his sin, reminded him of his origin, told him of his elevation to kingly honours, and his consequent ingratitude and disobedience, and assured him of his being rejected by the Lord. At length this eminent man died: all Israel mourned for him, "and buried him in his house at Ramah." 1 Sam. xxv. 1. He was one of the most extraordinary men of whom we have any record in Scripture: a man of prayer and power with God. See Psal. xcix. 6; Jer. xv. 1. His youth was an earnest of his future character.

THE TWO BOOKS OF SAMUEL contain the Jewish history during the lives of Samuel, Saul, and David. The earlier chapters of the first book are filled with details of the life of Samuel; and the later chapters with the history of the election, reign, and death of Saul. The second book gives the history of David. That they could not be written by Samuel in their present form, is evident from the fact that Samuel's death is recorded, and many subsequent events. The usual opinion is, that Samuel wrote twenty-four chapters, and that the rest were added by Nathan and Gad. The credibility of the books rests on the sure word of prophecy: they are quoted in the New Testament. Acts xiii. 22; Heb. i. 5. References to them also occur in other parts of Scripture, especially in the Psalms.

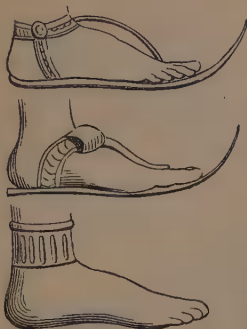
SANBALLAT. A native of Horon, beyond the Jordan. He was united in council with the Samaritans, and active in attempting to deter the returned exiles from fortifying Jerusalem. Neh. ii. 10; iv. 1, *et seq.*; vi. 1, *et seq.* It is doubtful whether he was a governor of the Samaritans.

SANCTIFICATION. In the Old Testament, *to sanctify*, frequently means, "to separate from ordinary uses, and to consecrate or devote to God as his special property and for his service." Ceremonial sanctification, under the law, was obtained by the observance of external rites and ordinances, and did not imply internal purification. Every defiled person was "common," and excluded from the privilege of

drawing near to God; but on his purification was again restored to his sacred privileges. Heb. ix. 13. Christ is said to sanctify himself; that is, to set himself apart to be an expiatory sacrifice for sin. The term *sanctification*, when applied to men, denotes the renewal of the soul after the image of God, its complete salvation from sin, and consecration to his service. It includes the possession and exercise of all the graces of the Holy Spirit,—love, joy, peace, &c. 2 Thess. ii. 13; 1 Pet. i. 2. In this process the soul is cleansed from all sin, delivered from its power and inbeing, and thus filled with love and meetness for the heavenly world. Heb. xii. 14. It is the result of faith in Christ, and of the hearty reception of the truth which the Holy Spirit employs to effect this great work, and is invariably manifested by every good word and action. This glorious work is to be accomplished during the period of our probation. The doctrine which teaches that death has something to effect in the salvation from sin of the Christian believer is dangerous and unscriptural. Let us bear in mind that a Saviour has been provided whose blood cleanses from all sin; that the Spirit of God is the Sanctifier; that God commands us to be holy as he is holy; that he has promised to make us holy; that inspired men have prayed for entire sanctification; and that Christian believers have lived in the actual enjoyment of this blessing. 1 Cor. vi. 11.

SANCTUARY. A holy and sanctified place. It is applied to that part of the temple which was the most secret and retired: "the holy of holies," into which none but the high-priest might enter, and he only once a year, on the day of atonement. Lev. iv. 6. It is also applied to the furniture of the holy place, Numb. x. 21: the apartment where the golden candlestick, the table of shewbread, the altar of incense, &c., stood. 2 Chron. xxvi. 18. It is called "a worldly sanctuary," in opposition to a sanctuary "not made with hands;" that is, heaven itself. See Heb. ix. 1, 11, 24. The term is also applied

to any place appointed for religious worship, Psal. lxxiii. 17; to heaven, Psal. cii. 19. In Isai. viii. 14, it means an asylum, a refuge to which persons fled when others sought to deprive them of life. Altars, temples, and other sacred places afforded such a protection. See TEMPLE.



SANDALS. A covering for the sole of the foot, and usually rendered "shoe" in our version. It was a piece of wood or leather, bound on the foot with thongs. The word "shoe-latchet" means "sandal-thong." It is probable that the sandals of the Hebrews did not differ materially from those of the Egyptians. The making of sandals is a very common subject in the hieroglyphic representations in the tombs; and great numbers have been found in them, and are found in most large collections of Egyptian antiquities. The ancient sandal consisted of a double sole, very firmly and neatly sewed together. The latchets, or clasps, two loops of leather, just wide enough to admit the great toe, are firmly sewed on the corresponding part of the sandal. To the uppermost of these are attached the two ends of a thong, which passes round the heel of the wearer, and is also attached to two pieces of leather which come up on each side of the foot. The two ends of the thong are then enclosed in a leather tube, which

when worn would rest upon the instep. Before putting on the sandal, this tube was drawn down towards the toes, when there was no difficulty in passing the thong over the heel; and then, by drawing it up towards the instep, the sandal was fitted firmly and tightly to the foot. See Osburn's "Egypt." Ladies of rank seem to have paid great attention to their sandals. Sol. Song vii. 1. See also Judith x. 4; xvi. 9. In transferring a possession, it was customary to deliver a sandal. Ruth iv. 7. The throwing a shoe over a territory was a symbolical action for taking possession: "Over Edom will I cast out my shoe." Psal. lx. 8. It was the custom to take off the sandals on holy ground, as an act of worship. Exod. iii. 5; Josh. v. 15.

SANHEDRIM, or SANHEDRIN. The supreme council, or court of judicature, among the Jews, in which were transacted all great affairs, whether religious or political. Some suppose it was established by Moses, Numb. xi.; and that it subsisted, without intermission, from the time of Moses to Ezra. Others suppose that the council of seventy elders established by Moses was temporary; and that the Sanhedrin was established at the time of the Maccabees. This is the more probable opinion. It seems to have been composed of priests, elders, and scribes. Maimonides mentions several qualifications for office: varied learning; freedom from bodily defect; such a maturity of age as should afford experience; they should sustain the relation of fathers, and possess high moral qualities. The existence of this council during the life of Christ, is evident from several scriptures. Matt. v. 22; Mark xiii. 9; xiv. 55; xv. 1. The functions of the body were various. They interpreted the law, appointed sacred rites, imposed tributes, decreed war, judged in capital cases, and, in fact, engrossed the supreme authority, legislative, executive, and judicial. Cases of blasphemy, Sabbath-breaking, and heresy, were referred to their jurisdiction. Matt. xii. 14, *et seq.*; xxvi. 57—65; John v. 11, 18.

SAPPHIRA. The wife of Ananias, and his accomplice in the sin for which he died. Acts v. 1—10. See **ANANIAS**.

SAPPHIRE. It is a pellucid gem, second only to the diamond in lustre, hardness, and value. The choicest specimens are of a deep azure; others are paler, exhibiting shades of all degrees between that and a pure crystal brightness, without the least tinge of colour. It was the fifth stone on the breastplate of the high-priest. Exod. xxviii. 17, 18; Ezek. i. 26; x. 1; Rev. xxi. 18—21.

SARAH, *a princess*. Sarah is the feminine form of **SAR**, *a prince*. The etymology of **SARAH** is doubtful. Ewald says, *quarrelsome*; the change to

an honourable designation may imply something objectionable in the former name. Two opinions are held as to her parentage. One, that she was the niece of Abraham, being the daughter of Haran, Abraham's eldest brother and in that case the sister of Lot. Jewish writers suppose she is Iscah. See Gen. xi. 29. The other, that she was his half-sister, according to the statement Gen. xx. 12. The colloquial usage of the Hebrews renders it easy to understand that he might call a niece "sister," and a granddaughter "daughter." In ordinary discourse, "daughter" comprised any female descendant, and "sister" any female relation by blood. The history of Sarah is found recorded in that of Abraham.



SARDIS. Rev. i. 11. A city of Lydia, in Asia Minor, situated at the foot of Mount Tmolus, and one of the seven churches addressed by St. John. At one time it ranked among the most splendid and wealthy cities of the East. Crœsus, its king, was proverbial for his wealth. After it had passed over to the Romans, it rapidly declined in rank and importance. In the time of Tiberias, it was destroyed by an earthquake, but afterwards rebuilt. It is now a heap of ruins, presenting remains of its former splendour. It is called Sart; and is composed of a few miserable cottages. There are to be seen the ruins of the theatre, the stadium, and some churches. The Acropolis is a marked

object; being a tall rock of sandstone, rent as if by an earthquake. Countless numbers of sepulchral hillocks heighten the desolateness of the place. The inhabitants in ancient times were addicted to a voluptuous mode of life, to which there seems to be an allusion in the epistle addressed to the church: "Thou hast a few names *even in Sardis* which have not defiled their garments." Rev. iii. 4.

SARDIUS. Ezek. xxviii. 13. **SARDINE.** Rev. iv. 3. The stone now called cornelian. The Hebrew word is **ODEM**, and signifies *red*; and the brighter the red, the more valuable the stone. It is capable of a high polish, and has been more frequently engraved on than any other stone.

Its name is derived from Sardis, the capital of Lydia, because it was first found there. It has also been obtained from Arabia and Babylon.

SARDONYX. Rev. xxi. 20. A precious stone, combining the appearance of the *sardius* and the *onyx*. It is a species of chalcedony, and found in Judæa: it is streaked with black and red colours.

SAREPTA. Luke iv. 26. Hebrew, **ZAREPHATH.** 1 Kings xvii. 9. A Phœnician town, lying on the shores of the Mediterranean, between Tyre and Sidon. Elijah went to dwell here, and performed the miracle of multiplying the meal and oil, and also here raised the widow's son. A large village, called Sarafend, occupies the site, or is in the neighbourhood.

SATAN, *one lying in wait, an adversary.* The name usually given in the Scriptures to the devil. The two names, *Satan* and *devil*, are used more frequently than any others; the former being employed about forty times, and the latter about fifty times. See **DEVIL** and **DEMONIACS**.

SATYRS. Isai. xiii. 21. The Hebrew word means *hairy, shaggy monsters*. Luther renders the word **FELDEGEISTER**, *field-ghost, demon of the wood*. The French, **LUTIN**, *hobgoblin*. The satyr is a fabulous animal in the Greek mythology, composed of man and goat. It is questionable whether any allusion is made by Isaiah to the popular belief in the East on this subject; and it is more natural to suppose that a real animal is intended. Henderson renders it *wild goats*. Coverdale has *apes*. Some suppose the *orang-outang*. The expression, "Satyrs shall dance there," means that the place shall become a rude uncultivated waste, the habitation of wild creatures.

SAUL, *asked.* The son of Kish, of the tribe of Benjamin, and the first king of the Israelites. 1 Sam. ix. 1, 2, *et seq.* He went to seek the strayed asses of his father, and on the third day reached the place where Samuel resided. Samuel made known to him privately the designs of God, anointed him with oil to the kingly office, and, to convince Saul that this

appointment was of the Lord, told him what should befall him on his way home,—events which he could only have known by revelation from God. 1 Sam. x. 2—6. In a few days Samuel went to Mizpeh, summoned the people to meet him there, and announced to them the appointment of Saul. The various events of his life are related in 1 Sam. ix.—xxxi.; namely, his victory over the Ammonites; his rash sacrifice in the absence of Samuel; his equally rash curse; his victories over the Philistines and Amalekites; his sparing Agag and the spoil, and the judgment denounced against him as the result; his jealousy and persecution of David; his barbarous massacre of the priests and people at Nob; his repeated confessions of the injustice of his conduct to David. He reigned forty years, and exhibited to posterity a melancholy example of a monarch having cast off the fear of God, and gradually becoming the slave of jealousy, duplicity, treachery, and the most malignant and diabolical tempers. His conduct towards David was of the basest kind. Twice he endeavoured to assassinate him with his own hand: he proposed that David should marry his elder daughter, and yet gave her to another; and then his younger daughter, that the procuring the dowry might prove fatal to David: then he sought to make his daughter an instrument of her husband's destruction. It seems probable that, unless prevented, he would have imbrued his hands in the blood of the venerable Samuel, 1 Sam. xix. 18; and intimations are given that his son Jonathan was not safe from his fury. 1 Sam. xx. 33. His slaughter of Ahimelech the priest, under the pretence of his being a partisan of David, and of eighty-five other priests of the house of Eli, was an atrocity scarcely ever exceeded. 1 Sam. xxii. His going to consult the witch of Endor, that he might obtain from her direction which Jehovah refused to afford him, was an act of direct treason against the God of Israel, and precipitated his downfall: he seemed thereby to fill up the measure of his iniquity, and, soon afterwards, de-

feated in battle and disgraced, he put an end to his own life. "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it; and inquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse." 1 Chron. x. 13, 14.

SAVIOUR. A title of the Lord Jesus Christ, and eminently applicable to him, because he saves men from the guilt, power, pollution, and consequences of sin. In order to save, he must be the Mediator; as such, he consists of a divine and human nature, so united as to form one undivided Christ. The humanity consists of a true body and a rational soul. Divinity and humanity are united without mixture and confusion: the Deity not humanised by its connection with the manhood, the humanity not deified by its connection with the Godhead. He was without sin; personal guilt would have rendered him disqualified for his great undertaking. This absolute purity was secured by his miraculous conception; and, as to his character and life, he was holy, harmless, undefiled, and separate from sinners. His divinity was essential to his mediation. No creature could ever have been invested with the trust. He who is to maintain the honour and glory of the divine throne must himself be divine. He must be one who can claim to be Jehovah's fellow, and who thinks it no robbery to be equal with God. The end to be accomplished by Christ as a Saviour was twofold: it related to two parties,—to men, and to God. The nature of the Mediator must be in harmony with this twofold end,—the glory of God and the salvation of man. He is man, that he may obey and suffer: he is God, that his death may have a sufficiency of atoning merit. The expiatory sufferings were endured in the nature that had sinned; while the association of the nature sinned against with the sinning nature, renders them worthy of the divine

acceptance. Human sufferings thus became divine, and of infinite value. The Bible reveals a divine Mediator, a divine Substitute, a divine Priest, a divine Victim. The mercy of God in the atonement is now made known. Jesus "is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. vii. 25. See CHRIST JESUS, JESUS CHRIST, MEDIATOR.

SCAPE-GOAT. See ATONEMENT, DAY OF.

SCARLET. 2 Sam. i. 24. A brilliant colour often associated with purple and blue. The colour is obtained from the *coccus ilicis* of Linnaeus; an insect which deposits its eggs in the leaves of the *quercus cocciferus*, found in Spain and other countries bordering on the Mediterranean sea. The insect attains the size and form of a pea, is of a violet-black colour, covered with a whitish powder, adhering to plants, and so closely resembling grains, that its insect-nature was not generally known for centuries. The Hebrew word **TOLA** denotes a worm; and the epithet *vermiculatus* was applied to it when the fact became generally understood: hence, probably, our name *vermilion* (*VERMIS, a worm*). It is called by the Arabs *KERMEZ*, from which we have *crimson*. Scarlet was used as the emblem of luxury, Rev. xvii. 3, 4; of honour and prosperity, Prov. xxxi. 21; of cruelty and crime, Isai. i. 18: just as white was the emblem of purity.

SCEPTRE. The Hebrew word means a *staff* or *rod*, which ancient kings and chiefs bore as an ensign of honour and office. It was usually overlaid with gold, and variously decorated. It originated in the shepherd's staff, since the patriarchal chiefs were shepherds as well as princes. The spear of Saul seems to have been his sceptre. Inclining the sceptre was a mark of kingly favour, and kissing it a token of submission. Esther iv. 11; v. 2.

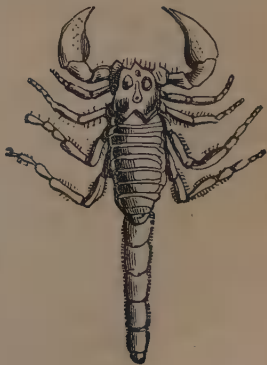
SCEVA. Acts xix. 14. A Jew residing at Ephesus, and "chief of the priests" there: probably a person holding some post of distinction in the

national council. He had seven sons who practised exorcism, and who, after they had seen the miracles of Paul, presumed to adjure an evil spirit by Jesus, whom Paul preached. The person possessed with the devil fell upon them, stripped and wounded them, and compelled them to flee away out of the house. The attempted imposture was overruled for the furtherance of the Gospel. See **EPHESUS**.

SCHISM, a *rent* or *fissure*. Used in the New Testament to signify a division in a church when disturbed or agitated by internal commotions. The First Epistle to the Corinthians explains its nature. See 1 Cor. i. 10. The contrary of schism is "that ye be perfectly joined together in the same mind and in the same judgment." From this it appears to be an uncharitable division of sentiment and affection, attended with corresponding language. It is evident from the entire Epistle that it does not consist of outward separations from the church, but dangerous divisions and contentions within; for, while guilty of the sin, the Corinthians "came together in the church," they "came together into one place." When division is carried so far that the parties concerned entirely break off all intercourse and communion with one another, and form distinct connections for the purpose of promoting their spiritual benefit, this is certainly something different from schism.

SCHOOLMASTER. Gal. iii. 24. Previously to the exile, elementary instruction among the Jews was not very common; but subsequently, many of the Jews learned to read and write, and we may conclude that such attainments were common to every class above the lowest. Several of our Lord's disciples who were fishermen could read and write, (and we may presume that others in a similar station of life could do the same,) and yet they were considered to be unlearned men. Acts iv. 13. Schools were established under the supervision of the prophets, where young men were trained to be expounders of the law, and were qualified to fill the priestly and prophetic offices. See

PROPHETS. About the time of Christ, colleges seem to have been conducted by doctors of the law and learned men: at the head of one was Gamaliel, a celebrated and distinguished scholar and tutor. Among the ancients, the schoolmaster was a person to whom the children were entrusted to be taught the rudiments. He was the pedagogue of the children, the preparatory teacher or superintendent of the nursery, till they were transferred to a more dignified teacher. "The law is our schoolmaster to bring us to Christ." We are no longer in the infancy of our training, but are turned over from the figures and types of the Old-Testament dispensation to the instructions of the great Teacher. The words are literally, "The law was our schoolmaster till Christ."



SCORPION. Hebrew, **AKRAB**; Greek, **σκορπίος**. Luke x. 19. A venomous creature, allied to the spider, but so much like a lobster in appearance, that the Arabs call the latter **AKERB D'ELBAHAR**, *the sea-scorpion*. Its ordinary length is two inches; but in tropical climates it is sometimes found six or eight inches, and some say even a foot, in length. It has several joints or divisions in its tail, which are supposed to be indicative of its age: thus, if it have five, it is considered to be five years old. The poison of

this animal is in its tail, at the end of which is a small, curved, sharp-pointed sting, similar to the prickle of a buckthorn-tree: the curve being downwards, it turns its tail upwards when it strikes a blow. The scorpion delights in stony places and in old ruins. Some are of a yellow colour, others brown, and some black. The yellow possess the strongest poison; but the venom of each affects the part wounded with frigidity, which takes place soon after the sting has been inflicted. Dioscorides thus describes the effect produced: "Where the scorpion has stung, the place becomes inflamed and hardened; it reddens by tension, and is painful at intervals, being now chilly, now burning. The pain soon rises high, and rages, sometimes more, sometimes less. A sweating succeeds, attended by ■ shivering and trembling; the extremities of the body become cold; the groin swells; the hair stands on end; the visage becomes pale; and the skin feels, throughout it, the sensation of perpetual prickling, as if by needles." This description strikingly illustrates Rev. ix. 3—5, 10, in its mention of "the torment of a scorpion, when he striketh a man."

Some writers consider the scorpion as a species of serpent, because the poison of it is equally powerful: so the sacred writers commonly join the scorpion and serpent together in their descriptions. Thus Moses, in his farewell address to Israel, Deut. viii. 15, reminds them that God "led them through the great and terrible wilderness, wherein were fiery serpents and scorpions." We find them again united in the commission of our Lord to his disciples, Luke x. 19, "I give you power to tread on serpents and scorpions, and over all the power of the enemy;" and in his directions concerning the duty of prayer, Luke xi. 11, 12, "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask ■ fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion?"

The scorpion is contrasted with an egg, on account of the oval shape of its body. The body of the scorpion,

says Lamy, is very like an egg, as its head can scarcely be distinguished; especially if it be a scorpion of the white kind, which is the first species mentioned by *Ælian*, *Avicenna*, and others. *Bochart* has produced testimonies to prove that the scorpions in Judæa were about the size of an egg. So the similitude is preserved between the thing asked and given. There is a chain of hills in the southern border of Judah greatly infested with serpents and scorpions, hence called *Akrabbim*. See *AKRABBIM*.

SCOURGE. The punishment of the scourge was very common among the Jews. Deut. xxv. 1—3. The instrument was usually formed of three cords or thongs of leather, so that thirteen strokes were equal to thirty-nine lashes of ■ single cord; and not more than forty could be given by law. 2 Cor. xi. 24. The sufferer was tied by the arms to a pillar, his back laid bare, and his body inclined forward. Sometimes knots of iron, or sharp points of metal, were fastened to the end of the thongs, so as to render the sufferings more fearful. The blessed Saviour was subjected to the dreadful and ignominious punishment of scourging. He gave his "back to the smiters," and his "cheeks to them that plucked off the hair." See *Isai.* l. 6. The beating with rods was another kind of punishment.

SCRIBES. The Hebrew word for scribe, *SEPHER*, is derived from a root signifying *to number*. The scribes were a body of learned men, whose influence was great in the Jewish nation. They were employed in writings, numbers, and in transcribing and interpreting the books of the law. The word is used to describe those who were employed about any kind of civil writings or records, and also those whose business it was to transcribe, study, and explain the Scriptures. The scribes of the New Testament were of the latter class, and are the same as the lawyers mentioned frequently in the Gospels. They were students of the law, and were well skilled in the traditions which at that time were held in such reverence. Matt. xv. 1—6. It was their

reputed skill in the Scriptures which induced Herod to consult them. Matt. ii. 4. They were exceedingly vicious and inimical to the Saviour: they lost no opportunity to misrepresent his words, to blame his conduct; and some of the acutest intellects in the nation tried to entangle him by artful questions. All their malignity failed. They greatly contributed to mislead the people on all subjects connected with religion. Acts vii. 51—53; 1 Cor. i. 20. From the Talmud, and the writings of Josephus, we learn that they were the school-masters of the people; and of course had great influence in perverting the minds of the Jews.

SCRIPTURE, SCRIPTURES. 2 Tim. iii. 15, 16. These terms are applied to the inspired writings contained in the Old and New Testaments. For various particulars respecting the holy Scriptures, see **BIBLE** and **BOOK**.

SCYTHIAN. Col. iii. 11. The name is sometimes applied to all the nomade tribes which roamed over the countries north of the Black and Caspian seas, stretching eastward into unknown regions of Asia. They were the ancient representatives of the Tartars, and, like them, moved about from place to place in carts drawn by oxen. Some have supposed that Scythopolis (Bethshan) derived its classical name from them. Scythian is used in the passage above (Col. iii. 11) to signify persons in a very rude and uncivilised state.

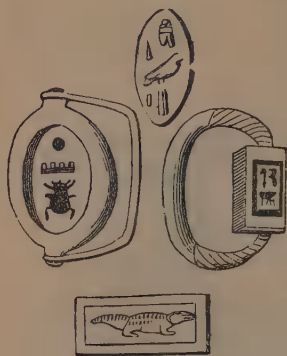
SEA. This term is not always used in Scripture as it is in modern language. It is there applied to lakes, rivers, and to any large body of water, as well as to seas. Isai. xi. 15; xxi. 1. The principal seas mentioned in the Scriptures are the following:—1. *The Great Sea.* This is the Mediterranean. It is called “the Hinder Sea,” as it would be behind a person in Palestine facing the east; and “the Sea of the Philistines,” as they occupied a large portion of the coast. 2. *The Red Sea;* a gulf of the Indian ocean, called *Yam Suph*, and “the Egyptian Sea.” 3. *The Sea of Cinnereth;* called also “the Sea of Galilee,” “the Sea of

Tiberias,” and “the Lake of Genesaret.” 4. *The Dead Sea;* called also “the Salt Sea,” “the Sea of the Plain,” “the Lake Asphaltites.” The Arabs call it *BIRKET LUT*, *the Sea of Lot*.



SEA, MOLTEN. The large brassen reservoir which stood in the court of Solomon's temple. It was a segment of a sphere, ten cubits wide, five deep, and thirty in circumference. It would hold about twenty-four thousand gallons. On the upper edge it was decorated with figures resembling lilies in bloom; and it rested on the backs of twelve oxen. 1 Kings vii. 23—26, 40—47; 2 Chron. iv. 2—5. It was supplied with water either by the manual labour of the Gibeonites, or by a pipe from the well of Etam, and was always flowing; spouts discharging just as much water as was admitted. It is supposed to be the largest brassen vessel ever made, and is evidence of the skill of the workers in metal at that early period.

SEAL. The Hebrews wore seals or signets on the hand, or in bracelets on the arm. There were other seals, not used for impressing a device on wax, but to stamp the name of the owner upon a document to which he designed to affix it; and, as they contained too many characters to be worn conveniently in a signet-ring, they were carried in the bosom, or suspended round the neck. When a door or



box was to be sealed, it was first fastened with some ligament, over which clay or wax was spread, and then impressed with the seal. Clay was used because it hardens by heat. Signet-rings were very commonly worn by persons of rank. The impression from the signet-ring of a monarch gave the force of a royal decree to any document to which it was affixed. Hence the delivery or transfer of it to any one gave power of using the royal name, and created the highest office in the state. Esther iii. 10, 12; viii. 2; Dan. vi. 10, 13, 17. Rings were so constantly employed as seals, that they are called in Hebrew, *TABBAOTH*, a word derived from a root signifying *to imprint*. In the Old Testament, the allusions to the practice of sealing are numerous. Moses says, Deut. xxxii. 34, that God keeps sealed up under his own seal the instruments of his vengeance. Job says, chap. ix. 7, that he keeps the stars under his seal. He says, also, "My transgression is sealed up in a bag." Chap. xiv. 17. When the Hebrews intended to seal up a letter or a book, they wrapped it round with flax or thread, then applied wax to it, and afterwards the seal. The Lord commanded Isaiah to bind up the testimony and seal the law *for* the disciples. The

idea is not in order that these testimonies should be concealed, but that they were to be carefully preserved with a view to the disciples' benefit. Isai. viii. 16. The book shown to St. John was sealed with seven seals. It was a rare thing to affix such a number of seals; but this was intended to intimate the great importance and secrecy of the contents.

In the New Testament we have a figurative use of the word *seal*. Eph. i. 13, 14; iv. 30. Believers are sealed with the Holy Spirit of promise. The design of this act of the Holy Spirit is the *appropriation* and *security* of Christians. The act of sealing is a striking illustration of the Spirit's work in the pardon and regeneration of sinners. In the sealing there is (1) the *act of impressing*, and (2) the consequent *resemblance* between the seal and the substance impressed. So in the Spirit's work, there is, first, the *impression* or *conviction* of our sonship, and then the *divine resemblance*. The believer in Christ is made conscious of his pardon by the direct testimony of the Holy Ghost, and immediately regenerated; thus exhibiting the divine resemblance. If we suppose a piece of wax to be conscious, it would feel the impress of the seal before it could exhibit the resemblance. In the order of nature we are first pardoned, then regenerated. Our sinful state implies *guilt* and *depravity*. Our *guilt* is removed by *pardon*, our *depravity* by *regeneration*. There is an indissoluble connection between the work of the Spirit as a witness, and his work as a regenerator. See WITNESS OF THE SPIRIT.

SEASONS. In Palestine there are not the pleasing variations of shower and sunshine which we experience in this country. During a great part of the year the sky is almost cloudless. The rains fall twice a year: the autumnal rains, beginning at the latter end of October or the commencement of November, come from the west and south-west. They are not incessant, but allow the husbandman, in the earlier part of the time, to sow his seed. The latter rains fall

in April, just before harvest. See RAIN. The seasons are generally reckoned as six, supposed to be alluded to in the promise to Noah: "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter . . . shall not cease." Gen. viii. 22. 1. The *seed-time*. It commences about October 15th, and continues to December 15th. 2. *Winter*. From December 15th to February 15th. Snow occasionally falls, but does not remain long on the ground. The cold lasts about forty days. Hail and thunder storms are common; and in the commencement of February the trees begin to put forth their foliage; in the middle of the month some fruit-trees are in blossom. 3. *Cold*. From February 15th to April 15th. It is still cold, but less so than during the winter. Towards the latter end of the season, rain ceases. 4. *Harvest*. From April 15th to June 15th. The sky is clear and the air warm. 5. *Heat*. From June 15th to August 15th. The heat is now so excessive that people sleep in the open air. 6. *Summer*. From August 15th to October 15th. The heat is yet excessive, but towards the end of summer the nights begin to be cool. It is important to remember the order of the seasons in the interpretation of some portions of Scripture: "The *harvest* is past, and the *summer* is ended."

SEATS. Matt. xxiii. 2. Eastern nations use mats, or carpets, or divans, for seats. The latter are broad and very low sofas; with arms, stuffed cushions, and costly ornaments. On these they sit with their legs bent under them, in a half-kneeling posture. After the captivity, the more wealthy of the Jews adopted the Persian custom of reclining on beds and couches at table. Amos vi. 4. The mode of reclining at meals is explained under the word ACCUBATION. This practice was probably not imitated by females; for the Hebrew women partook of their meals in a separate apartment.

MOSES' SEAT. This is a figurative expression. The doctors of the law

delivered their discourses sitting; and as Moses was the first and great teacher of the law, he is figuratively represented as sitting to deliver his oracles; to which seat of his those who interpreted his law as doctors, and enforced it as judges, succeeded. The scribes sat on seats in the Sanhedrim and inferior councils. The figure means the assumption of the same authority or office.

SEBA. A district of Ethiopia, which derived its name from the eldest son of Cush. Gen. x. 7. It was situated on the fruitful peninsula formed by the rivers Astapus and Astaboras, and now forming part of Nubia. The city of Meroë was famed for its commerce, riches, and temples. Numerous remaining temples, pyramids, colossuses, and sepulchral monuments, attest its ancient magnificence and splendour. Cambyses called it Meroë after his sister. The inhabitants are called men of stature. Herodotus, book iii., chap. 14, describes them as of the highest stature; the most beautiful and long-lived of men. Isai. xliii. 3; xlv. 14.

SEBAT. The fifth month of the civil, and the eleventh of the ecclesiastical, year; corresponding to January and February. Zech. i. 7.

SECT. The word *ἀιρεσις* means a *choice* or *option*: hence a class or party holding certain opinions in religion. Acts v. 17; xv. 5. The word *heresy* in Acts xxiv. 14, is the same in the Greek as the word *sect* in Acts xxiv. 5. Christianity was originally considered as a new sect of Judaism: hence the accusation of Paul by Tertullus. When Paul arrived in Rome, the Jews said to him, that as to this sect, it was everywhere spoken against. Among the ancients the word does not appear to have had an odious meaning. See HERESY.

SEDITION. A popular tumult. Acts xxiv. 5. The same Greek word describes the insurrection in which Barabbas was involved. Mark xv. 7. It has reference also to differences of opinion; and in Acts xv. 2 is translated "dissension."

SEED. The organized particle produced by plants, from which the

several species are propagated. Gen. i. 11. The prohibition delivered to the Jews, Lev. xix. 19, not to sow the field with mingled seed, is supposed by some to refer to idolatrous usages of ■ corrupt and abominable nature; but there is scarcely necessity to assume that the literal meaning is not the correct one. It is not uncommon in the East, at the present day, to find women employed in cleansing the seed from all admixture, to prepare it for sowing. The word is used figuratively, Dan. ix. 1; 1 Pet. i. 23; 1 John iii. 9.

SEER. To see in Scripture often expresses the knowledge of spiritual things, and also the supernatural knowledge of hidden things; as of prophecy, of visions, &c.: so prophets were appropriately called *seers*. See PROPHETS.

SEIR, *hairy*. 1. The Horite, whose dwelling was to the east of the Dead Sea, in the mountains of Seir. Gen. xxxvi. 20; Deut. ii. 12. 2. The mountainous tract stretching from the southern shore of the Dead Sea to the eastern gulf of the Red Sea. The name is derived from the Seir above: others suppose the word SEIR, *hairy, shaggy*, has reference to the rugged character of the country. Mount Hor was a part of the chain; and the Horites are named as a part of the inhabitants. Gen. xiv. 6. 3. Another mountain of this name was situated in the territory of Judah, near Kirjath-jearim. Josh. xv. 10.

SELA, or SELAH, *rock*. 2 Kings xiv. 7; Isai. xvi. 1. The Greek translation of the name is PETRA; and under this word will be found the description of this extraordinary place.

SELAH. This word occurs seventy-four times in the Psalms, and three times in the prophecies of Habakkuk. Some derive it from the Hebrew word SALAH, which means *to raise*; and understand a raising of the voice or music. Others, among whom is Gesenius, derive it from a word which means *to be silent*, and understand ■ pause in the singing. It was perhaps intended simply to direct the singer to pause or be silent, while the instruments played an interlude.

SELEUCIA. A city of Syria, situated west of Antioch, on the sea-

coast, near the mouth of the Orontes. Paul and Barnabas embarked at this place for Cyprus. Acts xiii. 4.

SENIR. 1 Chron. v. 23; Ezek. xxvii. 5. A part of Mount Hermon. See also SHENIR.

SENNACHERIB. A king of Assyria, the son and successor of Sbalmaneser. In the fourteenth year of Hezekiah, he came up against all the fenced cities of Judah, and took them; on which Hezekiah engaged to pay him a tribute of three hundred talents of silver, and thirty talents of gold. This did not satisfy Sennacherib; and Hezekiah, in his perplexity, had recourse to Isaiah, who counselled him to exercise trust and confidence, and assured him of miraculous aid. See 2 Kings xviii. 13, *et seq.*; xix. 1, *et seq.*

SEPHAR. Gen. x. 30. "A mountain in the East," generally supposed to be the modern Sabber, in Arabia.

SEPHARAD. A region to which exiles from Jerusalem were taken. See Obad. 20. The locality is doubtful; some fixing upon Spain, others the neighbourhood of the Bosphorus, in Asia Minor.

SEPHARVAIM. A province of Assyria, whence colonists were brought into the land of Israel to Samaria. 2 Kings xvii. 24; Isai. xxxvi. 19. The province was probably the most southerly of Mesopotamia. A city of the same name is mentioned, 2 Kings xix. 13.

SEPTUAGINT. The Greek version of the Old-Testament Scriptures is so called from the seventy or seventy-two translators, or from its having been finished in seventy-two days. It is the oldest version known, and was made some centuries before the Christian era. Many foolish stories are told about the translators. The version is on the whole faithful. It was extensively circulated among the Jews, and is of great value in expounding the New Testament. Both are written in the same kind of Greek. Both present the same idioms. Words of the same signification occur in both, not to be found elsewhere. This version is the parent of many others. Considering the difficulties of the task, and the fact that the Masoretic points were not then in-

vented, we must not be surprised to find some errors.

SEPULCHRE. See BURIAL.

SERAPHIM, *burning ones*. Celestial beings, described in the vision of Isaiah, chap. vi. 1, *et seq.* They are generally supposed to be the cherubim which were stationed one at either end of the mercy-seat, covering it with their wings. There are differences between the cherubim of Ezekiel and the seraphim of Isaiah. In one case we have *four* wings, in the other *six*; the cherubim had *four* faces, the seraphim *one*. Compare Isai. vi. 2, 3; Ezek. i. 5—12. If it be assumed that the reference in both cases is to the same symbol, the difference may be reconciled by supposing that the one description is more full than the other. We are scarcely justified in assuming that cherubim and seraphim are two distinct orders of beings: the names seem to be simply indicative of the attributes of the same beings; showing their *nearness* to Jehovah, and their *ardour* in his service. The position they assumed was that of readiness to obey the divine commands. Their reverential respect was indicated by their covering their faces with their wings. Their song was, "Holy, holy, holy is Jehovah of Hosts." This reverential song, which is certainly intended to intimate the Trinity in the Godhead, is repeated by the living creatures, Rev. iv. 8. See CHERUBIM.

SERGIUS PAULUS. He was pro-consul of the island of Cyprus, and was converted by the preaching of Paul and Barnabas. Acts xiii. 7. His conduct proves him to have been a man of candour and intelligence. From a laudable desire to obtain information respecting the new religion from the apostle and his companion who were in the island, he sent for them, and listened to truth which saved him. Elymas, the sorcerer, endeavoured to turn away his mind from the faith, because he found his own occupation in danger; but for this sin he was punished by the special interposition of Providence.

SERPENT. Gen. iii. 1. An animal remarkable for its subtlety, and which inspires an instinctive dread in man.

A great variety of species of serpents is enumerated by travellers, most of which are venomous. It is asserted that one kind lies in wait for passengers in the sand, or in the rut of the wheels, and bites the horses' heels, so that from the instantaneous effect of the poison, the legs of the animal become powerless, and the rider falls backward. Gen. xlix. 17. This is the SHEPHIPHON, a viper with two scales or horns on its head, one above each eye, standing erect. It is still common in Arabia and Egypt.—The *flying serpent*, called in Numb. xxi. 6—8, "fiery serpents." The name appears to have been given them on account of their vivid fiery colour, being almost like the copper-coloured snake; on which account a serpent of *brass* was set up, to which the Israelites were to look in order to be healed. Schubert describes a large serpent which he saw, and which the Arabs said abounded in the region in which he then was, full of fiery red spots, and undulating stripes; and, judging from the teeth, one of the most venomous. Some of the most remarkable authorities among the ancients, speak of winged or flying serpents; and as no such species has been discovered in modern times, it may have become extinct. Niebuhr mentions serpents which darted, or threw themselves from one tree to another, and on this account are called by the Arabs flying serpents. The *brassen serpent* was the figure of this SERAPH, or *burning serpent*, which Moses caused to be put on the top of a pole, that all those bitten by the serpent might look at it and be healed. John iii. 14. This serpent was preserved among the Israelites till the time of Hezekiah; who, being informed that the people paid superstitious worship to it, caused it to be broken in pieces, and in contempt called it NEHUSHTAN, a *brassen trifle*.

The devil is called "the serpent," and "the old serpent," in reference both to his subtlety and malice, and to the fact that he made use of a serpent in tempting our first parents. 2 Cor. xi. 3. In Egypt, and other countries, the serpent has been regarded as an emblem of power: hence

it is embroidered on kings' robes. Temples have been built in its honour, and for the celebration of its worship, and priests appointed to conduct the ceremonies. These miserable idolaters appeared before the altars of their contemptible deities in gorgeous robes, their heads enveloped in serpents, or the figures of serpents painted on their tiaras, and calling out, in allusion to the triumph obtained over our first parents, "*Eva, Eva.*" The figure of the serpent has adorned the proudest temples in the East; and such is the awful influence of the destroyer of man, that he has raised himself to the first place among the deities of the heathen world. It is probable that serpent-worship was at first deprecatory. The serpent was deemed a personification of evil, and worshipped to avert the evil he had the power to inflict. In Egypt, so deep-rooted was this form of idolatry, that a Christian sect of heretics, called Ophitæ, or Ophiani, arose in the second century. The allusions to the serpent in heathen mythology are very numerous. Cadmus, Apollo, &c., benefited men by killing serpents; and in such fables we have traditionary remnants of the early promise. The hydra of Lerna, the dragons of Colchis, and the Hesperides, all refer to the same history. The connection of Esculapius, the god of medicine, with the serpent, seems to contain a reference to the cure of the Israelites by looking at the brazen serpent.

SERUG, *shoot, tendril*. The son of Reu, and one of the ancestors of Abraham. Gen. xi. 20—23; 1 Chron. i. 26. At the birth of Nahor he was thirty years old, and died at the age of two hundred and thirty. His name is found in the genealogy of Christ. Luke iii. 35. Jewish tradition says that Serug was the first of his line that fell into idolatry. This seems to be sanctioned by the charge of idolatry brought against Terah and his fathers beyond the Euphrates. Josh. xxiv. 2.

SERVANT. The servants of the Hebrews were generally at the disposal of their masters; but we are not to conclude that there is anything in the servitude of the Hebrews parallel

with the slavery of ancient Rome or modern America. The Hebrews had two kinds of servants; some obtained from among their own brethren, others from strangers. The Israelites could only be servants to one another in certain specified cases:—*by becoming insolvent*, Lev. xxv. 39; in this case they were to be treated as hired servants: *by the crime of theft*; if restitution could not be made in kind it must be given in service: *by virtue of birth*; if descended from household servants, the children remained with the master till the year of jubilee. *Man-stealing was forbidden on pain of death*. Exod. xxi. 16. These servants were set free every seventh year. If the year of jubilee occurred during the six years of servitude, they secured their freedom before the expiration of the regular term. Many servants, rather than be set free on the seventh year, chose to remain with a master till the jubilee, because then their family possessions would be restored. In such a case, the ear was bored with an awl before a magistrate. Exod. xxi. 6. They could not be sold as bondmen. Lev. xxv. 42. They might be redeemed on presenting the master with an equivalent; and they were not sent empty away. Lev. xxv. 48, 49; Deut. xv. 14. They enjoyed many advantages during their servitude. Nearly half their time was at their disposal; they had every seventh day, and every seventh year; they were allowed to attend the three annual festivals, besides feasts and new moons; they could obtain property; they could possess wealth, and redeem themselves; they enjoyed opportunities of respectful intercourse with their masters; they were allowed to covenant with God. With regard to the servants obtained from among the heathen, it is true they were obtained by purchase, but it is a fallacy to assume that whatever *costs* money is property. The children of Israel were required to purchase their first-born. Numb. xviii. 15, 16. They were required to pay money for their own souls; and when they set themselves or their children apart, by vow, unto the Lord, the price of release

was fixed by statute. Lev. xxvii. 2—8. Boaz bought Ruth. Hosea purchased his wife. Jacob bought Leah and Rachel. But here is no idea of absolute property. In the case of the stranger, it is said, "If he *sell himself* unto the stranger." Evidently the purchase-money was paid to himself. The word "sell" is, in a variety of places, used figuratively. See Isai. lii. 3; lv. 1; John viii. 34; Rom. vi. 16; vii. 14. It is plain that servants were not bought of third parties, but sold or engaged themselves to their masters. See **SLAVERY**.

SETH, *a substitute, compensation*. The son of Adam, to whom this name was given because he was considered to replace Abel. Gen. iv. 24. He was born when Adam was one hundred and thirty years old, and lived nine hundred and twelve years. The rabbins ascribe to him the invention of letters.

SEVEN. From the beginning seven was the number of the days of the week, a circumstance which has probably made it so emphatic or perfect a number. Not only was the seventh day honoured by the Jews, but the seventh year; and every seven times seventh was a jubilee. The great feasts were observed seven days; the number of animals in many sacrifices was limited to seven. The golden candlestick had seven branches. Seven priests, with seven trumpets, went round Jericho seven days. In the Revelation we have seven churches, seven candlesticks, seven spirits, seven stars, seven lamps, seven seals, seven angels, seven plagues, seven in some instances seven is put for a great number. See 1 Sam. ii. 5; Psal. lxxix. 12; Isai. iv. 1; Jer. xv. 9. Sevenfold means abundantly. Matt. xviii. 21, 22. The references which occur in the patriarchal history to the number seven, as denoting a week, or period of seven days, &c., afford an important argument in proof that the institution of the Sabbath was both established and observed from the beginning. See **SABBATH**.

SHAALBIM, *city of foxes*. A city belonging to the tribe of Dan, but

of which it could not for a long time dispossess the Amorites. Judges i. 35. It was a station for one of the officers appointed to provide for the royal household. 1 Kings iv. 9.

SHADDAL. A name of Jehovah. Sometimes it has the prefix **EL**. The meaning is, *Almighty*. Other significations have been suggested; but this appears to be its true meaning. "I am the Almighty God." Gen. xvii. 1.

SHADOW. Heb. x. 1. The word has various meanings in Scripture. *Deep darkness*, as in the phrase, "the valley of the shadow of death;" *a refreshing retreat*, "the shadow of a great rock in a weary land." Isai. xxxii. 2. How grateful to a weary traveller, who has been long exposed to the rays of a vertical sun, must be the shade of a huge projecting rock! The phrase is common: "*Saxea umbra*,"—*Virgil*; "*περσάιν σκάνη*,"—*Hesiod*. The most important meaning is that of *type* or *representation*; that by which some future institution or event is pointed out. The rule to ascertain what are types or shadows is the declaration of the sacred writers. We are not safe if we submit to the guidance of fancy. See **TYPE**.

SHADRACH. One of the three Hebrews delivered from the fiery furnace by the miraculous interposition of God. Dan. i. 7. See **ABEDNEGO**.

SHALISHA. A district of country near the mountains of Ephraim. 1 Sam. ix. 4. The city of Baal-Shalisha was situated within this territory, about fifteen miles from Lydda, towards the north.

SHALLUM, *retribution*. 1. The fifteenth king of Israel. Zachariah, the son of Jeroboam, was slain in the presence of the people; Shallum then ascended the throne, B.C. 772. He reigned one month, being slain by Menahem. 2 Kings xv. 10—15. 2. A king of Judah, the son of Josiah; he is the same as Jehoahaz. Jer. xxii. 11. 3. The husband of Huldah, the prophetess. 2 Kings xxii. 14. Several other persons of this name are mentioned. Ezra ii. 42; vii. 2; x. 24, 42; Neh. iii. 12, vii. 45.

SHALMANESER. A king of Assyria, B.C. 724. He invaded the

countries of Judah and Israel, and compelled Hoshea to pay him an annual tribute. Hoshea combined with the king of Egypt to resist and throw off this imposition: consequently Shalmaneser brought an army against Samaria, and besieged Hoshea in his capital. Notwithstanding a long resistance of three years, the city was taken, Hoshea made a captive, and sent away with the people beyond the Euphrates. 2 Kings xvii.; xviii. 9—12. The kingdom of Samaria was thus ruined. He was succeeded by Sennacherib.

SHAMBLES. 1 Cor. x. 25. A market, principally for the sale of animal food. The English word is of uncertain etymology. The Greek word *μακέλλον*, used by the apostle, is supposed to be derived from a public robber, named Omaniun *Macellus*, whose house was confiscated by the censors Æmilius and Fulvius, and given to the people for shambles.

SHAMMAH, *astonishment*. 1. One of the three chief of David's thirty champions. See 2 Sam. xxiii. 1—12. He was also one of the three that forced their way through the Philistine host, and procured David water from the well of Bethlehem. 2 Sam. xxiii. 16. 2. A son of Reuel. Gen. xxxvi. 13, 17. 3. A brother of David, 1 Sam. xvi. 9; called also Shimma and Shimeah. 1 Chron. ii. 13; 2 Sam. xiii. 3, 32. 4. It appears to have been the name of two others of David's thirty champions. 2 Sam. xxiii. 25, 33.

SHAREZER. Son of Sennacherib, who assisted in slaying his father. Isai. xxxvii. 38. Another person of this name is mentioned, Zech. vii. 2.

SHARON. A spacious plain along the Mediterranean, extending from Casarea to Joppa, and inward to the mountains of Judæa. It is celebrated in Scripture for its fertility and beauty. Isai. xxxiii. 9; xxxv. 2; lxx. 10. It still preserves some of its natural beauty, and is adorned in the spring with the white and red rose, the narcissus, the white and orange lily, the carnation, and other flowers. The name became proverbial for extraordinary beauty and fertility.

SHAVE. Numb. vi. 9. In the time

of mourning, the Jews shaved the head, and neglected to trim the beard; but, ordinarily, to shave the beard was considered the highest indignity. David's ambassadors to Hanun were thus treated, and were compelled to remain at Jericho till their beards were grown. 2 Sam. x. 4, 5. In Sparta, the coward who had turned his back in battle was compelled to appear in public with one half of his beard shaved, and the other half unshaved. In some countries the freeman was thus distinguished from the slave. The ancient Egyptians shaved the beard, and thus were an exception to other oriental nations. See Gen. xli. 14. This fact is noticed by Herodotus, and apparent from the sculptures and paintings.

SHEBA. The queen of this country undertook a journey to Jerusalem, to see and converse with Solomon. The country was evidently very far distant from Jerusalem; for it is called by Christ, "the uttermost parts of the earth." The probability is that the country referred to is Ethiopia. The present Abyssinians, who are Christians belonging to the Greek church, have traditions of a very ancient date respecting this visit; and Josephus says she came from Ethiopia. There was a province of this name in Arabia, between the Red Sea and the Indian ocean, being a portion of the modern Yemen. It was probably settled by Sheba, a descendant of Shem; and the inhabitants are called Sabeans. Jobi. 15.

SHEBAT. See SEBAT.

SHEBNA. The steward of Hezekiah's palace. Isai. xxii. 15. He was afterwards made scribe, or secretary, to the same monarch, and his former office given to Eliakim. 2 Kings xviii. 18, 37.

SHECHEM. 1. One of the most ancient cities in Palestine. It is also called Sychem and Sychar. Acts vii. 16; John iv. 5. Its more modern name was Neapolis, and it is now called Nablus. Sychar was a sort of nickname assigned to it by the Jews; for they were accustomed to bestow opprobrious epithets on places they disliked, and the enmity subsisting between the Jews and the Samaritans, who possessed Shechem, may account for this designation,—meaning either

falsehood or drunkard. It is situated between the mountains Ebal and Gerizim, thirty-four miles north of Jerusalem. The name of this place occurs very early in Scripture. Gen. xii. 6; xxxiii. 18. After the conquest of the country, it was made a city of refuge. Josh. xx. 7. During Joshua's lifetime it was the centre of union to the tribes. It was here that the tribes assembled to make Rehoboam king: here also they revolted. The first king of Israel made it the capital of his kingdom, an honour which it retained till Samaria rose into importance. It survived during the exile, and continued for many ages the chief seat of the Samaritans, and their worship. It is deeply interesting in Scripture history for the conversion of several of the Samaritans to the faith of Christ, as the result of the conversation of Christ with the woman who came to draw water at Jacob's well. See Acts viii. 25; ix. 31; xv. 3. Justin Martyr was a native of Shechem. The present town occupies the ancient site: it has two long streets running parallel with a deep and fertile valley in which it stands. Travellers concur in expressions of high admiration of the beauty and fertility of the neighbourhood, especially of the rich valley, exceeding anything they had seen in Palestine. The streets of the town are narrow; the houses high, built of stone, and, in general, in good preservation. There are very few ruins; and these, consisting of an archway and church, belong to the time of the Crusades. It contains six mosques, a Greek church, public baths, and manufactories. The population is estimated at from eight thousand to ten thousand, chiefly Moslems, and not more than one hundred and fifty Samaritans. A very interesting account of this neighbourhood, including the mountains Ebal and Gerizim, and Jacob's well, may be found in Dr. Olin's "Travels," vol. ii., pp. 339—365. See SAMARITANS. 2. Shechem the son of Hamor, prince of the district in which Jacob formed his encampment on his return from Padan-aram. He inflicted a serious injury on Dinah, the daughter of Jacob; and was sub-

jected, along with the inhabitants of the place, to a base revenge on the part of Simeon and Levi. Gen. xxxiv. See DINAH.

SHEEP. There are two varieties of sheep found in Syria: the first, the Bedouin sheep, differing little from the sheep of this country, except that the tail is longer and broader: the second is much more common, and is valued on account of the extraordinary bulk of its tail, which has been frequently remarked by eastern travellers. The carcase of one, not including the head, feet, entrails, and skin, weighs about sixty pounds, of which the tail makes fifteen pounds. In many cases the tail is equal to one-third of the whole weight. Sheep are often noticed in Scripture, and furnish many beautiful images where purity, innocence, mildness, and submission are portrayed. The Saviour was led as a sheep to the slaughter. He is represented as the Lamb of God, to designate his meekness, and his oblation as the true Paschal Lamb "slain from the foundation of the world." Rev. xiii. 8.

SHEKEL, *weight.* Exod. xxx. 23, 24. The shekel, the maneh, and the talent were all originally the names of weights. The shekel is estimated at 10 dwts., and equal in value to 2s. 3½d. sterling; but the golden shekel was worth £1. 16s. 6d., English money. It is not probable that the Jews had two different kinds of shekel. "The shekel of the sanctuary" seems to denote that the accuracy of the weight was certified.

SHEKINAH, or **SHECHINAH**. The word is in common theological use, to signify that symbol of the divine glory which dwelt in the tabernacle and the temple. The root means *to dwell*, and is found in a large number of texts in the Old-Testament Scriptures. From that source we learn that the Most High God, whom no man hath seen, nor can see, was pleased to manifest himself to the eyes of men by a visible symbol. It seems to have been a glowing, bright, preternatural splendour, appropriately called "glory." To see this was *to see God*; and the phrase, "to see God," is often to be

thus explained. As far as we can judge, all the appearances of God in former times were accompanied by light or brightness. They were the appearances of the "Angel Jehovah," the future Saviour, who was the "brightness of his Father's glory." At the early period of the expulsion of our first parents from paradise, this manifestation was made in connection with the cherubim. It is said the Lord God placed the cherubim (literally *shekinised*) at the east of the garden. And this probably constituted "the presence of the Lord" from which Cain was driven. It was rather a symbol of mercy than wrath. See CHERUBIM. Stephen says, "The God of glory appeared unto our father Abraham, when he was in Mesopotamia." This extraordinary expression evidently alludes to the same symbol. Moses saw it in the bush; and it was one of the distinguishing privileges of the Jews that to them belonged the adoption, the *glory*, the covenants, &c. It was the same God who shekinised in the pillar of cloud, and guided the march of the Israelites through the desert. He is often said to have looked out from the cloud. He came down on the summit of Sinai as a devouring fire; and from this pillar fire flashed forth, and slew Nadab and Abihu, the two sons of Aaron, who served the Lord with strange fire. See Isai. vi. 1, *et seq.* It was also the oracle of God's people, issuing commands and delivering responses. "He spake unto them in the cloudy pillar." Psal. xcix. 6, 7. "And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and (the Lord) talked with Moses." Exod. xxxiii. 9. The word "Lord" is not in the original. This divine glory sat on the mercy-seat in the tabernacle and in the temple. To Christ, the Jehovah, there enthroned, were the prayers, praises, and sacrifices of the Jews presented; and from between the cherubim were answers of peace and mercy vouchsafed to an inquiring and chosen people. See CLOUD.

SHELOMI, *peaceable*. A chief of the tribe of Asher, whose son Ahihud

was one of the commissioners for dividing the land of Canaan. Numb. xxxiv. 27.

SHELOMITH, *my peace*. 1. A woman of the tribe of Dan, whose son was stoned for blasphemy. Lev. xxiv. 10, 11. 2. A daughter of prince Zerubbabel. 1 Chron. iii. 19.

SHEM, *name*. The oldest son of Noah. Gen. vi. 10. Some have supposed that Shem was younger than Japheth, but is generally named first by way of excellence, since the holy line was through Shem. This opinion is grounded upon the text Gen. x. 21: "Shem, the brother of Japheth, the elder." But in the proper construction of the sentence in Hebrew, the word *elder* belongs to Shem, and not to Japheth. Shem had five sons, who peopled the finest provinces of the East. The languages of these people are still called Shemitish,—Hebrew, Chaldee, Syriac, Arabic, Ethiopic, &c.

SHEMAIAH, *whom Jehovah hears*. 1. A prophet in the time of Rehoboam, who was commissioned to enjoin on that monarch to forego his purpose of reducing the ten tribes to obedience. 1 Kings xii. 22—24. He is said to have written an account of the reign in which he lived. 2 Chron. xii. 15. 2. A person who assumed the office of prophet among the Israelites in exile. The prophecies of Jeremiah, sent to Babylon from Jerusalem, and which were directly contrary to his own, so greatly annoyed Shemaiah, that he sent to Jerusalem, denouncing the prophet as an impostor, and urging the authorities to enforce his silence. In return, Jeremiah sent new prophecies, announcing that God would punish him and his seed, and that they should not witness the re-establishment of the nation. Jer. xxix. 24—32. Jeremiah designates him the NEHELAMITE: this is probably not a proper name, but should have been translated *the dreamer*.

SHEMER, *dregs of wine*. The owner of the hill of Samaria, which derived its name from him. Omri bought the hill from him, and built thereon the city of Samaria, which he made the capital of his kingdom. 1 Kings xvi. 24.

SHEMINITH. The word occurs

as the title of Psal. vi. and xii., and means the *eighth*; denoting, some think, an instrument with eight chords,—others, music in the lower notes, *bass*. In 1 Chron. xv. 20, 21, ALAMOTH and SHEMINITH seem to refer to different parts of music; ALAMOTH probably to the treble, and SHEMINITH to the bass, an octave below.

SHENIR. The name by which the Amorites designate Mount Hermon. Deut. iii. 9. It branches off from Anti-Lebanon, and runs between Damascus and the sea of Tiberias. It is now called Jebel-es-Sheikh; and is the highest of all the mountains of Lebanon, being nearly twelve thousand feet high. See HERMON.

SHEOL. See HADES.

SHEPHATIAH, *whom God defends*. 1. A son of David. 2 Sam. iii. 4. 2. One of the persons who urged Zedekiah to put Jeremiah to death. Jer. xxxviii. 1. 3. One of the heads of the families that settled in Jerusalem after the return from the captivity. Neh. xi. 4. 4. The head of another family that returned from exile. Ezra ii. 4, 57.

SHEPHERD. The patriarchal shepherds—rich in flocks and herds, in silver and gold, and attended by a numerous train of servants, purchased with their money, or hired from the neighbouring towns and villages—acknowledged no civil superior; they held the rank, and exercised the rights, of sovereign princes; they concluded alliances with the kings in whose territories they tended their flocks; they made peace or war with the surrounding states; and, in fine, they wanted nothing of sovereign authority but the name. Unfettered by the cumbrous ceremonies of regal power, they led a plain and laborious life, in perfect freedom and overflowing abundance. Refusing to confine themselves to any particular spot, (for the pastures were not yet appropriated,) they lived in tents, and removed from one place to another in search of pasture for their cattle. Strangers in the countries where they sojourned, they refused to mingle with the permanent settlers, to occupy their towns, and to form with

them one people. They were conscious of their strength, and jealous of their independence; and although patient and forbearing, their conduct proved, on several occasions, that they wanted neither skill nor courage to vindicate their rights and avenge their wrongs. In the wealth, the power, and the splendour of patriarchal shepherds, we discover the rudiments of regal grandeur and authority; and in their numerous and hardy retainers, the germ of potent empires. Hence the custom so prevalent among the ancients, of distinguishing the office and duties of their kings and princes, by terms borrowed from the pastoral life. The sacred writers very often speak of kings under the name of shepherds, and compare the royal sceptre to the shepherd's crook: "He chose David also his servant, and took him from the sheepfolds; from following the ewes great with young, he brought him to feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of his heart, and guided them by the skilfulness of his hands." And Jehovah said to David himself: "Thou shalt feed my people Israel, and thou shalt be a captain over Israel." The royal psalmist, on the other hand, celebrates under the same allusions, the special care and goodness of God towards himself, and also towards his ancient people. "The Lord is my shepherd, I shall not want." "Give ear, O Shepherd of Israel, thou that ledest Joseph like a flock; thou that dwellest between the cherubims, shine forth." In many other places of Scripture, the church is compared to a sheepfold, the saints to sheep, and the ministers of religion to shepherds, who must render, at last, an account of their administration to the Shepherd and Overseer to whom they owe their authority.

The patriarchs did not commit their flocks and herds solely to the care of menial servants and strangers, they tended them in person; or placed them under the superintendence of their sons and their daughters, who were bred to the same laborious employment, and taught to perform, without reluctance, the meanest ser-

vices. Rebecca, the only daughter of a shepherd-prince, went to a considerable distance to draw water; and it is evident, from the readiness and address with which she let down her pitcher from her shoulder, and gave drink to the servant of Abraham, and afterwards drew for all his camels, that she had been long accustomed to that humble employment. From the same authority we know that Rachel, the daughter of Laban, kept her father's flocks, and submitted to the various privations and hardships of the pastoral life, in the deserts of Syria. The patriarch Jacob, though he was the son of a shepherd-prince, kept the flocks of Laban, his maternal uncle; and his own sons followed the same business, both in Mesopotamia, and after his return to the land of Canaan.

In extensive pastoral concerns, the vigilance and activity of the master were often insufficient for directing the operations of so many shepherds, who were not unfrequently scattered over a considerable extent of country. An upper servant was therefore appointed to superintend their labours, and take care that his master suffered no injury. In the house of Abraham, this honourable station was held by Eliezer, a native of Damascus, a servant in every respect worthy of so great and good a master. The numerous flocks of Pharaoh seem to have required the superintending care of many overseers. Gen. xlvii. 6. Doeg, an Edomite, was entrusted with the whole pastoral establishment of Saul. 1 Sam. xxi. 7. But in the reign of David, the important office of chief herdsman was abolished, and the vast flocks and herds of that monarch were entrusted to a number of superintendents; animals of the same species forming a separate flock, under its proper overseer. 1 Chron. xxvii. 29—31. These overseers, in the language of the Hebrews, were called the princes of the flock; they were treated with great distinction, and seem to have been selected in the reign of David from among the nobles of his court.

In the New Testament the word sometimes denotes Christ, John x. 11;

1 Pet. v. 4; and also those teachers who presided in the synagogues. This use of the word gave rise to the application of the word shepherd, or *pastor*, to ministers of the Gospel; and those under their care are called *the flock*.

SHESHACH. The name by which Babylon is designated by the prophet Jeremiah. Chap. xxv. 26; li. 41. The origin and proper signification are doubtful. The Hebrew interpreters and Jerome suppose that it is put, by a cabbalistic change of letters, for Babel, and that the prophet used that secret mode of writing for fear of the Chaldeans. But it is not at all likely that these *kabbalæ* were in use in the time of Jeremiah; and it is evident the prophet could be under no such influence: he mentions Babylon by its proper name in the same verse in which he calls it Sheshach. Michaëlis conjectures that it comes from the root SHIKSHACH, *to overlay with iron or other metal*; and that reference is made to the brazen gates. Others trace it to a root which means *to subside, to sink down*; and assume that reference is made in the name to the low situation of Babylon, which did not derive its strength, like many other great cities, from its situation on the hills and heights, but stood upon a large plain, amidst the waters, by which it was surrounded.

SHEW-BREAD. See BREAD.

SHIBBOLETH. The word means *an ear of corn*, and also *a stream or flood*. During the war between the Ephraimites and the Gileadites, the former were routed, and fled towards Jordan. The conquerors seized the fords of Jordan; and when an Ephraimite who had escaped came to the river, and wished to pass, they asked him whether he were an Ephraimite. If he said, "No," they bade him pronounce the word SHIBBOLETH; and if, according to the well-known inability of the Ephraimites to pronounce *sh*, he said SIBBOLETH, they put him to death. Thus were forty-two thousand Ephraimites slain in one day. Judges xii. 1—6.

SHIELD. A large buckler, a piece of armour for the defence of the

breast. 1 Kings x. 17; xiv. 27. God, as the protector of his people, is often called their shield. Gen. xv. 1; Psal. lxxxiv. 11. Powerful men are the shields of the earth under the providence of God. Psal. xlvii. 9. Faith is the shield of a Christian, as the means of his preservation. Eph. vi. 16.

SHIGGAION, *a song or hymn*. Psalm vii. Others derive it from a word signifying *to wander*, and suppose that the errors of the wicked are referred to in the psalm thus headed. It is generally considered to mean a plaintive song or elegy.

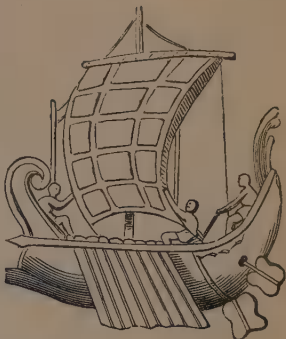
SHIGIONOTH. Hab. iii. 1. The marginal translation is, "according to variable tunes." It is the plural of **SHIGGAION**, and here appears to mean a prayer uttered under excitement of mind; a plaintive prayer or song.

SHILOH. 1. A title of Messiah, occurring in a remarkable prediction uttered by Jacob on his deathbed. Gen. xlix. 10. The meaning is disputed. The following significations have been advocated:—*the Sent, the Son, the Peacemaker, He whose it is, the Desired, He in whom the kingdom of Judah should have an end*. The application of the prophecy to Christ has not been called in question, and the literal fulfilment in him is most remarkable. 2. A city in the tribe of Ephraim, situated among the hills to the north of Bethel, ten miles south of Shechem, and twenty-five north of Jerusalem. It owed all its importance to the fact that the tabernacle and ark were fixed here during the time of the Judges, till the ark was carried away by the sons of Eli, and taken by the Philistines. 1 Sam. iv. 3. Soon after the removal of the ark, the city fell into decay. Jer. vii. 12, 14; xxvi. 6.

SHIMEI, *famous, heard*. A relative of Saul, who treated David with great insolence when he escaped from Jerusalem at the commencement of the rebellion of his son Absalom. David generously saved him from the resentment of his followers, and subsequently pardoned him. 2 Sam. xix. 16—23. On his deathbed, David gave instructions to Solomon respecting him which implied that

he was a dangerous and not a trustworthy man. He was ordered by Solomon, under penalty of death, not to leave the city of Jerusalem, where he was considered a prisoner at large; but breaking his word, he was put to death by order of Solomon. 1 Kings ii. 8, 9, 36—46.

SHINAR. An extensive plain lying between Mesopotamia and Persia, and watered by the Euphrates. Here the descendants of Noah attempted to build the tower of Babel. Here also was the site of Babylon.



SHIPS. Ancient ships were very unlike those of modern times. Navigation was formerly not known as a science, and mariners were ordinarily guided by the coast, and occasionally by the stars. The ships were generally small and weak. The Phœnicians were principally engaged in navigation, and had ports in various distant countries. Tarshish and Carthage were among the most celebrated; hence "ships of Tarshish" were such as undertook distant voyages. In the New Testament the allusions to the sea are principally to the lake of Gennesaret, and the vessels were a kind of barge or fishing-smack. They were much larger than ordinary boats, and yet can scarcely be called ships. Those on the Mediterranean were generally vessels of burden, which were impelled by sails rather than oars: the sign was on the prow. Each

was provided with a boat to facilitate escape in case of danger, with a plumb-line to take the soundings, and with several anchors, which were cast from the stern. See Acts xxvii.

SHISHAK. A king of Egypt, who gave an asylum to Jeroboam when he fled from Solomon. 1 Kings xi. 40. After Jeroboam was made king of Israel, Shishak invaded Judah, and, after having taken several places, advanced against Jerusalem; he pillaged the temple, and carried away the treasures of the king. 1 Kings xiv. 25, 26. The Scripture account of this invasion is confirmed by recent discoveries in Egypt. On a column at Thebes, found in the ruins, is a representation of Shishak dragging to the feet of his Egyptian gods more than thirty vanquished nations. Champollion interprets one of the figures to mean the Jewish nation; and the hieroglyphic to be YODA MELCHI, *kingdom of Judah*. Other inscriptions give the names of the fenced cities mentioned in 2 Chron. xii. 4 as having been taken in the expedition.

SHITTIM. The last encampment of the Israelites before they entered Palestine, Numb. xxv. 1; called also ABEL-SHITTIM, Numb. xxxiii. 49. "The valley of Shittim," Joel iii. 18, must have been west of the Jordan, and probably near Jerusalem. The particular valley cannot now be ascertained. It was a place where shittim-wood abounded. Shittim-wood was from the shittah-tree. It is denominated by the LXX "incorruptible." It is generally supposed to be a species of acacia which abounds in northern Arabia. It is a beautiful tree, with spreading branches and fragrant flowers. The wood is hard and durable, and was much used in the structure of the tabernacle. Exod. xxv., xxvi.

SHOES. To take off the shoes in token of reverence was a custom observed in early times. Josh. v. 15. As no mention of shoes is made in the description of the high-priest's dress, it has been inferred that he officiated barefoot. To pluck off the shoe, and give it to another, was a significant token of a surrendered right or privilege. Ruth iv. 7. To re-

move the shoe was a token of humiliation and subjection. 2 Sam. xv. 30. The expression Psal. lx. 8 imports the subjection of the country over which the shoe is cast. See SANDALS.

SHOE-LATCHET. The shoe, or sandal, was at first a flat piece of wood or leather, fitted to the sole of the foot, and bound upon it by strings. The fastening was called a *latchet*. Gen. xiv. 23.

SHOSHANNIM. The plural of SHUSHAN, a *lily*. It denotes either an instrument similar in form to a lily, or a melody which from its sweetness was called by that name. It has been referred to the subject of the psalm; that is, some delightful theme. The lily by others is supposed to be the lotus of the Nile; and the allusion in Psal. xlv. may refer to the custom of making the lotus-lily a conspicuous ornament in the head-dress. Probably this psalm was to be sung by the attendants of the Egyptian princess, on her marriage with Solomon.

SHOSHANNIM-EDUTH, *lily of testimony*. Psalm lxxx.

SHOULDER. To lend the shoulder for the bearing a burden, signifies to submit to servitude. Issachar "bowed his shoulder to bear, and became a servant unto tribute," Gen. xlix. 15. See Isai. x. 27. To withdraw the shoulder denotes rebellion. Neh. ix. 29. To bear upon the shoulder, is to sustain, and implies government and authority. Isai. ix. 6. God promises Eliakim, the son of Hilkiah, to give him the key of the house of David, and to lay it upon his shoulder; "so he shall open, and none shall shut; and he shall shut, and none shall open," Isai. xxii. 22; that is, he shall be invested with the sole authority. The high-priest had two onyx-stones on his shoulder, distinguishing him as the religious governor.

SHOVEL. An instrument used for gathering up the corn, and throwing it against the wind, in order to separate the chaff. Isai. xxx. 24.

SHULAMITE. Sol. Song, vi. 13. A name designed to represent the bride of Solomon; and may be taken as the feminine form of his name,—SHELOMOH, masculine; SHULAMITH, feminine. Just as Julius, Julia.

SHUNEM. A town belonging to Issachar. Josh. xix. 18. It is associated with many important historical incidents. 1 Sam. xxviii. 4; 1 Kings i. 3; 2 Kings viii. 1—6. It was the scene of Elisha's miracle. 2 Kings iv. 8—37. The inhabitants are called Shunammites. It has been recently recognised in a village called Solam, three and a half miles north of Jezreel.

SHUR. Exod. xv. 22. A wilderness lying north of Suez, into which the Israelites entered after they had crossed the Red Sea. There appears to have been a town of that name: some think it the same as Pelusium; but it is more probable that it was in the neighbourhood of Suez.

SHUSHAN, *Uly.* A splendid and populous city, called by the Greeks Susa, situated in Susiana, and the capital of Persia. It was the residence of the kings. Esth. i. 5; Dan. viii. 2. It is now a heap of ruins, about thirty miles west of Shouster, the present capital of Khusistan, occupying a space of several miles in extent, and consisting of hillocks of earth and rubbish, covered with broken pieces of brick and tile. At the foot of these mounds is the so-called tomb of Daniel, a small building erected on the spot where the prophet is said to have been buried. Large blocks of marble, covered with hieroglyphics, are occasionally dug out of the rubbish by the Arabs.

SHUTTLE. An instrument used by weavers for throwing the thread of the woof across the warp. As it moves with great swiftness from one side of the loom to the other, so as scarcely to be seen in the passage, it is used figuratively to denote the rapid flight of time. Job vii. 6.

SIBBOLETH. See SHIBBOLETH.

SIBMAH. According to Jerome, a place half a mile distant from Heshbon, and celebrated for its luxuriant vines. Isai. xvi. 8. It fell into the hands of the Moabites after the captivity of Reuben, Gad, and Manasseh by Tiglath-pileser.

SICHEM. See SHECHEM.

SICKLE. This instrument has been very little altered in shape with the lapse of time. In the Egyptian monuments the form of the ancient

sickle bears a very close resemblance to that used in modern times.

SIDDIM, VALE OF. Supposed to be the site of Sodom, and now covered by the waters of the Dead Sea. Gen. xiv. 3.

SIDON. Matt. xi. 21. **ZIDON.** Judges i. 31. One of the most ancient cities of Phœnicia, and deriving its name from Sidon, the son of Canaan: others think from the old Phœnician word for *fish*; **SIRON** is the same as **DAGON**. Its inhabitants were early celebrated for their proficiency in the arts, and Solomon employed great numbers of them in building the temple. They first manufactured glass, were the first ship-builders and navigators, and acquired great riches by their traffic. The situation of the city was highly favourable to trade, and it was the subject of several remarkable predictions. Jer. xxv. 17—38; Ezek. xxviii. 21—24. In the prophecy of Isaiah, chap. xxiii. 4—18, the name Zidon seems to be used for Phœnicia generally. It was subdued by the Babylonians and Egyptians, and ultimately fell into the hands of the Romans, who deprived it of its freedom. Allusions are made to it in the New Testament. The woman of Canaan, whose faith was so eminent and successful, was from this neighbourhood. Mark vii. 24—30. See also Mark iii. 8. Its present name is Saïde. It was bombarded in 1840 by Commodore Napier, and the troops of Mehemet Ali expelled.

SIEGE. The surrounding a fortified place with an army in order to force the enemy to surrender. In Isai. xxix. 3, 4, &c., we have the adoption of metaphors taken from besieging operations. There is the circle or line of advance drawn round the city to be blockaded; then the posts or columns of pioneers, also the breastworks, palisades, and other means of defence, erected by the besieging party for their protection, and from behind which they annoyed the city. The sieges of Babylon, Samaria, Nineveh, Jerusalem, and Tyre are described in the Bible.

SIEVE. There were different qualities of meal in early times, and there-

fore there must have been sieves of different degrees of fineness. Anciently the sieve was made of papyrus, or of rushes. The Gauls used horse-hair. The sacred writers employ the word figuratively. God sifts his people by various trials for their spiritual welfare. Amos ix. 9. Satan desired to sift Peter as wheat or flour, to shake out all the good, and leave the chaff or bran behind. Luke xxii. 31.

SIGN. The word is used in the sense of a token, a pledge. The rainbow was constituted a sign of God's covenant with Noah. Gen. ix. 12, 13. So, also, circumcision was a sign of the covenant with Abraham and his posterity. Gen. xvii. 11. It likewise means a demonstration of power such as a miracle furnishes, Acts ii. 22; an unusual appearance indicating the approach of a great event, Luke xxi. 11; a type or prediction. Isai. viii. 18.

SIGNET. The signets of the ancients were seals in rings, having stones engraven with some devices. They were worn upon the fingers or arms. Gen. xxxviii. 18; Exod. xxviii. 11; Dan. vi. 17. See **SEAL**.

SIHON. A king of the Amorites, who lost his kingdom in consequence of his refusal to allow the Israelites to pass through his dominions on their way to Canaan. His capital, Heshbon, was taken, he was slain, and his land divided among the Israelites. Psal. cxxxv. 10—12.

SILAS, a contraction of **SILVANUS**. He was a distinguished minister in the church at Jerusalem, called one of the "chief men among the brethren." He was chosen by the church at Antioch to accompany Paul and Barnabas to Jerusalem, to ascertain the opinion of the apostles there respecting the observance of certain legal ceremonies. He was the associate of Paul in many of his missionary tours, and his fellow-prisoner at Philippi. He is called Silvanus in the Epistles, and Silas in the Acts. See Acts xv. 22; 2 Cor. i. 19; 1 Pet. v. 12.

SILENCE. "There was silence in heaven." Rev. viii. 1. An indication of deep and solemn expectation. The seventh and last seal was broken, and the inhabitants of heaven were hushed into deep and intense silence,

arising from their anxiety to know the results. There is supposed by some to be an allusion to the quiet of the multitudes worshipping in the courts of the temple when some solemn portion of the ceremonial was being performed by the high-priest within the sacred edifice.

SILK. The word sometimes rendered "silk" means *cotton or muslin*; and it is doubtful whether silk was known to the Hebrews. The word **MESHI**, Ezek. xvi. 10, 13, means *very fine threads*: according to Jerome, "a garment so fine that it might seem as fine as the finest hair."

SILLOAM. John ix. 7, 11. **SILLOAH.** Neh. iii. 15. **SHILOAH.** Isai. viii. 6. It was the upper of two pools or reservoirs, and received its water from the adjacent fountain Gihon, and then sent it forth by an aqueduct which stretched across to Mount Zion. Dr. Olin, describing the pool of Siloam, says that it is opposite to the highest summit of the Mount of Offence, and under the southern termination of Mount Ophel. It is within the valley of Tyropæon, about eighty paces above its termination in that of Jehoshaphat. The water flows out of a small artificial basin under the cliff, the entrance to which is excavated in the form of an arch, and it is immediately received into a large reservoir, sixteen paces in length by six wide. A flight of steps leads down to the reservoir, perhaps twenty feet deep, in which the water stood at the depth of only one or two feet. This large receptacle is faced with a wall of stone. The water passes out of this reservoir through a channel cut in the rock, which is covered for a short distance, but subsequently is open, and discloses a lively, copious stream, that is conducted into an enclosed garden, planted with fig-trees. It is then subdivided, and is afterwards exhausted in irrigating gardens. See Olin's "Travels," vol. ii., p. 181.

THE TOWER IN SILOAM, Luke xiii. 4, was probably a high wall or tower contiguous to the pool. Our Saviour refers to an event which had recently occurred, and which occasioned the destruction of eighteen lives, to

show that we are not to interpret such circumstances as special judgments.

SILVANUS. See **SILAS**.

SILVER. This metal is not mentioned before the time of Abraham. Till then, brass and iron appear to have been the only metals in use. Gen. iv. 22. Abraham was rich in gold and silver. These metals were not coined, but were estimated by weight. See **MONEY**. Silver was largely used in the ornamental part of the tabernacle. Exod. xxvi. 19, 32. The thirty pieces of silver which Judas received as the price of his treachery, were shekels, about 2s. 3½d. each, equal to a little more than £3. 8s. The silverling, Isai. vii. 23, was of the value of the shekel.

SIMEON, hearing. 1. The second son of Jacob and Leah, Gen. xxix. 33, and the progenitor of the tribe of that name. He was concerned with Levi in the cowardly and base slaughter of the Shechemites; and, in consequence, the prediction was uttered, "I will divide them in Jacob, and scatter them in Israel." This was fulfilled; for Levi had no lot or portion, and Simeon only received a canton that was cut off from the tribe of Judah, and some other lands they went to seize in the mountains of Seir. Josh. xix. 1, *et seq.*; 1 Chron. iv. 27, 39—42. The tribe, at the time of the exodus, contained fifty-nine thousand three hundred able-bodied men, but was reduced to twenty-two thousand two hundred before entering Palestine. 2. A devout man who, when Jesus was presented in the temple by his mother, recognised him as the Messiah, took him in his arms, and blessed God. Luke ii. 25—35. A general expectation of Christ appearing had spread through the land; and this good man had been favoured with the assurance that he should not taste of death till he had seen the Lord's Christ.

SIMON. The same in origin and meaning as **SIMEON**. We have several persons of this name mentioned in Scripture and in Jewish history:—

1. **SIMON PETER.** See **PETER**.

2. **SIMON ZELOTES.** One of the apostles, called also the Canaanite. Luke vi. 15; Matt. x. 4. The word

"Canaanite," from the root **KANA**, *to be zealous*, seems to express the same signification as **ZELOTES**. These words do not refer to his zeal, but mean that he belonged to a club or company called Zealots, or *Scarii*. Others think he was of Cana.

3. **SIMON**, son of Cleophas and Mary. He was the cousin-german of our Lord, his mother and Christ's mother being sisters. Matt. xiii. 55.

4. **SIMON**, the father of Judas Iscariot. John vi. 71.

5. **SIMON**, a Pharisee who invited Christ to his house. Luke vii. 40, 43.

6. **SIMON, THE LEPER**, so called from his having been afflicted with this disease. Matt. xxvi. 6. He was of Bethany, and probably a friend of Lazarus; for he gave a feast immediately after the raising of Lazarus, and Christ and Lazarus were both there.

7. **SIMON, THE CYRENIAN**, who was compelled to assist in bearing the cross of Christ. Matt. xxvii. 32; Mark xv. 21. His two sons, Alexander and Rufus, were disciples of Christ, and it seems likely that the family afterwards removed to Rome. In the Epistle to the Romans, Paul says, (chap. xvi. 13,) "Salute Rufus, and his mother and mine."

8. **SIMON, THE TANNER**, with whom Peter lodged at Joppa. Acts ix. 43. Here Peter was in a trance. The house was by the seaside; for tanners were not allowed to carry on their occupation within the walls.

9. **SIMON MAGUS.** Acts viii. 9. A famous sorcerer, who professed to be a convert to the Christian faith, and was baptized by Philip. Afterwards, under the influence of mercenary motives, he desired the apostolic gifts, and met with the rebuke of Peter. His name has been perpetuated in the term "simony," the buying or selling ecclesiastical rights, benefits, or privileges.

10. **SIMON MACCABÆUS.** See **JEWS** and **MACCABEES**.

SIN. Sin is any want of conformity to the law of God. "Sin is the transgression of the law." 1 John iii. 4. Original sin is defined in the ninth article of the church of England: "Original sin standeth not in the following" (or imitation) "of Adam,

as the Pelagians do vainly talk; but it is the fault or corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil," &c. The phrase *longissime*, "very far gone," is as strong an expression as the Latin language can furnish, and cannot be interpreted of a partial defection from original righteousness. The consequences of the sin of Adam did not terminate in himself; nor are we to suppose that they only affected his posterity incidentally, as the conduct of an ordinary parent might affect the circumstances of his children. He was the head and representative of the race, who, in consequence of his fall, have fallen with him, and received direct injury both in body and in mind. See Romans v. Adam and Christ are contrasted in their federal character: the hurt which mankind derived from the one, and the healing they have received from the other, are contrasted in various particulars which are equally represented as the effects of the sin of Adam, and of the obedience of Christ. Adam was the figure, "the type," of Him that was to come. The phrases, "the first Adam," "the second Adam," refer to the same truths. "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 22. The condition in which this federal connection between Adam and his posterity has placed the latter, is that of guilt and depravity. The guilt of original sin does not mean the imputation of the actual commission of Adam's sin to his descendants, but rather their consequent liability to punishment. When a man is guilty of high treason, his children participate in his punishment; they forfeit their property, the sin of the father is imputed to them, and they bear the punishment. The penalty of sin is death, temporal, spiritual, and eternal. As to the depravity of man, the moment that sin infected Adam's moral nature, it spread through his whole character. The understanding became darkened, the will rebellious, the affections vitiated.

The race has shared in Adam's loss. His nature became corrupt, and the corruption extends to every descendant of Adam. This is proved by the experience of every man and of every child. We go astray from the womb. "That which is born of the flesh is flesh;" that is, that which is born of sinful man is sinful. "They that are in the flesh cannot please God." The Bible is full of this doctrine. If it is not true, redemption is unnecessary: both stand or fall together. The Scripture testimony, which our limited space prevents us from adducing, is fully corroborated by such facts as the following:—In all times and in all countries, there has been a general corruption of manners; the tendency to this general wickedness has been so strong as to bear down all counteracting restraints;—it is early developed in children, before they could copy the example, or be influenced by the teaching, of others;—it is proved by every man's consciousness;—and any attempt on the part of man to live in conformity with the requirements of God's word, is met by a resistance of the passions and inclinations of his own heart. SIN is sometimes used for a *sin-offering*. Hosea iv. 8; Rom. viii. 3; 2 Cor. v. 21. See BLASPHEMY. See also Wesley on "Original Sin."

SIN, *clay*. Ezek. xxx. 15, 16. A city of Egypt, described as "the strength of Egypt," showing it to have been a fortified place. It is the Pelusium of the Greeks. The word Pelusium (πηλός, *mud*) is of cognate signification with SIN, and with the modern name TINEH, *clay*. It lay among swamps and morasses, on the most easterly estuary of the Nile. The site is now only accessible by boats when the Nile is high, or over the mud at other times. The ruins are not extensive.

SIN, DESERT OF. The wilderness on which the Israelites entered immediately after they had passed through the Red Sea. Exod. xvi. 1; xvii. 1.

SINAI. A mountain in Arabia Petræa, on which God gave the law to Moses; a circumstance which has rendered the place one of special and



lasting interest. It is situated between the two gulfs of the Red Sea, about two hundred and sixty miles from Cairo. The whole of the district is considerably elevated above the rest of the country; the ascent to it is rocky and difficult, and leads to a sort of table-land of considerable extent. There is a difference, in the Pentateuch, between the book of Deuteronomy and the books preceding, as to the name of the place where the law was given. In Deuteronomy it is called Horeb; in other places generally Sinai. A careful comparison of the various places where the names occur will show that Horeb and Sinai are not two different mountains, as geographers generally describe, but Horeb is the general name for the whole mountainous district, and Sinai the designation of a specific part. The usual form of expression in the Scriptures is, *in Horeb, upon Sinai*. Deut. i. 6; Exod. xix. 18—20. See Robinson's "Researches," vol. i., note 15. The whole range of mountains, of which Sinai is a particular summit, spreads over a district of country said by travellers to be forty miles in diameter. From the top of the highest the eye discerns nothing but a wilderness of wild sterility and grandeur. The ravines are partially concealed from a person in such a position; so that the cluster of mountains has the appearance of vast piles of granite rocks, surmounted by lofty pinnacles. Vegetation is not absolutely unknown: a few stunted trees and shrubs are occa-

sionally found in the valleys where springs of water or rain supply the necessary moisture. There is great difference of opinion among travellers and geographers as to the precise spot where the law was given. The question is discussed at great length and with great ability in Robinson's "Researches," and he arrives at the conclusion that the summit, called by the Arabs Ras-Sufsafah, is the Sinai of the Scriptures. He says, "This cliff rises five hundred feet above the basin, and the distance to the summit is more than a mile. The extreme difficulty, and even danger, of the ascent was well rewarded by the prospect that now opened before us. The whole plain Er-Rahah lays spread out beneath our feet, while Wady Esh-Sheikh on the right, and the recess on the left, both connected with, and opening broadly from, Er-Rahah, presented an area which serves nearly to double that of the plain. Our conviction was strengthened that here, or on some one of the adjacent cliffs, was the spot where the Lord descended in fire, and proclaimed the law. Here lay the plain where the whole congregation might be assembled; here was the mount that might be approached and touched, if not forbidden; and here the mountain-brow where alone the lightnings and the thick cloud would be visible, and the thunders and the voice of the trumpet be heard, when the Lord came down in the sight of all the people on Mount Sinai." Vol. i., p. 158. "We gave ourselves up to the impressions

of the awful scene, and read, with a feeling that will never be forgotten, the sublime account of the transaction and the commandment there promulgated." Sinai became a scene never to be forgotten in the history of Israel. Elijah fled to this region to escape the fury of Jezebel; and here he was encouraged by God to proceed in his great work of reformation. 1 Kings xix. It is often alluded to figuratively in the Old and New Testaments. Judges v. 5; Psal. lxxviii. 8—17; Hab. iii. 3; Gal. iv. 24, 25; Heb. xii. 18—24. An interesting account of this region will be found in Robinson's "Researches," and in Olin's "Travels."

SINCERITY. Literally, *without wax, without mixture*. The entire conformity of the heart with the expression of the lips: it is opposed to dissimulation and hypocrisy. The Greek word *εἰλικρίνεια*, 2 Cor. i. 12, means *that which is judged of by the light of the sun*. The idea of looking at anything attentively in the full light of the sun's rays, and diligently examining it, was a frequent one. When Augustus complained of the dark hue of some purple which he had bought, the seller exclaimed, "*Erige altius et suspice*." "Raise it higher and look at it."

SINIM. The "land of Sinim" is mentioned Isai. xlix. 12. The context implies a remote region, situated in the east or south. Some expositors fix upon *Sin* (Pelusium). The general opinion, however, favours *China*. **SIN** and **CHIN** are the names given to China by the Arabs. The Turks also have **CHIN-OO-MACHIN**.

SIN-MONEY, *sin-offering money*. Money was sent by a person at a distance with which to buy the required offerings. The surplus was the perquisite of the priest, and was called *sin-money*. 2 Kings xii. 16.

SION, ZION, *sunny*. 1. The hill on the south of Salem, applied principally to the hill or castle called "the castle of Zion," which was taken from the Jebusites by Joab, one of David's chief captains. 1 Chron. xi. 5—7. It was called "the city of David." 2 Sam. v. 9; vi. 10. It formed a part of Jerusalem, having the valley of Kidron on the east, and the valley of

Hinnom, or Gehenna, south and west, Acra on the north, and Moriah on the north-east. Solomon's palace was built upon it, and afterwards the magnificent palace of Herod, destroyed by the Romans. The temple and its courts on Mount Moriah were called Mount Zion. Psal. lxxv. 1; lxxxiv. 7. The word is symbolically applied to the church, both on earth and in heaven. Isai. ii. 3; Heb. xii. 22; Rev. xiv. 1. 2. A hilly tract forming part of the lower range of Mount Hermon. Deut. iv. 48; Psal. cxxxiii. 3.

SIRION. The Sidonian name for Mount Hermon. Deut. iii. 9.

SISERA, *a field of battle*. The captain of the army of Jabin, king of Canaan, slain by Jael. Judges iv. See **Jael**.

SISTER. This word, in Hebrew style, is used with considerable latitude. It is employed not only for a sister by natural relation, but for a sister by the same father only, or by the same mother, and for a near relation. Sarah is called Abraham's sister, though she was probably his niece. In the Gospels the cousins of Christ are called his brethren and sisters. Matt. xiii. 55, 56; Mark vi. 3.

SIVAN. The ninth month of the civil year of the Hebrews, and the third of the ecclesiastical, answering to the latter part of May and the beginning of June. Esth. viii. 9.

SLAVERY. Among the Greeks and Romans, slavery expressed the legal condition of captives taken in war, or the victims of the existing slave-trade, or the offspring of female slaves. These slaves were held to be the absolute property of their masters, and their slavery was perpetual and hereditary. The master had the uncontrolled power of life and death. He might, and frequently did, kill, mutilate, and torture his slaves, for any or for no offence. Instead of the perpetual obligation of marriage, temporary unions were formed and dissolved at his command, families and friends were separated, and no obligation existed to provide for the wants of sickness or old age. Jewish servitude bears no resemblance to either ancient or modern slavery. See **SERVANT**.

The attempt to justify slavery by the word of God is wicked and absurd. In the Bible the reciprocal duties of masters and servants are inculcated, Eph. vi. 5—9; Col. iii. 22—iv. 1; Titus ii. 9; 1 Pet. ii. 18. Supposing the master in this case to have been a slave-holder, the observance of the precept would have been equivalent to the utter subversion of the relation. The precept which inculcates obedience on "servants under the yoke" cannot be so construed as to mean an approval of the relation. In a similar case, the Saviour appeals to the paramount law of nature as setting aside such temporary regulations as the hardness of men's hearts had rendered necessary. And St. Paul, while he urges the duties of submission and contentment under inevitable bondage, inculcates at the same time on the slave the duty of adopting all legitimate means of obtaining his freedom. 1 Cor. vii. 18—20. The laws which Jesus Christ, the Redeemer, has inculcated for the government of his kingdom are those of justice and benevolence; and as such, if they are observed, they must be utterly subversive of every system of tyranny and oppression.

SLIME. See PITCH.

SLING. See ARMS.

SMITH. A worker in iron, brass,

&c. Tubal-Cain is the first smith mentioned in Scripture, whom some writers, arguing from a similarity of names, identify with Vulcan. He is said to have been "an instructor of every artificer in brass and iron." Gen. iv. 22. Josephus ascribes to him the invention of making brass. As the art of the smith is one of the essentials of civilisation, the mention of the founder was worthy a place among other fathers of inventions. The trade was considered of so much importance in connection with ancient warfare, that conquerors removed these artisans from a vanquished nation, the more effectually to disable it. 1 Sam. xiii. 19. The allusion in the song of Deborah is to this practice. Deploring the sad state of things prior to her being raised up a judge, she says, "Was there a shield or spear seen among forty thousand in Israel?" Porsenna stipulated with the Roman people, after the expulsion of their kings, that they should not use iron, except for agricultural purposes. Demetrius was "a silversmith," Acts xix. 24; either a silver-founder, employed in casting small models of the temple or shrine of Diana, or a striker of coins or medals representing the same object. A "coppersmith," named Alexander, was among the enemies of St. Paul. 2 Tim. iv. 14.



SMYRNA. A commercial city of Ionia, in Asia Minor, situated about fifty miles north of Ephesus. It was extolled by the ancients as the jewel of Asia, overflowing with wealth, and

beautiful in works of art. It stands at the foot of a range of mountains, which enclose it on three sides. The only ancient ruins are upon the mountains behind the town. An old

dilapidated castle is supposed to mark the previous site of the city. It has been repeatedly overthrown by earthquakes. In 1814 it lost sixty thousand inhabitants by the plague; and in 1831 the cholera made fearful ravages here. Its present Turkish name is **ISMIR**. It has a capacious harbour, and fine anchorage for ships; its population is above one hundred thousand. It has twenty mosques, besides churches and monasteries. Its prosperity is said to be on the increase. In Scripture it is noted as one of the places addressed by the apostle John in the Apocalypse. It is now important as a centre of action in the efforts made to evangelize the world. Christian schools are established here: newspapers, two of which are religious in their character, are published, and various agencies maintained for the spread of the everlasting Gospel.

SNAIL. The snail and slug were not very common in Palestine: hence we have very few allusions to them in Scripture. In Lev. xi. 30, a kind of lizard appears to be referred to. In Psal. lviii. 8, "Let them melt away, . . . as the snail," reference seems to be made to the fact that the creature wastes away by covering its path, as it goes along, with slime. The root from which the Hebrew word for snail is derived, means *to smear, to soil*.

SNOW. Congealed vapour, which falls often in large flakes. Psal. cxlvii. 16. Various allusions are made to snow in the sacred writings, on account of its whiteness and purity: it thus became the emblem of holiness. Psal. li. 7; Isai. i. 18; Lam. iv. 7. Sometimes snow was brought from the mountains to cool the drink of the reapers in the heat of harvest, and was used as we employ ice. To this custom Solomon refers. Prov. xxv. 13. Reference is also made to the detergent character of snow-water in Scripture. Job ix. 30.

SO. An Egyptian king, whom Hoshea, the last king of Israel, called to his aid against the Assyrians under Shalmaneser. 2 Kings xvii. 4. He is supposed to be the Sabacus or Sabacon of profane history.

SOAP. The Hebrew word **BORITH**, rendered *soap*, occurs Jer. ii. 22, and Mal. iii. 2. It does not appear whether the substance referred to under this name was obtained from the mineral or vegetable kingdom: it is evident, however, that it possessed cleansing properties; and this is confirmed by the origin and signification of the word. It is from the Hebrew **BARAR**, *to purify*. The most probable opinion is, that it was a vegetable preparation. Carbonate of potash is produced from the ashes of plants, especially poplar; and, as (**NETER**) *nitre* is employed in the above passage of Jeremiah, as well as (**BORITH**) *soap*, the former seems to be the natron obtained from certain lakes of Egypt, and the latter the soda obtained by the incineration of plants, and which was sometimes mixed with oil. See **NITRE**.

SOCINIANS. A sect so called from Faustus Socinus, who died in Poland in 1604. Their principal tenets are that Jesus Christ was a mere man, who had no existence before he was born of the Virgin Mary; that the Holy Ghost is not a distinct Person; but that the Father only is truly and properly God. They admit that the name of God is given to Christ, but contend that it is only a deputed title. They deny the doctrine of atonement by Jesus Christ, and of justification by faith; and say that Christ did nothing more than preach the truth as a teacher sent from God, set before mankind an example of heroic virtue, and seal the truth of his doctrines with his blood. Denying the atonement, they also reject the doctrine of original sin, and assume that God forgives sin on the repentance of a sinner. They maintain the insensibility of the soul between the period of death and the resurrection, and the limited duration of future punishment.

SOCOH, SHOCHOH, SHOCO. There appear to have been two places to which one or more of these names was applied. Both were in Judah, and in one of them David gave battle to Goliath. 1 Sam. xvii. 1; Josh. xv. 35; 2 Chron. xi. 7.

SODOM. One of the cities of the plain, where Lot settled after his

separation from his uncle Abraham. Gen. xiii. 12; xiv. 12. It had its own chief, or king, as had the four other cities of the plain; and was, along with them, Zoar excepted, destroyed by fire from heaven, on account of the great wickedness of the inhabitants. The opinion generally entertained respecting the neighbourhood is, that a lake existed into which the waters of the Jordan were received before the catastrophe which overwhelmed these cities, but that it occupied a much less extent of surface than the present Dead Sea. The cities were situated at the south end of the lake as it then existed, but their site is now covered by the southern part of the sea. Robinson says, "By some convulsion of nature, connected with the miraculous destruction of the cities, either the surface of the plain was scooped out, or the bottom of the sea was heaved up, so as to cause the waters to overflow, and cover permanently a larger tract than formerly. The country is, as we know, subject to earthquakes, and exhibits also traces of frequent volcanic action. It would have been no uncommon effect of either of these causes to have heaved up the bottom of the original lake, and thus to produce the phenomenon in question. But the historical account of the destruction of the cities implies also the agency of fire. Perhaps both causes were therefore at work; for volcanic action and earthquakes go hand in hand." The prophets, in denouncing woes on other countries, mention the destruction of Sodom and Gomorrah, or allude to it, and intimate that these places shall be desert, and dried up, and uninhabited, Jer. xlix. 18; l. 40; that they shall be covered with brambles, a land of salt and sulphur, where can be neither planting nor sowing. Deut. xxix. 23. The ruin of Sodom is invariably represented as a most signal effect of God's anger.

APPLES OF SODOM, or VINE OF SODOM. The plant called by the Arabs 'ASHER or 'OSHER. The fruit is filled chiefly with air, like a bladder. It is fair and delicious to the eye, and soft to the touch; but on being pressed

or struck, it explodes with a puff, leaving in the hand only a few dry shreds of the thin rind, and a few fibres. See DEAD SEA.

SOLOMON, *peaceful*. The son of David by Bathsheba, born B.C. 1033. At his birth the prophet Nathan was inspired to declare that the Lord loved him, and to call him Jedidiah, or "beloved of the Lord." 2 Sam. xii. 24, 25. Solomon was educated for the throne, and favoured with extraordinary intellectual endowments; and his fame for wisdom, in which he surpassed all the sages of the East and Egypt, was spread through all surrounding countries. He enjoyed universal peace, reigning over the several countries from the Nile to the Euphrates, and persons from foreign countries flocked to hear his discourses on the various works of God: his songs were above one thousand, and his proverbs were three thousand. He commenced his reign by a sacrifice of a thousand burnt-offerings, which were accepted of God. He erected the magnificent temple at Jerusalem, and flourished in unexampled prosperity, riches, and glory; but his excessive indulgences led him to establish idolatry for the gratification of his thousand wives and concubines, who induced him to comply with their blasphemous abominations, by which he provoked the Lord. He appears to have returned to the Lord by repentance; the evidence of which is generally supposed to be found in the Book of Ecclesiastes, written probably in his old age. The history of Solomon is given at great length in 1 Kings ii.—xi., and 2 Chron. i.—ix. He reigned forty years, and died at the age of fifty-eight. He was buried in the city of David, and Rehoboam his son reigned in his stead. Of all the ingenious works composed by Solomon, we have nothing left but the Proverbs, Ecclesiastes, and the Song.

THE POOLS OF SOLOMON. Eccles. ii. 6. These are large reservoirs on the road to Hebron, about three miles south-west of Bethlehem, in a narrow sloping valley. They are three in number, placed one above another in the valley. They are very large

cisterns, built of stone, and plastered within. The length of the uppermost is one hundred and sixty yards, of the second two hundred yards, and the third is still longer. The width of the three is the same, being about one hundred yards; the depth, thirty feet. Water is conveyed from them to the city of Jerusalem. We have no certain account of their origin. It is simply conjectured that they were built by Solomon.

SOLOMON'S SONG. The twenty-second book in the order of the books of the Old Testament. It is highly figurative, and has been variously regarded as a poem, a series of poems, a nuptial dialogue, or a drama. The opinion of Dr. Mason Good is, that it consists of twelve distinct poems, such as are common among Arabian poets; and he has thus divided it:—

Idyl 1	. . .	chap. i. 1—8.
" 2	. . .	" i. 9—ii. 7.
" 3	. . .	" ii. 8—17.
" 4	. . .	" iii. 1—5.
" 5	. . .	" iii. 6—iv. 7.
" 6	. . .	" iv. 8—v. 1.
" 7	. . .	" v. 2—vi. 10.
" 8	. . .	" vi. 11—13.
" 9	. . .	" vii. 1—9.
" 10	. . .	" vii. 10—viii. 4.
" 11	. . .	" viii. 5—7.
" 12	. . .	" viii. 8—14.

The canonical authority of the book is placed beyond dispute.

The design has been differently understood. It has been considered by some as a portion of Jewish history. Luther regarded it as a florid description of Solomon's government. It is evidently a beautiful allegory, and conforms to that species of allegory which deems the nuptial relation a symbol of the union of Christ with his church; one familiar to every reader of the Bible, as in Jer. iii.; Ezek. xvi.; Hosea i., ii., iii. In the exposition of this beautiful poem we must remember the difference of manners between eastern and western nations: modern conventional notions and feelings should not be taken as the rule of interpretation of its rich phraseology. The veiling of spiritual fervour and enjoyment under the symbol of love is common to all

oriental nations: and the best of men, and the most imbued with the spirit of the Gospel, have taken great delight and found great profit in reading it; one of whom says, "In reading it I found from time to time an inward sweetness that would carry me away in my contemplations. This I know not how to express otherwise than by a calm, delightful abstraction of the soul from all concerns of the world, and sometimes a kind of vision of fixed ideas, and imaginations of being alone in the mountains or some solitary wilderness, far from mankind, sweetly conversing with Christ, and rapt and swallowed up in God." That the book is to be understood allegorically of the spiritual love and marriage which is between Christ and his church, is evident from the following considerations:—1. The Scriptures of the Old and New Testament deal very largely in allegory. 2. The doctrine of Christ being the head and husband of his church was well known, at least to the prophets and pious Israelites, in the time of the Old Testament. 3. That God compares himself to a bridegroom, and his church to a bride, Isai. lxii. 5; and calls and owns himself the husband of his people, Isai. liv. 5; Hosea ii. 16, 19, 20; in which places we may understand "God" and "the Lord" to mean Christ, who was then the promised Messiah, but has since come down from heaven to earth, for the consummation of the nuptials between himself and his church, which is "the bride, the Lamb's wife." 4. That Psalm xlv. is a similar allegory; and, by the united testimony of expositors, refers to the Messiah. From these and other considerations it is apparent that the design of the book is to describe the mutual love and communion which exist between the Saviour and his people.

SON OF GOD. A title of Jesus Christ, descriptive of Deity. It did not originate in the incarnation, nor is it dependent on the hypostatical union. It pertains to his eternal nature. If it be considered as an *analogical* term, we should remember that each divine analogy must have a

specific limitation, and if carried beyond that limitation, involves the idea of imperfection. One of the fundamental fallacies of Socinianism is the supposition that a Trinitarian deems a divine unity analogous to a human unity. There follows, of course, a rejection of the Trinity. As three human hypostases are three men, three divine hypostases must be three Gods. If the principle be allowed that analogies of this kind are to explain the mysterious truths of revelation, it is an easy matter to set aside all that is peculiar in revelation. Some learned divines have condescended to use this weapon of Socinianism against the doctrine of the eternal sonship of Christ. If the second Person of the Trinity have a relation to the first, *in every respect* resembling that of a human son to a human father, he must have had a beginning. The gross fallacy lies in the assumption that the relation of the second Person to the first is in every respect like that of a human son to a human father. It should be remembered that Jesus Christ was the Son of God before the creation of man. Divine analogies are only the reflex application to the Deity of such relations among men as have their type in God himself. Much in them that is accidental is wholly inapplicable to the divine nature; but their essential features are to be contemplated as existing in the Deity more really than in those human copies which come under our observation. In filiation are implied generative production, identity of nature, inferiority of relation, and tender endearment. Now all these cannot be consistent with proper Deity: some of them are, and this can be resolved by Scripture. As the divine filiation existed before the human, it is more real and complete; and the first and second Persons in the Trinity are more really and truly the Father and the Son than is possible to man. Sonship does not imply beginning: this is an accident of the relation, not its essence. The relations father and son are simultaneous. The one cannot exist without the other, and therefore neither can be antecedent.

The paternity only commences when the son comes into being. The absurd objections to the term "eternal Son" are equally applicable to the term "eternal Father." If the analogy be employed at all, it may teach that, as the son of man is man, so the Son of God is God; as the son of man has the mental powers of his father, the Son of God has all the perfections of his Father; as the son of man is like his father, the Son of God is the express image of his Father's glory. We have not quoted texts in support of this view: in fact, the New Testament is full of the doctrine.

SON OF MAN. "A son of man" means a human being; but Christ is called, and applies to himself the designation, "*the* Son of Man." This is a designation of the Messiah, and is taken from the Old Testament. Psal. lxxx. 17; Dan. vii. 13, 14. It is applied to Christ above eighty times in the New Testament, and seems to point out his intimate relation to man in his incarnate state; as the title "Son of God" points out his peculiar relation to the divine nature.

SONS OF GOD. See **ADOPTION**.

SOOTHSAYER. See **DIVINATION**.

SOP. John xiii. 27. Modern table-utensils were unknown to the ancients. Liquid food was often taken from the hollow of the hand, or the bread was dipped in the broth or milk.

SOPATER. A Christian at Berea, and one of those that accompanied Paul from Greece into Asia Minor. Acts xx. 4. He is supposed to be the Sosipater mentioned Rom. xvi. 21, and consequently related to the apostle.

SORCERY. See **DIVINATION**.

SOREK. Judges xvi. 4. A valley and brook in the southern part of the territory of Dan, so called from its choice vineyards. The vine of Sorek was of the choicest kind, and greatly celebrated. The Hebrew word means *to intertwine*, as the shoots or tendrils of the vine. Gen. xlix. 11; Isai. v. 2. The word is used by Jeremiah (ii. 21) to denote a vine of noble or excellent quality, and is supposed to be the same as the **SHERKI** found in Morocco. The grapes are small in size, reddish in colour, with scarcely any stones, and have a very sweet taste.

SOSIPATER. See **SOFATER**.

SOSTHENES. The chief of the synagogue at Corinth. He was seized and beaten by the people, on account of the tumult raised by the Jews against Paul, of which he appears to have been one of the leaders. It is conjectured that he afterwards became a convert to Christianity, as Sosthenes is afterwards mentioned by Paul, and coupled with himself. 1 Cor. i. 1.

SOUL. The immaterial principle or substance in man which perceives, reasons, wills, &c. We know nothing of its essence: it can only be defined by its properties or attributes. The universe seems divided into *matter* and *mind*. The terms "heart, soul, mind," Matt. xxii. 37, are not intended to convey distinct ideas, but to give force to the precept by the accumulation of words of nearly similar import. Soul and spirit seem to correspond to the *animus* and *mens* of the Latins, and the *πνεῦμα* and *ψυχή* of the Greeks. The mind or soul is one indivisible substance; but it is common to distinguish between what is intellectual and what is sentient. It is common to hear a person say his understanding was convinced, but his heart was not affected. Bacon says, in his "Novum Organum," that the intellect, in numberless ways, and often without our perceiving it, is under the influence of the feelings.

SPAIN. Rom. xv. 24, 28. This name formerly included the whole peninsula, embracing Portugal. In the time of Paul it was a Roman province. The apostle Paul expresses, in his Epistle to the Romans, a design of preaching the Gospel in Spain; and, on the supposition that he was released from that imprisonment of which we have an account in the Acts, it is conjectured, with some degree of probability, that he went to Spain. The name is supposed to be derived from the Hebrew SHAPHAN, a *rabbit* or *coney*. The Phœnician sailors, seeing the coasts infested with rabbits, called it SHAPHANIEH, *rabbit-land*: hence HISPANIA, Spain. See **CONY**.

SPAN. The distance across the hand, from the extremity of the

thumb to the extremity of the middle finger, when they are stretched as far as possible apart. Lam. ii. 20.

SPARROW. Gen. vii. 14; Matt. x. 29. The Hebrew word, TZIPPOR, includes almost all the smaller birds which feed on insects or fruits. The word seems to be an imitation of the note of small birds, just as *chirrup* is in English. The psalmist likens himself to "a sparrow alone on the house-top," Psal. cii. 7; which does not at all apply to the common sparrow, but is supposed to allude to a species of thrush, remarkable through the East for sitting solitary on the habitations of men. It is of a blue colour, with black wings and tail, and has a melancholy note. From Psal. lxxxiv. 3 we are not to understand that the swallow and sparrow built their nest in the tabernacle. The latter clause belongs to the former part of the verse, and should be read thus: "My soul longeth, yea, even fainteth, for the courts of the Lord: my heart and my flesh crieth out for the living God, even thine altars, O Lord of hosts, my King, and my God. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young." As these birds found their nests a retreat, a home, so the psalmist found God's house a sanctuary, a resting-place.

SPEAR. See **ARMS**.

SPICES. Gen. xliii. 11. A term in Hebrew, including not only various fragrant gums, as myrrh, and roots and barks, as cinnamon, cassia, &c., but also the odours of flowers, and various perfumes. Sol. Song, iv. 14, 15. The various spices are explained under the respective words.

SPIDER. There is reference made to the web of this insect in Scripture. Job viii. 14. It is a fit representation of the hope of a "hypocrite," or, more correctly, of a *profane* and *profligate* person,—for so the word rendered "hypocrite" means. The object of his trust or confidence is as uncertain as a spider's web; literally, *spider's house*. "He shall lean upon his house," (to keep it steady when shaken,) "he shall hold it fast," (when it is about to be destroyed,) "but it shall not endure." In **Isai**.

lix. 5, 6, it is said, the wicked "weave the spider's web;" *thin threads*, which never can become garments. The artifices of the wicked can never succeed.

SPIKENARD. John xii. 3—5. A famed perfume of the East. It is a plant of the grass kind, found principally in India. Horace speaks of "Assyrian nard." The ointment produced from it was of the most precious kind; a single pound costing, in our Saviour's day, three hundred pence, (*denarii*,) equivalent to £10. 12s. 6d. From one of Horace's "Odes," addressed to Virgil, it appears that a small onyx box of spikenard was deemed as valuable as a *cadus* (nine gallons) of wine. It was carried in a box closely sealed; and opening this box was called *breaking* it, because the seal was broken.

SPIRIT, breath. It is a word of various significations,—*wind, breath, the soul, an apparition*. It is applied to the third Person in the Trinity. The procession, personality, and divinity of the Holy Spirit are clearly revealed in the Bible. To these particulars reference is made under **HOLY GHOST**.

SPONGE. A marine substance, composed of fibres, singularly interwoven, and surrounded by thin membranes, which arrange themselves in a cellular form. It imbibes a large quantity of moisture, which it gives out again on pressure. Drink could be easily conveyed in this way where a cup could not be used. Matt. xxvii. 48.

SPRINKLING, BLOOD OF. This was typical of the atoning blood of Christ. See Lev. xvi. 15, 16; Heb. xii. 24. The high-priest carried blood on the day of atonement into the holiest, and sprinkled it on the mercy-seat, "because of the uncleanness of the children of Israel." The blood of sprinkling applied to the conscience of a believer, gives him the privilege of access into the presence of a holy God. See **ATONEMENT, DAY OF**.

STACTE. One of the ingredients of the holy oil. It is a Greek word, and means the *purest myrrh*. Exod. xxx. 34.

STANDARD. See **BANNER** and **ABOMINATION OF DESOLATION**. The Israelites seem to have had standards as rallying-signals for marching, forming in battle-array, and encamping; also divisional standards; and those of families. It is difficult to ascertain the form, materials, colour, &c., of these standards. There is endless and fanciful conjecture among the rabbins on the subject. Numb. ii. 2.

STAR IN THE EAST. Matt. ii. 2. The conjectures respecting this phenomenon are various. Some suppose the Shechinah; the Holy Spirit; an angel; a spirit; a new star in the heavens; a comet. A singular and fanciful suggestion has been made by Kepler, the astronomer. The details cannot be given here. He assumes that these magi were astronomers; that they had connected the birth of a great prince with the appearance of a remarkable star, Numb. xxiv. 17; that their calculations had led them to fix the time during the latter part of the reign of Herod, and in the land of Judæa; accordingly, at that time, Jupiter and Saturn were in conjunction under such circumstances as to appear one resplendent body, and that thus this body directed their way to Jerusalem, to Bethlehem, to the inn. Jupiter and Saturn are found by Kepler to have been in conjunction in the year from the building of Rome 747; which places the time of Christ's birth six years before the common era. We venture to designate this fanciful; and are at a loss to learn how the planets, unless they had moved out of their orbits, could have been a guide to particular houses, and especially how two bodies, so much larger than our earth, could have served such a purpose. The star was evidently a meteor, bearing the appearance of a star, and manifestly supernatural. Some revelation of its import must have been made to these magi before they set out. How otherwise could it have guided them to the very house? and how, without a prior intimation, could they have known its significance, as pointing out the birth of the King of the Jews?

STEPHANAS. 1 Cor. i. 16. The

first convert in Achaia, a disciple at Corinth, whose household Paul baptized. 1 Cor. xvi. 15.

STEPHEN. One of the seven deacons, and the first martyr of the Christian church. His name, which is Greek, seems to intimate that he was a Hellenist. As he was full of the Holy Ghost, and of zeal, Acts vi. 5, 6, &c., he performed many wonderful miracles; and those of the synagogue of the Libertines, of the Cyrenians, of the Alexandrians, and others, disputing with him, could not withstand the wisdom and the power with which he spoke. Then, having suborned false witnesses to testify that they had heard him blaspheme against Moses, and against God, they drew him before the Sanhedrim. Stephen appeared in the midst of this assembly, with a countenance like that of an angel; and the high-priest asking him what he had to answer, in his defence he rapidly traced the history of the Jews, showing that they had always opposed themselves to God and his prophets; faithfully upbraided them with the hardness of their hearts, with their putting the prophets to death, and, lastly, with slaying Christ himself. At these words they were filled with rage, and gnashed their teeth against him. But Stephen, lifting up his eyes to heaven, calmly exclaimed, "I see the heavens opened, and the Son of Man standing at the right hand of God." Then the Jews cried out, and stopped their ears, as though they had heard blasphemy; and, falling on him, they drew him out of the city, and stoned him. The witnesses laid down their clothes at the feet of a young man called Saul, afterwards St. Paul, who then appears to have commenced his career of persecution. "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep:" an example of the majesty and meekness of true Christian heroism; and as the first, so also the pattern of all subsequent martyrs. His Christian brethren forsook

not the remains of this holy man; but took care to bury him, and accompanied his funeral with great mourning. Acts viii. 2.

STOCKS. An instrument by which the feet and arms of persons are secured. The upper half of the instrument being removed, each leg is placed, just above the ankle, in the groove of the lower part; and when the upper half is fastened down, so that it is impossible to extricate the limb. The jailer of Philippi, to whose custody Paul and Silas were entrusted, not only put them into the inner prison, but made their feet fast in the stocks. Acts xvi. 24.

STOICS. A sect of ancient philosophers, originating with Zeno, a native of the island of Cyprus. He was, for some time, a disciple of Crates, a Cynic, whose general principles he imbibed. He subsequently attended the schools of the other eminent teachers in Athens; and having become acquainted with all that was known or taught in Greece, he resolved to become a teacher, and found a sect for himself. He opened his academy in the *Pæcile Stoa*, or variegated porch, so called from the famous paintings with which it was adorned. From the *stoa*, or porch, his followers took the name Stoics. A numerous band of pupils soon crowded around this new teacher; and his powers of reasoning, his high system of morals, his strict integrity of character, and his generous affability, gained him the affection of his pupils, and the esteem of the Athenians. None of the ancient sects boasted more of their moral system, or made higher pretensions to exalted and disinterested virtue, than the Stoics. It must be admitted that some of the better kind of moral maxims, known to the pagan world, are contained in the practical works of the most celebrated philosophers of this sect. The principle on which the entire system rests, and which, more or less, pervades all its parts, is, that "the great end of existence, and the only rule of virtue, is to *live according to nature*." This principle was differently expounded. By some it was said to be living in conformity

with that irreversible law of fate by which all beings, divine and human, are controlled and governed. Since man was by this system considered as a part of the Deity, and an image of the world, it became him to live as a part of the whole, and accommodate all his pursuits to the general arrangements of nature. Chrysippus explained it, "living according to the course of natural events;" Cleanthes, "following the nature common to all men;" Diogenes, of Babylon, "conforming to the reason and law of life;" Panætius, "yielding to the impressions of nature;" and Posidonius, more distinctly, "that men should contemplate truth, follow nature, and imitate God, by making the eternal reason and immutable laws of the universe the rule of their actions." This principle being established, all the other parts of the system taught by Zeno and his followers rose out of it. Appetites are innate principles according to nature. Passions are either morally good or evil, as they are kept in conformity with nature, or are in opposition to it. Wisdom and virtue are those dictates of the understanding, and those actions resulting from them, which are in accordance with nature; and evil, in all its modifications, is that which is contrary to nature. Happiness is the end to be attained by living according to nature. One of the most pernicious parts of the system was that which asserted the equality of all virtues and of all vices. As there is no medium between a straight line and a curve, so it was maintained that all virtuous actions, being in conformity with the law of nature, must be alike good; and that all vicious actions, being a deviation from nature, must be alike evil. This tenet of the Stoics laid them open to the satires of the poets. See Horace, Sat. iii. Bishop Butler has taken Zeno's definition of virtue as the basis of his moral system; only he has given it a Christian application. The living according to nature would be a just definition of moral rectitude, if we take that nature as it came from the hands of the Creator, a copy of his own moral excellence. But as human nature is now debased,

conformity to nature is a definition of vice, and not of virtue. The nature is evil, and conformity to it must be sin. In all the Greek and Roman cities the Stoics had disciples, and they were ready to oppose themselves to any who seemed to be setters forth of strange gods. Paul was assailed by them as a babbler. Acts xvii. 18.

STONE. Stone was commonly employed among the Hebrews in the construction of houses. See Amos v. 11; 1 Kings v. 17. Stones were used as knives, and were also employed in Egypt in preparing bodies for embalming. Exod. iv. 25; Josh. v. 2. Heaps of stones were raised as a witness of any memorable event, and to preserve the remembrance of important matters. Gen. xxxi. 46; Josh. iv. 5—7; vii. 26; 2 Sam. xviii. 17. Christians are called "living stones" in allusion to their connection with Christ, upon whom they are built as the only foundation. 1 Pet. ii. 4. A "heart of stone" is a cold, unfeeling, insensible heart. The "white stone," Rev. ii. 17, may refer to the practice of giving a white stone to a person who was acquitted in a trial. In the Olympian games a white stone was given to the successful competitor, with his name, and the value of the prize won, written upon it.

STONING. A punishment inflicted on the most notorious culprits, and is often meant where no other mode of punishment is described. The criminal was led out of the city, and was bound. The witnesses against him were to commence the work of death, Deut. xvii. 5—7; and divested themselves of their clothing, to do it more effectually. At the murder of Stephen, the witnesses entrusted their garments to Saul, who was one of the ringleaders of the mob, and a most violent persecutor. Acts vii. 58. It was the death of blasphemers, Sabbath-breakers, incestuous persons, and stubborn and rebellious children.

STORK. The Hebrew name, *CHASIDAH*, denotes *affection, mercy*: the same may be said of the Greek, *στοργή*. It is a bird of passage, similar to the crane, only larger. The colour of the crane is ash and black; that of the stork is white and



brown. It has long legs and beak, and seeks its food in marshes and watery places; and its bill is so formed as to retain its prey. It builds its nest sometimes in trees, and at other times in high and ruined towers. It is remarkable for the tenderness which it shows to the aged bird.

“The stork’s an emblem of true piety :
Because when age has seized and made
his dam
Unfit for flight, the grateful young one
takes
His mother on his back, provides her
food,
Repaying thus her tender care of him
Ere he was fit to fly.”

BEAUMONT.

In the autumn storks migrate to a warm climate, as is indicated Jer. viii. 7; and in spring return to their usual haunts. It is not uncommon to see the old birds that are tired on their return supported on the backs of the younger ones; and they are even laid in the nests, cherished, and fed by the young ones they reared the preceding spring. Their instinct is unerring.

STRANGER. This word has a variety of significations in Scripture. One who is not a Jew, Exod. xx. 10; Isai. xiv. 1; one that is in a foreign land, Gen. xxiii. 4; one not of Aaron’s family, Numb. iii. 10; one unknown and disregarded, Psal. lxi. 8. The law contained many provi-

sions for the protection and comfort of such strangers. In the earlier periods of the Jewish state, persons who were natives of another country, but who had come, either from choice or necessity, to take up their residence among the Hebrews, appear to have been placed in favourable circumstances. At a later period they were compelled to labour in the erection of religious edifices; but this was an exaction probably limited to those who had been taken in war. See Lev. xix. 33, 34; xxiv. 16, 22; Numb. ix. 14; xv. 14; Deut. x. 18; xxiii. 7; xxiv. 17; xxvii. 19. Hospitality to strangers is frequently inculcated in Scripture, both by example and precept. Judges xix. 15—20; Job xxxi. 32; Heb. xiii. 2.

SUCCOTH, booths. The first encampment of the Israelites on the Egyptian side of the Red Sea. Exod. xii. 37. Also a town in the tribe of Gad, on the east of Jordan. Judges viii. 5. The place derived its name from Jacob having remained here some time on his return from Padan-aram, and built “booths” for his cattle. Gen. xxxiii. 17.

SUMMER. See SEASONS.

SUN. The centre of the solar system, and the source of light and heat. Its distance from the earth is ninety-five millions of miles, and its diameter eight hundred and eighty-three thousand. It is employed in Scripture as an emblem of God, Psal. lxxxiv. 11; of beauty, Sol. Song, vi. 10; of the righteous and their progress, Judges v. 31; Prov. iv. 18. Idolatry seems to have commenced with the worship of the sun. Baal, Chemosh, and Moloch are all names of the sun. In eastern countries a stroke of the sun was not uncommon,—a circumstance which heightens the force and beauty of those metaphors in which Christ is called “a shadow from the heat,” and “as a great rock in a weary land.”

SUPPER, LORD’S. See LORD’S SUPPER, EUCHARIST, SACRAMENT.

SURETY. Ordinarily, one who gives security to another. It is customary with theological writers to confound it with the term “substitute,” when applied to Christ. The word “surety”

occurs only once in our translation of the Scriptures; namely, Heb. vii. 22: "By so much was Jesus made a surety of a better covenant." It is certainly true that the Son of God, in all that he has done or is still doing as Mediator, may be justly viewed as the Surety of the new and everlasting covenant, and as affording the utmost security to believers that, as the Father hath given all things into his hands, they will be conducted with effect, and all the exceeding great and precious promises of that covenant assuredly be accomplished. But this does not appear to be the precise idea which the apostle has in view. The word *ἑγγυος*, which is derived from *ἐγγύς*, *near*, signifies *one who draws near*, or who brings others near; which sense of the word will not very well accord with that of a substitute or representative. The Greek commentators very properly explain the word by *μεσίτης*, *a mediator*. Now, as in the above passage a comparison is stated between Jesus, as a High-Priest, and the Levitical high-priests; and as the latter were considered by the apostle to be the mediators of the Sinai covenant, because through their mediation the Israelites worshipped God with sacrifices; it is evident that the apostle in this passage terms Jesus the High-Priest or Mediator of the better covenant because, through his mediation, or in virtue of the sacrifice which he offered of himself to God, believers receive all the blessings of the new covenant. And as in verse 19 the apostle had said that "by the introduction of a better hope we draw near to God," he, in verse 22, very properly calls Jesus *ἑγγυος*, *He by whom we draw nigh*, thereby denoting the effect of his mediation. From the whole, therefore, it is plain that the word "surety" in this place is equivalent with that of mediator or high-priest.

SWALLOW. Two different Hebrew words are so rendered in our version. The one means the crane, the other the swallow. It is a well-known bird, plaintive in its note, and a bird of passage. Isai. xxxviii. 14; Prov. xxvi. 2. The Hebrew word used by Isaiah for *chatter*, TZIPTZEPH, is

remarkably applicable to the twitter of the swallow. There is peculiar force and beauty in the comparison made between the dying believer and migratory birds about to take their departure to a distant and more genial clime. They linger in the scenes which they have frequented, but they are impelled by instinct to remove.

SWAN. Lev. xi. 18; Deut. xiv. 16. The Hebrew word in the former place means an unclean animal, mentioned with other kinds of lizards: according to Bochart, it is the chameleon. The LXX render it *purple bird*: perhaps the flamingo. In the other passage it means an aquatic bird. As the Hebrew word is from a root signifying to *breathe*, this has led to various conjectures. Parkhurst thinks it is the goose, because of its breathing or hissing when approached.

SWEAR. See OATH.

SWINE. Deut. xiv. 8. An unclean animal by the ritual law, and an object of utter abhorrence by the Jews. Isaiah accuses the Jews of eating swine's flesh, which was forbidden. Chap. lxxv. 4; lxxvi. 17. The employment of the prodigal son implies sad degradation; for the Jews would not so much as pronounce the name of a swine, but called it "the strange thing." The disposition of sinners to return to the sinful practices which they professed to have forsaken, is illustrated by St. Peter by the filthy habits of this animal. 2 Pet. ii. 22. Jesus Christ permitted the devils to destroy a herd of swine feeding on the mountains in the neighbourhood of the lake of Genesaret. They were the property of Jews, held in direct violation of the law of Moses, and probably designed to be sold to the Romans.

SYCAMINE. A tree nearly resembling the mulberry; and so close is the resemblance that some of the old versions render it by the mulberry. Luke xvii. 6. It is not to be confounded with the sycamore.

SYCAMORE. The word is composed of two Greek words, signifying *fig* and *mulberry tree*. It is a species of the fig-tree. Its fruit resembles

the fig, and its leaf the mulberry. It is well known in Egypt and Syria. It was much cultivated in Palestine. See 1 Chron. xxvii. 28. The fruit is palatable, sweet, and used at the present day for food. Amos says, "I was an herdsman and a *gatherer* of sycamore fruit." The latter part of the sentence is understood to mean scraping and making incisions in the fruit. Hasselquist says, that when the fruit has reached the size of an inch in diameter, the inhabitants pare off a part at the centre point. They say that without this it would not come to maturity. The wood of the tree is very durable, and was greatly used by the Egyptians for mummy-cases. It is a large, spreading tree; and often grows by the wayside, and is well suited for climbing into. Luke xix. 4.

SYCHAR. A name of contempt which the Jews applied to Shechem. John iv. 5. See **SHECHEM**.

SYCHEM. See **SHECHEM**.

SYENE. A city of Egypt, situated on the southern frontier. "From Migdol to Syene," Ezek. xxix. 10, implies the whole length of the land from north to south. Syene is represented by the present Assouan, where some few granite pillars, and a confused mixture of monuments, are found. Here are the quarries from which the stone for the obelisks and colossal statues of the Egyptian temples were dug. And on the polished surfaces of some of the rocks are found sculptured representations of some of the Egyptian gods. The stone dug from these quarries is a kind of granite, and is generally called *Syenite*.

SYNAGOGUE, *an assembly*. The words "church" and "synagogue," originally signifying *a congregation* and *an assembly*, by a natural change in language came to signify the building in which the congregation or assembly met. Sacrifices were only allowed to be offered in the temple or tabernacle; but other exercises of religion were not restricted to any particular place. It seems difficult to ascertain in what way the Jews celebrated divine worship before the captivity, as the synagogues are of later institution. Oc-

casional intimations are given that the praises of God were sung in the schools of the prophets; and it is probable that those who felt any particular interest in religion assembled together on the Sabbath, and at the new moons, for sacred purposes. 1 Sam. x. 5—11; xix. 18—24; 2 Kings iv. 23. After the captivity, meetings became common, and were called synagogues. Wherever a few Jews could be collected together, it was deemed meritorious to build a synagogue. In the construction, the temple seems to have been taken as the form. The centre building, which was called the temple, was furnished with an ark or chest, containing the law, which was read. A desk or pulpit was erected about the middle of the synagogue. Some of the seats were higher than the others, and were assigned to the elders. Matt. xxiii. 6. There were no persons regularly qualified to pronounce discourses before the people; though there were interpreters, who rendered into the vernacular Aramean what had been read in Hebrew. In the time of Christ, the person who read the section for the Sabbath, or any other person who had learning or fluency of speech, addressed the people. Matt. iv. 23; Luke iv. 16—21; Acts xiii. 5, 15; xv. 21. In addition to these, there were the officers: 1. The ruler of the synagogue. Mark v. 22, 35—38; Luke viii. 41; xiii. 14, 15; Acts xiii. 15. 2. The elders of the synagogue, chosen from among the most learned and most powerful of the people. John xii. 42; xvi. 2; Acts xiii. 45; 2 Cor. xi. 24. 3. The collectors of alms. Acts vi. 4. The messenger, legate, or angel, selected to recite the prayers, &c. Rev. ii. 1, 8, 12, 18. The rulers of the synagogue had power to excommunicate offenders; and the being put out of the synagogue was deemed a very dreadful punishment. When the apostles were thrust out of the synagogues, they met in private houses; and hence originated "the church in the house." Rom. xvi. 5; 1 Cor. xvi. 19; Col. iv. 15. The service was only conducted on the Sabbath-day. When the people were seated, the angel ascended the pulpit,

and offered public prayers, the people rising from their seats, and standing in a devout posture. Matt. vi. 5; Mark xi. 25; Luke xviii. 11, 13. The prayers were nineteen in number, and were closed by reading the exekration. Then followed the repetition of the phylacteries, and the reading of the law and prophets. The law was divided into fifty-four sections, with which were united corresponding portions from the prophets. Acts xiii. 15, 27; xv. 21. The person who presided appears to have had authority to call upon any person, after the Scriptures had been read, to deliver an address. See Matt. xiii. 54; Mark vi. 2; John xviii. 20; Acts xiii. 5, 15, 42; xiv. 1; xvii. 1—4. Very full information on the subject of the synagogue may be found in Vitranga.

SYRACUSE. A city of Sicily, founded B. C. 734, and noted for its great wealth and importance. It was the birthplace of Archimedes, who, by his mechanical contrivances, protracted the siege carried on against it by the Romans. It was in the direct course from Malta to Rome, and the apostle Paul stayed there a few days. Acts xxviii. 12.

SYRIA. A part of Asia, called in the Hebrew Aram. In its largest acceptance, it extended from the river Cydnus and the Mediterranean to the Euphrates, and from Taurus on the north to Arabia on the south. The origin of the name is doubtful. Some suppose that it is a contraction of Assyria, which was sometimes considered a part of it. Others think it may be derived from *Sur*, the old name of Tyre. It is now called by the inhabitants Bar-esh-Sham, or simply Esh-Sham, that is, the country to the left, in contradistinction to Arabia, or Yemen, the country to the right; because a person with his back to the Mediterranean and his face to the east, would have Arabia on the right and Syria on the left. It was formerly divided into *Syria Palestina*, including Canaan and Phenicia; *Cœle-Syria*, or hollow Syria, lying between two ridges of Mount Lebanon; and *Upper Syria*. The last was known as Syria in a

restricted sense. It was successively subject to Assyrian, Babylonian, Persian, Macedonian, Seleucidan, Roman, and Mohammedan sway. It is inhabited by various descriptions of people; but Turks and Greeks form the basis of the population in the cities. The only tribes that can be said to belong to Syria are the tenants of the heights of Lebanon, the Druses and Maronites. The language now spoken is Arabic. The Syriac has perished. The officers of government speak Turkish. The Nestorians call themselves Syrian Christians, because they use the ancient form of worship, and they possess the New Testament in the Syriac language. To a student of the Bible this country must be deeply interesting. It is the cradle of Christianity. Its history exhibits Assyrians, Jews, Greeks, Parthians, Romans, Saracens, Crusaders, Turks, struggling at various periods for the possession of it. It is associated with the names of the greatest warriors: Ninus, Semiramis, Sesostris, Alexander, Pompey, Antony, Cæsar, Titus. The Crusades tell of Saladin the Great, of Godfrey of Bouillon, and Richard Cœur de Lion. The church of God was here for ages. Abraham, Isaac, Jacob, Moses, Joshua, Samuel, David, all here communed with God. Here prophets wrote and spoke. Christ trod its soil. Christianity struggled and triumphed here. Now it is desolate and in the dust. Its present population numbers about two millions, consisting of Mussulmans, Bedouins, Druses, Roman Catholics, members of the Greek church, and Jews.

The old Syriac version of the Scriptures is often called the **PESHITO**, a term which signifies *simple* or *single*, and which indicates its freedom from glosses and allegorical modes of interpretation. The date of the version is uncertain.

SYRO-PHENICIA. Phenicia Proper. It includes that part of the coast of Canaan on the borders of the Mediterranean in which Tyre and Sidon were situated. The terms Syro-Phenicia and the Coasts of Tyre and Sidon were interchangeable. Mark vii. 24—26. See **PHENICIA**.

T

TAANACH. Josh. xii. 21; xxi. 25. A city lying within the boundaries of Issachar, but assigned to Manasseh. It was four miles south of Megiddo, on the border of the plain of Esdraelon. The battle between Deborah and Sisera seems to have extended to this place. See Judges v. 19.

TABEAL, *God is good*. The name is Syriac, and corresponds with the Hebrew **TOBIAH**. In all probability the person was a Syrian. When Rezin, king of Syria, and Pekah, king of Israel, attempted to dethrone Ahaz, they purposed to bestow the throne on "Tabeal's son." The contemptuous suppression of the name is perhaps to be attributed to the prophet, and not to the kings themselves. Isai. vii. 6: see 2 Chron. xxviii. 7. Zichri promoted the war in the hope of such a result.

TABERAH, *burning*. The name of one of the encampments of the Israelites. Fire fell upon the people here, to punish them for their murmurings; hence the name. Numb. xi. 1—3.



TABERNACLE, a tent. It is variously designated in the Old Testament: the *tent of assembly*; the *tent of testimony*; the LXX repeatedly use the expression, *tent of testimony*; the Vulgate, *tent of*

covenant; the Chaldee and Syriac, *tent of festival*. The tabernacle was built by Moses for God, partly to be his palace, and partly as the place for the transaction of the most solemn acts of public worship. It was constructed with extraordinary magnificence; and the plan, size, materials, furniture, &c., even to the most minute particular, were revealed to Moses in the mount. Exod. xxv. —xxvii. The means of building it were furnished by the contributions of the people, willingly offered. Exod. xxxv. 4—9; xxxvi. 3—7. The skilful workmen employed to carry out the instructions of the pattern were Bezaleel and Aholiab. Exod. xxxi. 1—6. The whole space enclosed for the tabernacle was one hundred and seventy-five feet by eighty-seven and a half. This was surrounded by fine linen curtains, nearly nine feet high, and hung from pillars of brass. They were secured by rods or cords attached to the top, and stretched so as to fasten to wooden or metal pins in the ground. Twenty pillars were on each side, and ten at each end. The entrance-gate was closed with curtains, of colour and texture different from the rest, stretched on four of the pillars, and so hung as to be drawn up or let down at pleasure. Exod. xxvii. 9—18. At the upper part of this enclosed space was the tabernacle, properly so called. It was fifty-two and a half feet long, by fifteen and three quarters wide, and seventeen and a half high. The sides and back were enclosed, the front thrown open. Over the top was a rich fabric of various materials. There were four coverings: the innermost, fine linen; the second, goats'-hair; the third, rams'-skins dyed red; the fourth, exposed to the air, badgers'-skins, a sort of shagreen, to protect the fabric from storms and sands. See **BADGER**. The entrance-door was covered with a beautifully embroidered curtain, suspended on five columns. The interior was divided into two apartments, separated, each from the other, by a richly-wrought curtain, hanging entirely across, and reaching from the top to the bottom. This was called the *veil*, Heb. ix. 3: it was occasionally called

the second veil, because the first entrance was also curtained. The outer part was called "the holy place," or first tabernacle; the inner place was called "the most holy, the holy of holies," or the second tabernacle. Heb. ix. 2—8. The furniture was various. At a distance from the tabernacle proper, but within the enclosure, were, 1. The altar of burnt-offering, near the centre; 2. The brasen laver, which stood between the altar and the tabernacle. It contained water for purposes of ablution. In the tabernacle were, 1. The candlestick, on the left as a person entered; 2. The table of shew-bread, directly opposite to the candlestick; 3. The altar of incense, between the shew-bread and the candlestick; and, 4. The ark of the covenant. See ARK. It was a splendid and costly edifice; and the silver and gold employed in the ornamental part are calculated to have been equal to upwards of £200,000, according to the present value of such metals. When completed, it was set apart for God, with the most imposing ceremonies, on the first day of the first month. Exod. xl. New-year's day was appropriately chosen for such a service. During the exodus, the tabernacle was always pitched in the midst of the encampment. See CAMP. It could be easily taken down, and put together again. On the day of its consecration God took possession of it in the form of a cloud, which filled and overshadowed it. By this cloud the marchings were directed. See CLOUD. When the people entered Canaan, the tabernacle was erected at Gilgal, Josh. iv. 19, where it continued till the country was subdued; and then it was removed to Shiloh, 1 Sam. i. 3, where it remained between three and four hundred years. It was thence removed to Nob; and subsequently, in the reign of David, to Gibeon, where it was at the commencement of Solomon's reign; and when the temple was finished, the sacred fabric, with its utensils, was removed thither. The tabernacle was designed to be a type. See Heb. ix. 24. Tabernacle also denotes *a house or dwelling*. Job xi. 14. It is figuratively applied to our bodies. 2 Cor. v. 1.

TABERNACLES, FEAST OF. One of the three great festivals, observed after harvest, and which commenced on the fifteenth day of the month Tisri. Lev. xxiii. 34—44. All the males were obliged to present themselves before the Lord; and it was instituted to preserve the remembrance of the goodness of God, who protected his people in the wilderness, when they dwelt in tents or booths. Such observances must have been an important element in the system of Jewish education; and must have proved effectual for the religious and moral training of the young, and for the establishment of the aged in their great national institutions. See Deut. xxxi. 10—13. The feast continued eight days, the first and last of which were the most important and solemn. Labour was set aside, particular sacrifices offered, &c. On the first day, they cut down branches of trees, the finest, most leafy and fruitful they could find. Neh. viii. 15. These they waved towards the four quarters of the world, singing certain songs: they called them Hosanna. On the last day this was repeated with greater solemnity. They "made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water-gate, and in the street of the gate of Ephraim." Neh. viii. 16. In later times certain ceremonies were added. A golden pitcher was filled with water at the pool of Siloam, and brought into the temple through the water-gate. The water was then mixed with wine, and poured on the sacrifice as it lay on the altar. This was perhaps in allusion to Isai. xii. 3; and the prophet may refer to the water miraculously supplied to the Israelites in the desert. The devout Jews would consider this emblematical of the Holy Spirit's influence. Our Saviour has made a striking allusion to this ceremony. On this the last day of the feast, he stood forth in the temple, and said, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this he

spake of the Spirit, which they that believe on him should receive." John vii. 37—39.

TABITHA, antelope. Her Greek name was **DORCAS**. Her benevolent conduct to the poor had so endeared her to all classes, that on her death Peter, who was at Lydda, was sent for to Joppa. The nature of the message to him is not stated; but the hope was probably cherished that he might work a miracle, or at least might administer comfort and instruction in the time of sorrow. The apostle, after fervent prayer to God, bade the corpse arise. Tabitha opened her eyes; Peter gave her his hand, and she sat up, and he presented her alive to the saints and widows. The miracle tended to give authority to the teaching of the apostles. Acts ix. 36—42.

TABOR. A mountain on the northern border of the plain of Esdraelon, about fifty miles north of Jerusalem. It is conical in form; and by a winding pathway it is possible to ride to the top. The view from the summit is said by travellers to be very beautiful and extensive. The mountain is limestone. The sides are covered with shrubs and splendid oaks. Dr. Olin says, "Their dense spreading foliage

gives to the mountain-side the aspect of a forest, while the trees are actually so remote from each other as not to injure vegetation; nor would they interfere much with the scythe or the plough. The view strongly reminded me of the extensive wooded lawns seen about noble country-seats in many parts of England." From the top can be seen westward the Mediterranean; beneath the feet spreads out the fertile plain of Esdraelon; in the distance are Carmel and Gilboa; eastward, the sea of Galilee; and north, the snow-clad summits of Lebanon. This mountain is repeatedly mentioned in Scripture. Josh. xix. 12, 22; Judges iv. 6, 12, 14. Many expositors have supposed it to be the mount on which Christ was transfigured; but there is only uncertain tradition for this statement. It is well known that at this very time a Roman garrison occupied the summit; and our Saviour would scarcely select such a place for a scene so sacred. The neighbourhood of Galilee, where the Saviour then was, abounded with high mountains.

TABRET. An instrument of music, resembling in some respects the tambourine. Gen. xxxi. 27.



TADMOR, palm-tree. An ancient city, built by Solomon. 1 Kings ix. 18. It was called by the Greeks and Romans **PALMYRA**. It was one of the most magnificent cities in the world, and seems to have been built by Solomon with a view to securing the caravan-traffic from the East.

It was about one hundred and twenty miles north-east of Damascus, one hundred west of the Euphrates, and one hundred and thirty south-east from Aleppo. It is on an oasis, a kind of fertile island, surrounded by an ocean of barren sands. Its name, **Palmvra**, which is only ■

translation of TAMAR or TADMOR, was assigned to it by Alexander. It became famous about the middle of the third century, by being made the seat of Odenatus, and Zenobia his queen. When the Saracens became masters of the East, they restored its ancient name. It is not known when or by whom it was reduced to ruins; but it is little more than a forest of Corinthian pillars, erect and fallen. Two classes of ruins are described by travellers; one, that must have originated in very remote times, and consisting of rude unshapen hillocks of ruin and rubbish, covered with soil and herbage; the other, the most gorgeous monuments, which bear the impress of later ages. The style of the architecture is said to belong to the three centuries preceding Diocletian, in which the Corinthian order of pillars was preferred to every other. One traveller says, "We sometimes find a palace of which nothing remains but the court and walls; sometimes a temple, whose peristyle is half thrown down; and now a gallery, a portico, or a triumphal arch. Here stand groups of columns, whose symmetry is destroyed by the fall of many of them; there we see them ranged in such length, that, similar to rows of trees, they deceive the sight, and assume the appearance of continued walls. If from this striking scene we cast our eyes upon the ground, another almost as varied presents itself. On all sides we behold nothing but subverted shafts, some whole, others shattered to pieces or dislocated in their joints; and on which side soever we look, the earth is strewn with vast stones half-buried, with broken entablatures, mutilated friezes, violated tombs, and altars defiled by dust." The account of Irby and Mangles is much less glowing than that of other preceding travellers.

TAHAPANES. Jer. ii. 16. TEHAPHNEHES. Ezek. xxx. 18. TAHPANHES. Jer. xliii. 7. These names are given to a city in Egypt, known to the Greeks by the name *Daphne*. It was a boundary-city on the Pelusiatic arm of the Nile. It was to this place that Johanan and his party repaired after the destruc-

tion of Jerusalem by the Chaldeans, and the murder of Gedaliah. Jeremiah was taken with them; and tradition says he died here.

TALENT. Matt. xviii. 24; xxv. 15, &c. Money was originally weighed; and this accounts for the names of some of the ancient coins. The word *ταλάντων* means a *scale*, or a *weight placed in the scale*. Our English word *pound* is from *PONDUS*, *weight*; just as the French *livre* is from *LIBRA*, a *balance*. A talent of silver contained three thousand shekels, or fifty manehs, and was in value £342. 3s. 9d. A talent of gold was equal to £5,475; or, according to other calculations, £4,500. In the references above, the talent of silver is doubtless meant. Ten thousand talents of silver, if we take even the marginal mode of estimating the talent at £187. 10s., would be equal to £1,875,000; an amount so immense, that we must conclude that the phrase is intended to stand for an indefinitely large amount, to intimate the exceeding greatness of our debt towards God, arising out of obligations of gratitude, obedience, and service in which we have utterly failed. The Greek and Roman system of weights and measures is complex, and varied at different periods. The opinion generally held is, that the Grecian system was derived from Babylon; and it is important to observe that the Hebrew talent was essentially the same as the Babylonian, and is made by different computations to consist of sixty or fifty manehs. In reading classical authors, when talents are mentioned without any specification of the standard, we must generally understand the Attic.

TALITHA-CUMI. Mark v. 41. Syrian-Chaldaic words, translated literally by the evangelist, "Maiden, arise!"

TALMAI, *abounding in furrows*. A king of Geshur, father of David's wife Maachah, and grandfather of Absalom. To his court Absalom retired after the murder of his brother. 2 Sam. iii. 3; xiii. 37.

TALMUD, *doctrine*. From a Hebrew word signifying *to learn*. A work which contains the civil and

canonical law of the Jewish people. Whatever is obligatory upon them in addition to the Old Testament, is recorded in this work. It relates to the topics of religion, philosophy, medicine, history, jurisprudence, and various branches of morals. The Jews divide their law into *written* and *unwritten*. The former is contained in the Pentateuch: the latter was handed down orally, until circumstances compelled them to commit it to writing. The oral law is an interpretation of the written, and forms the text of the Talmud. According to the Jews, the oral law was received by Moses on Mount Sinai; he delivered it to Joshua; Joshua again delivered it to the seventy elders, by whom it was transmitted to the prophets, who communicated it to the men of the great synagogue; from the men of the synagogue it was delivered to the rabbins. The inconvenience of remembering so vast a number of directions, as well as the dispersions of the Jews through the world, rendered necessary the record. Rabbi Judah is said to have made the first permanent record, about A. D. 190 or 220. Others assign a much later date to the Talmud. It is generally called "the Mishna." A twofold commentary was subsequently added; one called the "Babylonian Gemara," the other the "Jerusalem Gemara." The word MISHNA means *repetition*; because it is a repetition of the law, or a *second law*. The word GEMARA means *completion*, or *supplement*; since it professes to complete the work. Others consider the word of the same meaning as Talmud. The Mishna is divided into six parts, which treat of agriculture, festivals, women, damages, holy things, purifications. These are again divided into sixty-three treatises, and subdivided into five hundred and twenty-four chapters. By the Jews the Talmud is generally placed above the inspired law. The extravagant praises of the oral traditions explain the rebuke of Christ: "Making the word of God of none effect through your tradition." Mark vii. 13.

TAMMUZ. Ezek. viii. 14. A Syrian

deity, for whom the Hebrew idolatresses were accustomed to hold an annual lamentation: probably the same as Adonis in Grecian mythology. The rites were in the highest degree obscene. It is probable that Tammuz was considered an incarnation of the sun; and the festival was connected with the worship of that luminary.

TAPPUAH. 1. A city in the tribe of Judah, not far from Hebron. Josh. xv. 53. It has been identified with an old village called Tefhuh. 2. Another place of this name lay in the plain of Judah. Josh. xv. 34. 3. Another is found on the confines of Ephraim and Manasseh. Josh. xvi. 8.

TARES. Matt. xiii. 25. It is evident from the parable of the tares and the wheat, that the two very nearly resembled each other. Tares are supposed to be the darnel-grass of eastern countries; and the resemblance to wheat is very exact till both are in ear. Some kinds are said to be very pernicious. The farmers in the time of Virgil seem to have known it: he mentions "*infelix lolium*."

TARGUMS. Chaldee paraphrases. Biblical scholars have given an account of eleven: 1. The Targum of Onkelos, containing the Pentateuch. 2. That of the pseudo Jonathan on the Pentateuch. 3. The Jerusalem Targum on the Pentateuch. 4. That of Jonathan Ben Uzziel on the Prophets and historical books. 5. That of Joseph the blind, or one-eyed, on the Hagiographa (Job, Psalms, Proverbs). 6. A Targum on the books of Ruth, Esther, Ecclesiastes, Song of Solomon, Lamentations. 7. A Targum on the first and second Chronicles. 8, 9, 10. Three on Esther. 11. The Jerusalem Targum on the Prophets. They are of considerable use in a critical point of view.

TARSHISH. Isai. xxiii. 1. THARSHISH. 1 Kings x. 22. We do not give the various opinions which have been entertained respecting the locality of Tarshish. It seems plain that we are to understand Tartessus, the ancient and celebrated emporium of the Phenicians, situated between the two mouths of the Bætis, (now

Guadalquivir,) on the southern coast of Spain. To this port they conveyed the produce of the East; and procured in return gold, silver, and iron, from the mines which abounded in that country, and lead and tin, from Cornwall and the Scilly Islands. The term Tarshish appears to be used in some instances in a more extended sense, as comprehending all the maritime nations of Europe. Abulfeda says that Tunis, built from the ruins of Carthage, and only two miles from them, was also called Tarsis. Whether Solomon's fleet, fitted out at Ezion-geber, on the eastern arm of the Red Sea, doubled the southern promontory of Africa and proceeded along the western coast to Spain, or whether it went to a place of the same name in India, cannot be determined. There may have been an eastern and a western Tarshish, just as the name India came to be transferred to the distant west.

TARSUS. The metropolis of Cilicia in Asia Minor, on the banks of the river Cydnus, which flowed through it, and divided it into two parts. It was the birthplace of St. Paul. Acts ix. 11; xxi. 39. Augustus made Tarsus free, and it became ultimately a Roman colony. Paul's right to Roman citizenship could not be derived from the city, as it did not become a Roman colony till long after the time of Paul. The freedom conferred on the city implied the privilege of being governed by its own laws and magistrates, with release from tribute; but did not confer the *jus civitatis*. It is now a poor and dilapidated place, inhabited by Turks. It has a population of thirty thousand inhabitants.

TARTAN. An Assyrian general, whom Sennacherib sent, accompanied by Rabsharis and Rabshakeh, to Jerusalem. 2 Kings xviii. 17. Either the same officer, or one of the same name in a preceding reign, besieged and took Ashdod. Isai. xx. 1.

TATNAI. A Persian governor, who succeeded Rehum in the government of Samaria. He was more friendly to the Jews than his predecessor. See Ezra v., vi.

TAVERNS, THE THREE. The

name of a small place on the Appian Way, mentioned Acts xxviii. 15. It probably derived its name from there being three large (TABERNÆ) shops, or eating-houses, for the refreshment of travellers on their way to Rome. The Christians of Rome came out to meet Paul as far as this place and Appii Forum. When the apostle saw them, he thanked God, and took courage.

TEARS. Psal. lvi. 8. Reference is made in this passage to an ancient custom. The tears of mourners at funerals were collected, and put into a bottle, or lachrymatory. These vessels were afterwards fixed upon the sepulchres of the dead, as a lasting memorial of the affection of surviving relatives and friends.

TEBETH. The tenth month of the sacred year, and the fourth of the civil year, of the Hebrews. It commenced with the new moon in December. Esther ii. 16.

TEIL-TREE. Isai. vi. 13. The lime or linden tree is meant.

TEKEL. See MENE.

TEKOA or **TEKOA.** A city of Judah, south of Bethlehem; noted as the residence of the wise woman employed by Joab to intercede for Absalom, 2 Sam. xiv. 2; and as the birthplace of the prophet Amos. Amos i. 1. The ruins are now known. They are on the summit of an elevated hill, and cover four or five acres, chiefly composed of the foundations of houses built of squared stone. The middle of the space is occupied by the ruins of a Greek church. During the Crusades, Tekoa was inhabited by Christians. The wilderness of Tekoa was in the same region, and constituted part of the wilderness of Judæa. 2 Chron. xx. 20.

TELABIB. Ezek. iii. 15. A town on the river Chebar, where Ezekiel and many of the Jewish exiles dwelt. Its site is supposed to be occupied by the modern Thelabar.

TEMA. A region on the extremity of Arabia Deserta, towards Syria. It is so called from Tema, the son of Ishmael. Gen. xxv. 15; Job vi. 19. It is only a few hours' journey to the east of Hejeh, which lies on the route of the caravans from Damascus to Mecca.

TEMAN. A city of Edom, not far from Joktheel; supposed to have been settled by Teman, grandson of Esau. Gen. xxxvi. 11.

TEMPLE. The sacred edifice erected at Jerusalem as a permanent place of worship for the Jewish church. In its general form it resembled the tabernacle, for which it was the substitute; and it was the centre of the same system of ceremonial worship. After the Lord had instructed David that Jerusalem was the place he had chosen in which to fix his dwelling, that monarch began to make preparations for the temple, which might be something worthy the divine majesty. He collected what was equal to several thousand tons of gold and silver, besides brass, iron, stone, timber, &c. He secured skilful mechanics and artificers for every branch of the work. He also furnished the design and plan of the building; in all which he was divinely instructed. See 1 Chron. xxi., xxii., xxviii. 11—19. He was not himself allowed to see a single step taken in the erection. The superintendence of the building was committed to Solomon, the son and successor of David, who commenced the work in the fourth year of his reign. The parts were all prepared at a distance from the site; and when they were brought together, the immense structure was built without the sound of a hammer or hatchet, axe or tool of iron. 1 Kings vi. 7. The number of workmen employed was one hundred and eighty-three thousand six hundred, Jews and strangers. Of Jews, thirty thousand, by rotation ten thousand a month; of Canaanites, one hundred and fifty-three thousand six hundred; of whom seventy thousand were bearers of burdens, eighty thousand were hewers of wood and stone, and three thousand six hundred overseers. At the end of seven years and a half it was completed. The front was towards the east. The Jewish worshippers therefore turned their backs on the east in their ceremonial. The temple itself, strictly so called, which comprised the porch, the sanctuary, and the holy of holies, formed only a small part of the edifice, these being

surrounded by spacious courts, chambers, and other apartments, which were much more extensive than the temple itself. The various proportions will be best understood by studying a ground-plan with a description of the parts. The temple of Solomon stood altogether about four hundred and twenty-four years. About thirty-four years after it was built, it was plundered by Shishak, king of Egypt. 1 Kings xiv. 25, 26. After this it was frequently profaned and pillaged; and it was at last destroyed by the king of Babylon, B.C. 588, and the nation itself carried into captivity. At the return, the Jews recommenced the building of the temple under Zerubbabel, the Jewish governor, and Joshua, the high-priest. They were encouraged in this undertaking by Cyrus, the king of Persia, to whom Judæa had now become tributary. Isai. xlv. 23. The account of the interruption which was experienced is found in the book of Ezra. It was finished and dedicated about seventy-three years after the destruction of Solomon's temple; and though inferior in many respects, having no ark, no mercy-seat, no shechinah, no sacred fire, no urim and thummin, and no spirit of prophecy, yet it was much larger. It stood about five hundred years, and was much decayed when Herod the Great, with a view to secure the favour of the Jews, undertook to rebuild it: he did not pull down the former edifice, but, strictly speaking, undertook a thorough repair of it. The whole was completed in forty-six years. John ii. 20. This temple was destroyed by the Romans, A.D. 70, 71, and the site of it made like a ploughed field. It is now occupied by a Turkish mosque, which neither Jew nor Christian was permitted till lately to enter. The sacred utensils, the golden table of shew-bread, and the golden candlestick, were displayed in the triumph at Rome. Representations of them are still to be seen sculptured in relief on the triumphal arch of Titus. The emperor Julian undertook, A.D. 363, to rebuild the temple; but, after much preparation and considerable expense,

he was compelled to desist by flames of fire which burst forth from the foundations. Repeated attempts have been made to account for these fiery irruptions. Bishop Warburton, in his discourse "Concerning the Earthquake and fiery Eruption," contends that the event was miraculous.

Both the first and second temples were contemplated by the Jews with the highest reverence. Of their affectionate regard for the first temple, and for Jerusalem, within whose walls it was built, we have several instances in those psalms which were composed during the Babylonish captivity; and of their profound veneration for the second temple, we have repeated examples in the New Testament. They could not bear any disrespectful or dishonourable thing to be said of it. The least injurious slight of it, real or apprehended, instantly awakened the anger of a Jew, and was an affront never to be forgiven. Our Saviour, in the course of his public instructions, having said, "Destroy this temple, and in three days I will raise it up again," John ii. 19, it was construed into a contemptuous disrespect, designedly thrown out against the temple; his words instantly descended into the hearts of the Jews, and kept rankling there for some years; for, upon his trial, this declaration, which it was impossible for a Jew ever to forget or to forgive, was immediately alleged against him, as big with the most atrocious guilt and impiety: they told the court they had heard him publicly assert, "I am able to destroy the temple of God, and to build it in three days." Matt. xxvi. 61. The rancour and virulence they had conceived against him for this speech, were not softened by all the affecting circumstances of that wretched death they saw him die: even as he hung upon the cross, with triumph, scorn, and exultation, they upbraided him with it, contemptuously shaking their heads, and saying, "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross." Matt. xxvii. 40. It only remains to add, that it appears, from

several passages of Scripture, that the Jews had a body of soldiers who guarded the temple, to prevent any disturbances during the ministration of such an immense number of priests and Levites. To this guard Pilate referred, when he said to the chief priests and Pharisees, who waited upon him to desire that he would make the sepulchre secure, "Ye have a watch: go your way, make it as sure as ye can." Matt. xxvii. 65. Over these guards one person had the supreme command, who, in several places, is called the captain of the temple, or officer of the temple-guard. "And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them." Acts iv. 1; v. 24, 26; John xviii. 12. Josephus mentions such an officer.

TEMPT, TEMPTATION. These words are used with a variety of meaning in the Scriptures. The radical signification is *to try*, or *to pass through*. Sometimes *God is tempted*. Matt. iv. 7. This is either to presume upon God's goodness, or to distrust it. The word when applied to God, has always a bad sense; and seems to mean to seek from God displays of his power, in a way prescribed by ourselves. *Christ is tempted*. Matt. xvi. 1. In this case, the word means to put his claims as the Messiah to the test; in other places, to test Christ by hard questions. *Man is tempted by God*, when his faith and obedience are tried. Gen. xxii. 1; James i. 2, 3. The ordinary afflictions of life are temptations, inasmuch as they ascertain what we are. The general signification is allurement to sin; and in this way *man is tempted by the devil*. He is *the tempter*. We are taught to pray, "Lead us not into temptation." We are not to presume that God leads us into temptation. It is a Hebrew form of expression, and means, "Suffer us not to be overcome by temptation;" that is, by any great or overwhelming trial, either of our virtue, by promptings or solicitations to sin, or of our patience, by extreme suffering.

Immediately after Christ's baptism, he was led up of the Spirit into the

wilderness, to be tempted of the devil. Some expositors, in explaining this temptation, have resorted to allegory. It was certainly a real transaction; otherwise everything in Scripture is allegory. God cannot be tempted of evil: the attack was made upon the human soul of Christ, upon Christ as the servant of God. First of all, the appeal is made to appetite, for Jesus had fasted forty days; then to the trust in Providence, by attempts to induce Christ to presume on preservation by Providence in an unwarranted exposure; then to the principle of ambition, offering him universal empire, on the condition of homage to the tempter. He was attacked first as a man, then as a godly man, then as a Jew. His triumph was complete. It has been asked, "Did Satan know the person he assaulted?" Even if he knew as much of Christ as to leave him no rational hope of success, this throws no discredit on the history, since the greatest minds, when wicked, often commit the greatest mistakes. If he knew the divinity of Christ, he might not understand the nature of the union between God and man; and might presume that as he had been successful with the first Adam, so if he could pollute the temple, the divinity might depart. The Saviour was tempted in all points, as we are, but without sin; wherefore he is able to succour them that are tempted.

TENT. The patriarchs of the Israelitish nation dwelt in tents. Their descendants proceeded from tents to houses. What we should designate *huts*, are in Scripture called "booths." These were formed of the green branches of trees intertwined, and occasionally plastered with mud. They were generally erected in vineyards and orchards, to shelter the persons who watched over the fruit. Isai. i. 8; xxiv. 20. The Jews were required at the feast of Tabernacles to live for one week in huts made of green boughs. Lev. xxiii. 42. The feast was commemorative of the divine goodness, as exercised over the Jews when they were wandering in the desert, as well as expressive of gratitude for the supply of the rich

fruits of the earth. Tents were used before the deluge, and are intimately associated with pastoral habits, to which a moveable abode was necessary. They were originally covered with skins; but subsequently were made of goats'-hair, spun and woven by the women. Exod. xxxv. 26. Linen tents were not ordinarily employed, but were reserved for travelling purposes. Considering the immutable character of eastern customs, we may presume the ancient tents to have resembled modern ones. They were, probably, oblong, and eight or ten feet high in the middle. The modern ones vary in size, and have, accordingly, a greater or less number of poles to support them, varying from three to nine. The modern sheikh, if a person of much consequence, has three or four tents, for himself, his wives, his servants, and strangers. It was more usual for one large tent to be divided into two or more apartments by means of curtains. See **TABERNACLE**.

TENT-MAKER. In accordance with the eastern practice, by which all young people were taught a trade, Paul learnt the making of tent-cloth. The Cilicians made a particular kind of cloth of goats'-skins, which would bear exposure to the weather; and it is very probable that this was the occupation of the apostle. Acts xviii. 3.

TENTH-DEAL. Lev. xxiii. 17. It is supposed to have been the same as the omer, or the tenth part of an ephah.

TERAH. The father of Abraham, who, with his family, left Ur of the Chaldees, to go to the land which God would show him, but tarried at Haran, in Mesopotamia, and there died, at the age of two hundred and five years. Gen. xi. 24—32. The reason of his remaining at Haran may be, that he was addicted to idolatrous practices. Josh. xxiv. 2, 14.

TERAPHIM. Various opinions have been held on the subject of the teraphim. They seem to have been household gods or images. Gen. xxxi. 19, 30. By Michal's attempt to imitate the form of David on the couch by a teraphim put in his place, they must have borne some resem-

blance to the human figure. 1 Sam. xix. 13. As the word occurs in Hosea iii. 4, it has occasioned much perplexity to expositors. Bishop Horsley says, "After much consideration of the passage, and of much that has been written upon it by expositors, I rest in the opinion strenuously maintained by the learned Pococke, in which he agrees with many that went before him, and has the concurrence of many that come after him, ... that statue, ephod, and teraphim, are mentioned as principal implements of idolatrous rites. And the sum of the fourth verse is this: that, for many ages, the Jews would not be their own masters; would be deprived of the exercise of their own religion, in its most essential parts;—not embracing the Christian, they would have no share in the true service; and yet would be restrained from idolatry, to which their forefathers had been so prone."

TERTIUS. Rom. xvi. 22. "I, Tertius, who wrote this epistle, salute you in the Lord." He was the amanuensis of St. Paul. Lightfoot conjectures that he is the same as Silas. The attempt to establish a similarity of meaning between the name **TERTIUS**, *the third*, and Silas, (as if **SHALISH**, the Hebrew word for *third*;) is fanciful. Silas is a contraction of Silvanus, and means *woodman*. We have no further information than is furnished in the text above quoted.

TERTULLUS. The Roman advocate employed by the Sanhedrim to sustain their accusation against Paul before the Roman governor. Acts xxiv. 1—8. The Jews, in legal processes before Roman magistrates, were compelled to follow the forms of Roman law.

TESTAMENT. This is a Latin word, used as the translation of the Greek term *διαθήκη*, *covenant*. It is probable that *testamentum*, in the popular language of the period in which it was adopted, signified a covenant as well as a testament; for, in the Italic version, the covenant with Noah is rendered by *testamentum*; and the Greek, *συνθήκη*, the strict meaning of which is *covenant*,

is also translated by the same word. We must guard against the supposition, that the Bible is to be regarded as a *testament* in the ordinary sense of the word. The *old covenant* and the *new covenant* are the terms which St. Paul employs in opposing the Law to the Gospel; and assuredly the Law was not a testament. We have nothing in the words of Christ, or of his apostles, to suggest to us the idea of our salvation and its varied blessings being conveyed to us in any way answering to the idea of a testamentary bequest. Christianity is the *new covenant* with mankind, in which God engages to be merciful to our unrighteousness; to remember our sins and our iniquities no more; to put his law into our minds, and to write it in our hearts; and to be to us a God, and to regard us as his people. The conveyance of these blessings is by the blood of Christ; that is, by his propitiation, accepted by God on our account. That covenant is ratified to all who, complying with the terms, "repentance toward God, and faith toward our Lord Jesus Christ," come personally within its provisions and promises. The correct view of the Christian system is, "the new covenant in his blood;" and the appropriate designation of the New Testament would be, "the New Covenant of our Lord and Saviour Jesus Christ." It would not be possible now to dispense with the term Testament as a designation of the word of God: still we must bear in mind the correct application of the term. See **BIBLE** and **COVENANT**.

TESTIMONY. The whole revelation of God, which declares what is to be believed, practised, and expected by us, is called God's *testimony*, and his *testimonies*. Psal. xix. 7; cxix. 88, 99. The two tables of stone, on which were written the ten commandments, and which were part of the covenant between God and man, are designated by this phrase. Exod. xxv. 21, 22. See **ARK**. The Gospel is termed "the testimony of Christ." 1 Cor. i. 6. See **WITNESS**.

TETRARCH. A prince who go-

verns the fourth part of a kingdom, without having the title of king, or wearing the diadem. This was the original meaning; but, subsequently, it was used indiscriminately with

“king.” Herod’s kingdom was, in the days of Tiberius Cæsar, divided into three “tetrarchies,” which were conferred on his three sons. Luke iii. 1.

THADDÆUS. See JUDE.



THEBES. There were two cities of this name celebrated in ancient history. One the capital of Bœotia, situated on the banks of the river Ismenus. This is not mentioned in Scripture. The other is in the Thebaid of Egypt, called also *Hecatompylos*, on account of its hundred gates, and *Diospolis*, as being sacred to Jupiter. In the time of its splendour it is said to have extended over twenty-three miles, and, upon an emergency, to have been able to send twenty thousand fighting men into the field, and two hundred chariots. It is called, in Scripture, Pathros, No, and No-Amom; that is, the abode of Jupiter. Thebes lay on both sides of the Nile, and was probably the most ancient city in Egypt, and the residence of the earlier Egyptian kings. It was adorned by temples and palaces, of the grandeur of which we can form only a faint conception. The most ancient remains now existing are in the immense temple, or cluster of temples, of Karnak, said to be the most remarkable ruin in the world, being the work of a number of monarchs, who, in succession, were anxious to augment the splendour and dimensions of this edifice. The walls of all

the temples at Thebes are covered with sculptures and hieroglyphics, representing the deeds of the kings who founded or enlarged these structures. Many of these afford illustrations of important facts in Egyptian history. An interesting scene is thought to record the exploits of Shishak, who made an expedition against Jerusalem, in the fifth year of Rehoboam, B.C. 971. 1 Kings xiv. 25. Our space will not allow us to furnish an abridgment of the interesting and graphic description furnished by Dr. Olin, vol. i., p. 165, *et seq.* We must refer the reader to the volumes, and to Wilkinson’s “Thebes.”

THEBEZ. A city near to Shechem, in the territory of Ephraim, where Abimelech met his death. Judges ix. 50; 2 Sam. xi. 21.

THEOPHILUS, *lover of God*. The person to whom St. Luke addressed both the Gospel and the Acts of the Apostles. Luke i. 3; Acts i. 1. Some have supposed, from the signification of the name, that it was simply an appellative, or common name, and was thus addressed to every lover of God. The epithet “most excellent,” however, denotes official dignity, and was only bestowed on governors of provinces. Felix and Festus have

this title addressed to them. The inference is, that Theophilus was the governor of some province. Grotius imagines he might be a magistrate of Achaia; and Theophylact assumes that he was of the senatorian order, and perhaps a nobleman.

THESSALONIANS, EPISTLES TO THE. The former of these Epistles was written about the close of the year 53, or the commencement of 54. It is supposed to be the first written by the apostle Paul. The immediate occasion of the Epistle was the favourable report which Timothy had brought of the faith of the Thessalonians. The apostle, therefore, writes to convince them of the truth of the Gospel; to confirm them in their faith, lest they should be turned aside by the persecutions of the unbelieving Jews; and to excite them to a holy conduct, becoming their high and holy calling. The Epistle is argumentative in form. The first argument, in proof of the divine original of the Gospel, is founded upon the miracles by which it was confirmed. Chap. i. 5—10. The second is taken from the character, behaviour, and views of the first preachers. Chap. ii. 1—13. Under this head are introduced the answers to various objections, taken from the unbelief of the Jews, and their persecution of Christ and his disciples, chap. ii. 14—20; from the fact that the preachers of the Gospel did not deliver themselves from persecution by the use of miraculous powers, chap. iii. 1—4; and from the case of Paul in quitting Thessalonica, chap. iii. 5—13. The third argument is the holy nature of the precepts of the Gospel. Chap. iv. 1—12. The fourth is from the resurrection of Christ, the author of the Gospel, by which God declared him to be his Son, the Governor and Judge of the world, chap. iv. 13—18; v. 1—11. The conclusion contains many practical admonitions. Chap. v. 12—28. The fourth chapter contains a remarkable account of the final resurrection of believers. The second Epistle was written soon after the first, and was evidently designed to correct some mistakes into which the church had

fallen, especially respecting the coming of Christ. It was assumed that the event was at hand. The apostle shows that, before its arrival, there will come a great apostasy, the rise and complete development of the mystery of iniquity, presided over by the wicked one, who is assisted by an infernal machinery of "power, and signs, and lying wonders, and all deceivableness of unrighteousness." The papacy is clearly marked out in this Epistle: "the man of sin," and "son of perdition." His power is indicated and described: "who opposeth and exalteth himself above all that is called God, or that is worshipped." He usurps divine authority in the church: "he as God sitteth in the temple of God." It was, to human apprehension, highly improbable that principles such as are predicted here should ever have prevailed in the church of Christ: a prophecy which corresponds in every particular so exactly with the event, is a certain proof that the author wrote under divine influence. See Newton "On the Prophecies," Diss. 22.

THESSALONICA. A celebrated city of Macedonia, now called Salonichi. Its ancient name was Thermæ: it was situated on the Thermaic gulf, now called the gulf of Salonichi. The name was given to it by Cassander, in honour of his wife Thessalonice; and it seems to have been built on the site of the ancient Thermæ. A great number of Jews were living there in the time of the apostle Paul, and also many Christian converts. Paul, Timotheus, and Silas planted a church here, A.D. 53. Acts xvii.; 1 Thess. i. 1; ii. 1, 2. Aristarchus and Secundus were among the converts. Acts xx. 4; xxvii. 2. It is now a place of considerable importance. The population is estimated at seventy thousand. The ancient walls are standing, and are about six miles in circuit.

THIEF. Various regulations regarding theft are found among the laws of the Hebrews. The crime was not punished with death. Prov. vi. 30, 31. A night-robber might be killed. Exod. xxii. 2. A common thief was required to make restitution

in various ways and degrees. Exod. xxii. 1, 3, 4; 2 Sam. xii. 6.

THOMAS. One of the twelve apostles, who was called DIDYMUS, *a twin*. The Hebrew word has the same meaning. Matt. x. 3; Luke vi. 15. We know very little of his history. The following scriptures furnish indications of his character: John xi. 16; xiv. 5, 6; xx. 24—29; xxi. 2—13. Tradition says he preached the Gospel in the East: according to Jerome, he exercised his ministry in Persia, and was buried in Edessa. Congregations of Christians in India, who belong to the Syrian church, are called Thomas-Christians, and consider the apostle Thomas to be their founder.



THORNS AND THISTLES. A general name for several kinds of prickly plants. Rabbinical writers enumerate twenty-two words in the Bible meaning prickly plants. The words are used figuratively, to denote desolation, difficulties, hinderances, troubles, visitations of Providence. It was a part of the curse that the earth should bring forth thorns and briers. Expositors have endeavoured to ascertain the species employed in crowning Jesus Christ. Hasselquist fixes upon the NABA or NABKA of the Arabians. He says, "This is, in all probability, the tree which afforded the crown of thorns put on the head

of Christ: it grows commonly in the East. The plant was very fit for the purpose; for it has many small and sharp spines; a crown might easily be made of these soft, round, and pliant branches; and what, in my opinion, seems to be the greatest proof is, that the leaves resemble those of ivy, as they are of a deep green. Perhaps the soldiers would have a crown somewhat resembling that with which the emperors and generals used to be crowned, that there might be satire and calumny even in the punishment." Bishop Pearce thinks that the herb *acanthus* was used, which has the epithet *smooth* as well as *flexible* applied to it in the poets; and that mocking, not torture, was the object of putting this wreath on the head of the Saviour. The adjective *ἀκάνθινος* is used both by Mark and John; and Campbell says, "both in sacred use and classical it means SPINEUS, *thorny*." We should be very reluctant to give up the commonly received opinion. The almost invariable use of *ἀκανθα*, for *prickly shrubs*, (from *ἀκνή*, *a point*,) seems to countenance the idea that the crown was thorns. The botanical plant is now called *zizyphus spina Christi*.

THRESHING-FLOORS. In the East these were round level plots of ground, chosen in a situation exposed to the wind, and open on every side. The sheaves were thrown together in a loose heap, and the grain beaten out by a machine, or trodden out by the feet of oxen. The machine was formed by a heavy square frame, with rollers, each of which was encircled by three or four iron rings, or wheels, serrated like the teeth of a saw. Isai. xli. 15. This machine was drawn by a pair of oxen, the driver sitting on a cross-piece, fastened to the frame; and as the heavy rollers passed over it, the grain was crushed out on every side. Sometimes the frame was so constructed as to resemble a cart. Isai. xxviii. 27, 28. After the grain was threshed and winnowed, the chaff and cut straw were burned. A beautiful allusion to these practices is found in Matt. iii. 12. The church is the floor, where wheat

and chaff are mixed together; the righteous are symbolised by wheat, the hypocritical by chaff. Christ fans his floor: he separates between the two by means of his truth,—at the present time, by the sacrifices it requires, and at the judgment, by its final decision. The result of the process is, the wheat is gathered into the garner, the chaff is burned: the righteous are placed in a state of security, the wicked eternally punished.

THRONE. The seat on which sovereigns sit to give audience, dispense justice, receive homage, &c.

The Hebrew word conveys the idea of covering; *a covered seat*. It was ornamented, and higher than an ordinary chair, so as to require a footstool. Solomon made a throne of ivory, overlaid with gold, which had six steps, with six lions on each side. 1 Kings x. 18—20. The Lord's throne is the heaven, and the earth is his footstool. In Isai. vi. 1, we must interpret the word "throne" of the *mercy-seat*. The magnificent scenery is there all taken from the temple.

THUMMIM. See URIM AND THUMMIM.



THYATIRA. A city of Lydia, in Asia Minor, about twenty-seven miles from Sardis, and the seat of one of the seven churches. Its modern name is Ak-hissar. It is situated in an extensive plain, near a small stream, a branch of the river Caicus. Rev. i. 11. It was the residence of Lydia, who seems to have been engaged in the trade of the place; namely, dyeing. Acts xvi. 14. That this was the general occupation is confirmed by the discovery of an inscription in honour of Antonius Claudius Alphenus, by the corporation of dyers, which concludes with the words, *οἱ βαφεῖς, the dyers*. The present place has about two thousand families. It is still noted for its scarlet cloths, which are sent for sale to Smyrna.

THYNE-WOOD. Rev. xviii. 12. A wood which was greatly in demand by the Romans, and used by them in

the manufacture of ornamental vessels. It is generally supposed to be the citron-wood, produced in Africa, in the neighbourhood of Mount Atlas: it is highly balsamic and odoriferous, the resin preventing the ravages of insects, as well as the destructive influence of the atmosphere.

TIBERIAS. A town situated on the western bank of the lake of Genesaret. It was chiefly built by Herod Antipas, and named Tiberias, in honour of the Roman emperor, Tiberius. The adjoining lake is called, from this city, the lake of Tiberias. In the time of Josephus, the inhabitants were fishermen, and obtained their subsistence on the lake. This place became a refuge for the Jews after the destruction of Jerusalem by Titus; and subsequently, when they were excluded from the land of Judah. Here they established, in the second century, their famous

school, which flourished for many ages. It was an important city during the Crusades, and is connected with many stirring events in the history of the middle ages. It is now a small place, considered unhealthy, and exposed to desolating earthquakes. In 1837 the city was overwhelmed by one of these fearful visitations, when its walls, and nearly all the public and private edifices, were thrown down. About one thousand of its inhabitants, before the occurrence only numbering three thousand, are supposed to have perished. A few of the houses have been rebuilt, but in a style inferior to the old ones. Of the several mosques, only a single minaret was left standing. See Dr. Olin's "Travels," vol. ii., chap. 9.

TIBERIAS, SEA OF. A large lake, in the northern part of Palestine; called also "the Sea of Chinnereth," Numb. xxxiv. 11; "the Sea of Galilee," Matt. iv. 18; "Lake of Genesaret," Luke v. 1. This lake is formed by the waters of the Jordan, which enter it on the north. It is about twelve miles in length, and six in breadth. The river Jordan is said to pass through it without the waters mingling: the stream can be distinctly traced through the whole extent of the lake. It is embedded among fruitful hills, and is principally interesting as it was the scene of several transactions recorded in the life of Christ. Some of our Lord's disciples were fishermen of this lake; and it was hither that some of them repaired after Christ's death, probably to resume the occupation from which they had been called by the Saviour. It was here that the remarkable conversation took place between Christ and Peter, which is recorded by St. John. Chap. xxi. In the time of Christ, the western shores seem to have been thickly peopled; but now they are almost deserted. Dr. Olin says, "I remained seated upon one of the ancient tombs for half an hour, or more, to enjoy the lovely and magnificent prospect which it afforded of the Sea of Galilee, and the region adjacent. It was four or five hundred feet below me; its

surface so smooth as to seem covered with oil, and glittering in the beams of a bright and burning sun, though darkened here and there with the moving shadow of a cloud. The entire eastern shore of the lake was visible, with the exception of a small portion at the southern or lower end. I could only conjecture its length and breadth; but it seemed to me that the expanse of water on which my eye rested might be twelve or fourteen miles in length, by six or seven wide. The high, bold shore is a good deal depressed on the north and north-east, where the Jordan enters; and it occasionally declines a little, or is broken through by a narrow valley, in other places; but, with few exceptions, it is everywhere a mountain-steep. Steep as it is, however, it is usually clothed with grass, shrubs, and small trees. In a few places, where the slope is more gentle, it is covered with wheat and ploughed fields, which exhibit the same aspect of dark red, the sure evidence of fertility, which I had remarked in the plain of Esdraclon. The mountain-bank seems to rise from the water's edge; but sometimes there is a border of level ground below it, only visible, however, when sown with wheat, or recently ploughed. It is generally known that the Sea of Galilee is only an expansion of the Jordan; and travellers have often observed that the current of the river is visible in the middle of the lake." Vol. ii., pp. 399, 400.

TIBERIUS. The third emperor of Rome, who was in the fifteenth year of his reign when John the Baptist and Jesus Christ commenced their ministry. Luke iii. 1. He is, in other parts of the Gospels, mentioned incidentally under the title of Cæsar. Matt. xxii. 17; Mark xii. 14, &c. He was a great tyrant, and was put to death by suffocation with bolsters.

TIBNI, building of Jehovah. A factious man, who disputed the throne of Israel with Omri; and the civil war which resulted continued to rage for about three years, till the death of Tibni left his rival

master of the crown. 1 Kings xvi. 21, 22.

TIDAL. One of those kings who invaded Palestine in the time of Abraham. Gen. xiv. 1. He is called "king of nations;" that is, Gentiles. He was probably the chief of several confederated tribes, who rendered their aid to the expedition of Chedorlaomer.

TIGLATH-PILESER. An Assyrian king, who subdued the kingdom of Israel, B.C. 740. 2 Kings xv. 29. See **AHAZ**.

TIMBREL. A musical instrument, similar to the modern tambourine. It resembles the upper part of a drum. A skin is stretched over a hoop; around the rim are bells, and the player strikes the skin with the knuckles of one hand, and shakes it with the other. It was used anciently, chiefly by females. See **MUSIC**.

TIME. See **DAY**, **HOURS**, **WEEK**, **MONTH**, **YEAR**.

TIMNAH, TIMNATH. A place first assigned to the tribe of Judah, and afterwards to Dan. Josh. xv. 57; xix. 43. It remained for a long time in the possession of the Philistines. Judges xiv. 1. It was the place where Samson's bride lived, and where he was married.

TIMNATH-SERAH. A city on Mount Ephraim, which, at his own request, was assigned to Joshua, and became the place of his residence and burial. Josh. xix. 50; xxiv. 30. It is also called Timnath-heres. Judges ii. 9.

TIMOTHY, TIMOTHEUS, *honoured of God.* A young Christian of Derbe, the grandson of Lois, and the son of Eunice, a Jewess: his father was a Greek. He was educated with great care, especially by his mother, and appears to have greatly profited by the example of the "unfeigned faith" which dwelt in these eminent women. As Paul calls him his "own son in the faith," it is probable that he was converted by the ministry of Paul. On the apostle's second visit at Lystra, Timothy is mentioned as being then a disciple, and as having distinguished himself among the Christians of that neighbourhood; and it is likely that his mother, grandmother, and him-

self were all converts during the former visit of the apostle. He was taken by Paul as his companion in journeying, and in the labours of preaching; Acts xvi. 2, 3; 1 Tim. iv. 1—12; and became his faithful and attached colleague. To prevent the cavils of the Jews, Paul circumcised him. Acts xvi. 3; 1 Cor. ix. 20. He was regularly set apart to the office of the ministry by the laying on of the hands of St. Paul and the presbytery. 1 Tim. iv. 14; 2 Tim. i. 6.

EPISTLES OF PAUL TO TIMOTHY.

The first is supposed to have been written about the year 65, and contains instructions respecting the qualifications of various officers in the church, ■ strong exhortations to fidelity. The apostle urges upon Timothy purity of conduct and improvement of his spiritual gifts, and gives him particular directions for his behaviour towards persons in different situations in life, and instructs him in various cases of church discipline: he cautions him against false teachers. The second Epistle was evidently written while the apostle Paul was in expectation of martyrdom. 2 Tim. iv. 6—8. It contains various instructions as to the duties of Christians under trials; exhortations to beware of false teachers, to be constant in the profession of the Gospel, and to be diligent in ministerial labours. Chap. iii.; iv. 1—5. "Imagine," says Dr. Benson, "a pious father, under sentence of death for his piety and benevolence to mankind, writing to a dutiful and affectionate son, that he might see and embrace him again before he left the world; particularly that he might leave with him his dying commands, and charge him to live and suffer as he had done; and you will have the frame of the apostle's mind during the writing of this whole Epistle."

TIN. A well-known metal, in use at an early period. Numb. xxxi. 22. It was an article of Phœnician commerce. Ezek. xxvii. 12. In Isai. i. 25, it means an alloy, any base admixture of lead, tin, &c.

TIPPSAH. A large city on the western bank of the Euphrates; the same as the Thapsacus of the Greeks

and Romans. The name means *fording*; and the town being situated at the lowest fording-place of the Euphrates became a point of trading communication between the inhabitants on both sides of the river. Solomon obtained possession of it; and probably this step was connected with the building of Tadmor, one design of which seems to have been to attract the trade of the East into his own dominions. 1 Kings iv. 24; 2 Chron. viii. 4.

TIRES. Isai. iii. 18. "Round tires like the moon." The Hebrew word means *little moons*. They were ornaments hung round the neck, and were not peculiar to women. They were worn by men, and were even suspended round the necks of camels. Judges viii. 21, 26. Others suppose the *tire* was an ornamental head-dress. The nine verses, Isai. iii. 16—24, contain the most complete description of oriental female attire to be met with in any ancient writing. Considering the immutable character of eastern manners and customs, and the minute accounts which have been furnished by modern travellers, but especially the progress which has been made in the comparative philology of the Hebrew and its kindred dialects, we may conclude that the meaning of the words here employed has been, by the laborious investigations of learned men, satisfactorily ascertained. An elaborate treatise on the "Dress of Hebrew Ladies," as described in the above passage, was published in 1745, by N. G. Schröder, with a preface by Albert Schultens.

TIRHAKAH. A king of Ethiopia, (Cush,) who came out against Sennacherib when he was making war with Judah. 2 Kings xix. 9; Isai. xxxvii. 9. His exploits are so celebrated in history, that Megasthenes mentions his having advanced as far as the Pillars of Hercules, and classes him with Sesostris and Nebuchadnezzar. His successful opposition to the power of Assyria is recorded on the walls of a Theban temple.

TIRSHATHA. A title borne by Zerubbabel and Nehemiah, as Persian governors of Judæa. Ezra ii. 63; Neh. vii. 65. Its meaning is doubtful:

perhaps from a Persic word, signifying *severe*.

TIRZAH. An ancient Canaanitish city, which Jeroboam made the capital of his kingdom, and which retained that position till Omri built Samaria. If it was not the same as Shechem, they were not far distant from each other. 1 Kings xvi. 17.

TISHBITE. A designation of Elijah, derived from the name of Tishbi in the tribe of Naphtali. 1 Kings xvii. 1, 2; xxi. 17.

TITHES, tenths. The number *ten* is the meaning of the Hebrew, Greek, Latin, French, and Saxon words ordinarily rendered *tithe*. It was considered as a number of perfection. Pythagoras speaks of the *decade* (δέχομαι, *to receive*) as embracing all musical and arithmetical proportions. It was a number which signified *sufficiency*; and may on this account have been appropriated for its suitableness to the donations for the support of religion. The first intimation we have of the practice of giving tithes is when Abraham gave to Melchizedek, priest of the most high God, a tenth of all the spoils he had taken from Chedorlaomer. Gen. xiv. 20; Heb. vii. 4. Jacob presented to the Lord the tenth of all his substance. Under the law, tithes were devoted to the Lord; and the law is laid down, Lev. xxvii. 30—32. These tithes consisted of a tenth of all that remained after payment of the first-fruits of seeds and fruits, of calves, lambs, and kids. The tithe might be commuted. Lev. xxvii. 31. The Pharisees, in the time of Jesus Christ, to distinguish themselves by a more scrupulous observance of the law, did not content themselves with paying the tithe of the grain and fruits growing in the fields; but they also paid tithe of the pulse and herbs growing in their gardens, which was more than the law required of them. The people brought the tithes to the Levites in the city of Jerusalem, as appears from Josephus and Tobit i. 6. The Levites set apart the tenth of their tithes for the priests, Numb. xviii. 26—28; because the priests did not receive them immo-

diately from the people, and the Levites were not to meddle with the tithes they had received, before they had given the priests such a part as the law assigned them. Of those nine parts that remained to the proprietors, after the tithe was paid to the Levites, they took still another tenth part, which was either sent to Jerusalem in kind, or, if it was too far, they sent the value in money; adding to it a fifth from the whole, as the rabbins inform us. This tenth was applied towards celebrating the festivals in the temple, which bore a near resemblance to the *agapæ*, or lovefeasts, of the first Christians. Thus the law was understood by the rabbins. Deut. xiv. 22, 23. See also xiv. 28; xxvi. 12. Samuel tells the Israelites that the king they desired would "take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. He will take the tenth of your sheep: and ye shall be his servants." 1 Sam. viii. 15, 17.

TITTLE. Matt. v. 18. The least point. The word *κεραία*, thus rendered, was the point or mark at the angle of a letter which distinguished it from one of a similar form; for instance, Γ and γ. ▸

TITUS. A companion and fellow-labourer of the apostle Paul. He is not mentioned in the Acts of the Apostles. He was a Greek, but we know not of what country. Gal. ii. 3; Titus i. 4. He was one of those persons sent from Antioch to Jerusalem to consult the apostles; and it was not judged necessary that he should be circumcised. He was the companion of Paul in many of his journeys and labours, 2 Cor. viii. 6, 16, 23; and was entrusted by him with several important commissions. 2 Cor. xii. 18; 2 Tim. iv. 10; Titus i. 5.

THE EPISTLE TO TITUS is designed to instruct him in the proper discharge of his duties. The task assigned to him was one of no small difficulty. The apostle had left him in Crete, to settle the churches in the several cities according to the apostolic plan. The character of the people was

notorious for immorality: they were luxurious, licentious, and untruthful. So notorious were they for their habitual practice of falsehood, that *κρητίζειν*, to act like a Cretan, was a proverbial term for telling a lie. Titus had no easy work to do among such a people. The Epistle furnishes him with directions, describes the virtues becoming all classes, ages, and both sexes. Chap. ii. He inculcates obedience to civil rulers, moderation, gentleness, and avoidance of all idle and unprofitable speculations. Chap. iii. 1—11. The date of the Epistle has been the subject of dispute; some fixing it so early as A.D. 52, others A.D. 65; according to Lardner, A.D. 56.

TIZRI, TISRI, or TISHRI. The first Hebrew month of the civil year, and the seventh of the sacred year. In 1 Kings viii. 2, it is called "Ethanim."

TOB, good. A district beyond Jordan, to which Jephthah fled, and whence he was called to lead the army against Ammon. Judges xi. 3, 5. It was probably on the borders of Arabia Deserta.

TOBIAH, the Lord is good. An Ammonite, who used great influence in opposing the rebuilding of the walls of Jerusalem. He had obtained by marriage considerable importance, and was able to carry on a correspondence with the nobles of Judah, adverse to the interests of Nehemiah and his friends; and even dared to threaten that devoted man, in order to deter him from prosecuting his purpose. During the absence of Nehemiah, he gained access to the temple, and secured "a great chamber" in the house of God as his residence. Neh. xiii. 4. As soon as Nehemiah returned, he turned both him and his household stuff out of the temple, and ordered the apartment to be cleansed.

TOGARMAH. A descendant of Japheth, who gave his name to a country in the East. Gen. x. 3; Ezek. xxxviii. 5, 6. It is generally supposed to be Armenia. It traded with Tyre in horses and mules, Ezek. xxvii. 14; and the country of Armenia was celebrated for its horses.

TOMB. See BURIAL.

TONGUE. This word is used

variously. It is *personified*; as, "Unto me every tongue shall swear." Isai. xlv. 23. It is used for *speech*; for a particular language or dialect; for anything similar in form to a tongue. See PENTECOST.

TOOTH. The *lex talionis* allowed a magistrate to give to one who had been deprived of an eye or a tooth, the eye or tooth of the aggressor. The Jews thus justified private revenge; but this construction of the law was condemned by Christ. See Exod. xxi. 24; Matt. v. 38, 39. It has been supposed that this kind of punishment, if it could be universally and instantaneously inflicted, would be the most natural of all. But when delayed, it degenerates into revenge. Hence the importance of its being regulated by law. In some cases it may appear to be an unjust infliction. A one-eyed man, mentioned by Diodorus Siculus, complained that if he lost his remaining eye, he would then suffer more than his victim, who would have one left. Phavorinus argues against this law, which was one of the twelve tables, as not admitting literal execution, because the same member was more valuable to one man than to another; for instance, the right hand of a scribe or a painter could not be so well spared as the right hand of a singer. In later times it was considerably modified. Christianity is a law of love; and the teaching of Christ has inculcated upon us in what way some of the Mosaic laws, given to the people because of the hardness of their hearts, are to be interpreted. Our Lord's exposition of this law, a law greatly abused in his time, Matt. v. 38, prohibits retaliation upon the injurer; not surely such a defence of our innocence as may consist in words, but everything like private revenge, and especially such a disposition as actuated the aggressor with impetuous rage or hatred. The magistracy is of God, and a Christian may be compelled to appeal to him that "beareth not the sword in vain." He must be clear in his mind that he is not actuated in so doing by a spirit of revenge. To gnash the teeth indicates rage and despair. Matt. viii.

12. "Cleanness of teeth" is a figurative expression for famine. Amos iv. 6. The action of acids on the teeth is referred to Prov. x. 26; and in Ezek. xviii. 2, denotes that the children suffer for the sins of the parents.

TOPAZ. Exod. xxviii. 17. A precious stone, the prevailing colour of which is wine-yellow of every degree of shade. It has the lustre of glass, and is highly valuable. The topaz of Ethiopia is mentioned by Job, chap. xxviii. 19. These probably were brought from the Topaz Island in the Red Sea. They are generally obtained from the East Indies.

TOPHET. A place near to Jerusalem, in the valley of the children of Hinnom. Isaiah mentions it as deep and large, and having an abundance of fuel. Chap. xxx. 33. He speaks of the place where Sennacherib's army was destroyed, and uses Tophet by metonymy; for that overthrow was probably at a distance from Jerusalem. It was in this valley that the idolatrous Jews sacrificed their children by burning them in honour of Moloch. 2 Chron. xxviii. 3. It became afterwards the receptacle of all kinds of ordure and filth, in order to render it an eternal abomination; and fires were kept continually burning in it, to consume what was thrown into it, and thereby prevent putrefaction. The word is generally supposed to be derived from the word *TORH*, a drum, because drums were beat to drown the screams of the children who were being sacrificed. Gesenius suggests a Persic word, meaning to *kindle*, *burn*; and another plausible suggestion is, that it is from the Arabic to *detest*, to *abhor*, or to *spit out*. See HINNOM.

TORMENTORS. Matt. xviii. 34. The word may signify simply jailers, or the keepers of the prison, who, from their harshness, and the punishments they were directed anciently to inflict on prisoners, obtained this appellation.

TOWER. Watchmen and shepherds were accommodated with towers, which stood alone in the midst of the plain, and in which they were accustomed to lodge. Uzziah caused several towers to be built for

the shepherds of the desert, and made many cisterns there, because he had numerous flocks. 2 Chron. xxvi. 10. The tower of the vineyard, Isai. v. 2, was raised for a similar purpose,—the accommodation of the owner during the vintage; and for containing the various implements used in cultivating the vineyard and in preparing the wine. “The tower of Edar,” or the “tower of the flock,” Gen. xxxv. 21, Micah iv. 8, was in the neighbourhood of Bethlehem; and some suppose prophetic reference is made by Micah to Bethlehem as the birthplace of Christ. “The tower of Shechem” was a strong citadel in the vicinity of the town, to which the inhabitants fled for safety when it was besieged by Abimelech. Connected with it was the “hold of the god Berith,” which seems to have been an inner fort. Abimelech surrounded it with a fire made of green boughs, and burned or suffocated the besieged. Judges ix. 46, *et seq.* “The tower in Siloam” is supposed to have been a high structure near the pool. Luke xiii. 4.

TOWN. At a very early period we read of “fenced cities.” In these probably dwelt the agricultural population, who, by means of these places, defended themselves against the neighbouring tribes, who lived by plunder. Our only information respecting the ancient method of building is to be gathered from the ruins which lie scattered over the soil of Palestine; and though many of these are of a comparatively modern date, yet the law of sameness which prevails in eastern countries leads us to conclude that a modern town may be taken as a type of one more ancient. At the gate were the court of justice, the market, newsmongers, &c. Here was a wide and open space of considerable dimensions, where occasionally the entire population assembled for consultation or action. See **GATE**. The streets were narrow, and named from the wares or goods exposed for sale in them. In Jer. xxxvii. 21, we read of “the bakers’ street.” The streets of Jerusalem were paved, and the sanitary regulations had provided proper water-courses or aqueducts. This was not

the case with other cities or towns. They seem to have been contented with the fountains in the neighbourhood, the existence of which had probably decided the site. The Holy Land underwent many changes in regard to its towns: the consequence is, that there are names of towns belonging exclusively to certain eras. When Palestine was under Roman rule, many towns and fortified places were built. Josephus says, Galilee had two hundred and four towns and villages. The names of towns generally had reference to the nature of the locality: as *AIN, a fountain; RAMA, a high place; BETHLEHEM, house of bread; GIBEON, hill*. Many are compounds formed with the aid of such words as *BETH, house; IR, city; EMEK, valley; ABEL, grassy place; BEER, well; AIN, fountain*. In the time of Herod, it was customary to give Greek names to ancient towns; such as Neapolis, Cæsarea, Diospolis, Tiberias. These were indications of the degradation to which the nation had become subject.

TRACHONITIS. A country situated between Anti-Libanus, and the Arabian mountains south of Damascus, and east of the provinces of Batanæa, Gaulonitis, Ituræa, and Auranitis. It derived its name from the Greek word *τραχών*; meaning *rough* and *rocky*. It was a retreat for robbers, and assigned by Augustus to Herod on condition that he would adopt measures to bring the country into a state of security. After Herod’s death it belonged to the tetrarchy of his son Philip. Luke iii. 1.

TRADITION. Matt. xv. 2. Anything taught orally and delivered down from one to another. In our Lord’s time it was supposed to contain the opinions and decisions of the wise in different ages as to the meaning of what was obscure in the law of Moses. It originated in the assumption that God gave to Moses a variety of precepts, which were made known to Joshua; that he delivered them to the elders and prophets; and that ultimately they were collected and committed to writing, in “the Talmud.” This Jewish collection abounds in absurdities, and,

in addition to the introduction of numerous ceremonial observances, teaches a subtle casuistry, by which the meaning of many moral precepts is explained away. Numerous extracts have been cited to show the impious and extravagant authority given by the scribes and Pharisees to their traditions. "Know then that the words of the scribes are more lovely than the words of the law; weightier are the words of the elders than the words of the prophets." The Pharisees and scribes taught that they had power for the time present to make void an affirmative command, and to transgress a negative one, in order to turn many to religion. A man might profane one Sabbath in order to keep many Sabbaths. They acted on the principle that a person may do evil that good may come. The detestable and double dealing of these hypocrites was copied by the teachers of corrupt churches, and was especially perfected in the church of Rome; which is an embodiment of the deceivableness of unrighteousness. Those traditions only are to be received which have a place in the writings of inspired men. See 2 Thess. ii. 15; iii. 6.

TRANSFIGURATION. This word refers us to one of the most wonderful events in the history of Christ. It means a change of aspect or appearance, not of substance. The change in Christ was seen in his face and in his apparel. It would be vain to speculate respecting it; but we must remember that the body of Christ was the shrine of his Godhead, and he chose on this occasion to show the temple filled with light. The only human beings permitted to witness it were Peter, James, and John, the same elect three who were present at the raising of Jairus's daughter, and during our Lord's agony in the garden. The attendants were Moses and Elias, the one the representative of the law, the other of the prophets. The glory enveloped the Saviour "as he prayed." Luke ix. 28, &c. The cloud which descended over him was not like the black cloud which came down on Mount Sinai: it was bright. From the excellent glory there came

forth the approving voice of God, "This is my beloved Son: hear him." The design of this miracle was primarily to inaugurate Christ, in the presence of his three disciples, as the supreme Lawgiver in the church of God. The view which Peter himself took of this event many years after its occurrence is remarkable: "We have not followed cunningly devised fables," &c. 2 Pet. i. 16—18. The transaction, he shows, took place in confirmation of Christ's claims, and in proof that they had not followed a fable; and he lays particular stress on the declaration of God the Father, "This is my beloved Son, in whom I am well pleased." The divine Son, the only Teacher and authority, sets up a new kingdom; previous teachers, only servants, come to pay their homage and to lay down their authority at his feet. Moses and Elias instantly disappear, and Christ remains; the words of God yet sounding in the ears of his astonished disciples, "HEAR YE HIM." The transfiguration teaches, subordinately to this, many other important truths. 1. The harmony of the old and new dispensations. Both the legislator and the restorer of the old dispensation talk with the Author of the new, and on the subject to which the shadows and types had all distinctly pointed,—“his decease which he should accomplish at Jerusalem.” 2. The superiority of the new dispensation to the old. 3. The support and comfort of the disciples in the prospect of Christ's death and their own sufferings. 4. The existence of a separate state of happiness. 5. And it furnishes an emblem of human nature glorified.

TRANSUBSTANTIATION. The doctrine of the church of Rome on this subject is, that the holy eucharist is a sacrament which contains the *body and blood, the soul and divinity* of Jesus Christ under the form of bread and wine; that it is always bread and wine till the priest pronounces the words of consecration during the mass; but that by these words the bread is changed into the body of Jesus Christ, and the wine into his blood; and this is called transubstantiation, that is, a change

of one substance into another. The doctrine is in direct opposition to the most plain and explicit statements of divine revelation. See Matt. xxvi. 11; John vi. 63; Heb. ix. 28; x. 10; 1 Pet. iii. 18. It is a palpable contradiction of the senses; and if a man will not believe his senses, he can have no faith in testimony. It involves the plainest contradictions, absurdities, and impossibilities. See Elliott's "Delineation of Roman Catholicism," p. 132, *et seq.*

TREASURE. The Hebrew word means anything laid up; a store, a stock; as of corn, food, provision, Jer. xli. 8; gold, silver, brass, Ezek. xxviii. 4; snow, wind, hail, rain, waters, Psal. cxxxv. 7. "Treasures in the field," Jer. xli. 8, seem to have been subterranean pits, in which the grain was deposited when winnowed. Many such pits are found in Barbary at the present day.

TREASURY. The place in the temple where gifts were received. John viii. 20.

TREE OF KNOWLEDGE, TREE OF LIFE. See FALL OF MAN.

TREES. The principal trees mentioned in the Bible are described under their respective names.

TRESPASS. Any departure from duty, whether it regards God or man. Matt. vi. 15.

TRESPASS-OFFERING. See OFFERING.

TRIBE. The posterity of each of the twelve sons of Jacob is called a tribe. But Jacob, on his deathbed, adopted Ephraim and Manasseh, the sons of Joseph, and would have them also to constitute two tribes of Israel. Gen. xlviii. 5. Instead of twelve tribes, there were now thirteen; that of Joseph being divided into two. However, in the distribution of lands to each, which Joshua made by the order of God, they counted but twelve tribes, and made but twelve lots; for the tribe of Levi, which was appointed to the service of the tabernacle of the Lord, had no share in the distribution of the land, but only some cities in which to dwell, and the firstfruits, tithes, and oblations of the people, which was all their subsistence. The twelve tribes continued

united under one head, making but one state, one people, and one monarchy, till after the death of Solomon. Then ten of the tribes of Israel revolted from the house of David, and received for their king Jeroboam, the son of Nebat; and only the tribes of Judah and Benjamin continued under the government of Rehoboam. This separation may be looked upon as the chief cause of those great misfortunes that afterwards happened to those two kingdoms, and to the whole Hebrew nation. For, first, it was the cause of the alteration and change of the old religion, and of the ancient worship of their forefathers. Jeroboam, the son of Nebat, substituted the worship of golden calves for the worship of the true God; which was the occasion of the ten tribes forsaking the temple of the Lord. Secondly, this schism caused an irreconcilable hatred between the ten tribes, and those of Judah and Benjamin, and created numerous wars and disputes between them. They were also delivered up to foreign nations. 2 Kings xv. 29; xvii. 6; xviii. 10, 11. As to the tribes of Judah and Benjamin, who remained under the government of the kings of the family of David, they continued a much longer time in their own country. But at last, after they had filled up the measure of their iniquity, God delivered them all into the hands of their enemies. Nebuchadnezzar took the city of Jerusalem, entirely ruined it, and took away all the inhabitants of Judah and Benjamin to Babylon, and the other provinces of his empire, A.M. 3416. The return from this captivity is recorded in the books of Ezra and Nehemiah.

TRIBUTE. The temple tribute, Exod. xxx. 13, was a didrachm, (about 1s. 4d.,) or half-shekel, (equal to 1s. 1½d.,) which was expended in the temple service. This was imposed upon every Jew throughout the world. The tribute mentioned in the conversation of Christ with Peter refers not to the Roman tribute, but to this temple-tax. The argument of Christ on the occasion is altogether grounded upon the fact that he was the *divine Son of God*. This money was paid for the service of God in his temple;

therefore was paid to God. Our Lord says, "Of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free." The irresistible inference is, "If this tribute be levied in the name of the FATHER, I, his SON, am free." Matt. xvii. 25, 26. Tribute was also a Roman capitation-tax, levied upon all in the provinces. It was imposed by Augustus, after Judæa was reduced to a Roman province; and included all males between the ages of fourteen and sixty-five, and all females between the ages of twelve and sixty-five. When the question was put to Christ, "Is it lawful to give tribute to Cæsar?" he asked to see the coin in which the tax was paid. A denarius was produced: it had a head or *image* of Cæsar; it had a *superscription*, "Cæsar Augustus, Judæa being subdued." Matt. xxii. 16—22. The answer of Christ is most remarkable for its wisdom and prudence. The question amounted to this: "Is this submission to a foreign and idolatrous power forbidden by the law of God, or not?" It is to be observed that Christ leaves the question of the *right* of the sovereignty untouched: he only lays down the principle, that wherever the money of any king is current, the inhabitants acknowledge that king for their lord. The right of Cæsar has its restrictions. He is only to claim what is his. He has no right to claim, nor we to surrender, what is God's. What God claims we must surrender; and if Cæsar intrudes, we must suffer rather than sin. Rom. xiii. 1—8; 1 Pet. ii. 13, 14.

TRINITY. The word Trinity does not occur in Scripture, nor do we find it in any of the early confessions of faith. But we learn from the fathers of the first three centuries, that the divinity of the Son and of the Holy Ghost was, from the days of the apostles, acknowledged by the catholic church, and those that maintained a contrary opinion were called heretics; and as the divinity of the Father and the unity of the Godhead have never been called in question at any period,

it follows that the doctrine of the Trinity in Unity has been always acknowledged among Christians.

This doctrine is thus expressed in the first Article of the church of England:—"There is but one living and true God. . . And in Unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost."

The direct Scripture proofs abound. Gen. i. 1: The plural noun points to a plurality of Persons; the singular verb to the unity of the nature. With strict attention to grammatical propriety, the passage should be rendered, "The Elohim, or Gods, created;" but our belief in the unity of the divine nature forbids us thus to translate the word Elohim. Elohim seems to be the general appellation by which the Triune God is collectively distinguished in the Old Testament. The combining the plural noun with the singular verb would not appear so remarkable, if Moses had not adhered to that mode of expression. When Moses was establishing a theological system, of which the unity of the Godhead was the leading principle, and in which it differed from all other systems, he makes use of terms directly implicative of plurality in it; and this is so deeply impressed on his mind, that it is done constantly. Why the Deity should speak of himself in the plural, it is difficult to conceive, unless that Deity consisted of more than one Person. Gen. i. 26. The august name Jehovah is applied to the Persons of the Trinity. The New Testament is full of this great doctrine: our space will only allow us to refer to one or two passages where the subject is plainly stated. Matt. xxviii. 19; 2 Cor. xiii. 14; Rev. i. 4, 5. A doctrine thus clearly revealed in Scripture, and supported by the authority of the early church, is a great *mystery*. The evil of divines has been the attempt to explain this subject; and various arguments from analogy have been employed to make it plain: the result has been inextricable difficulty and confusion. Our safety is in keeping to the Scriptures; for how

can a finite mind grasp the infinite? Job xi. 7; John iv. 24. We know not the essence of anything: the mind has its limits, and it is important to know them. Job xxxii. 9; xxxvi. 26; Psal. cxxxix. 6.

TROAS. A town of Mysia, in Asia Minor, on the coast, and not far distant from the site of Troy, rendered immortal in the song of Homer. It is nearly opposite to the island of Tenedos. Paul visited this place. Acts xvi. 8, 9; xx. 6; 2 Cor. ii. 12; 2 Tim. iv. 13. The name Troas, or Troad, properly designated the whole district.

TROGYLLIUM. A town on the coast of Asia Minor, opposite Samos. It was at the foot of Mount Mycale. Acts xx. 15.

TROPHIMUS. A native of Ephesus, and a convert to the faith of the Gospel. He became one of the apostle's companions in his travels and labours to spread the Gospel. Acts xx. 4; xxi. 29; 2 Tim. iv. 20. In one of Paul's journeys he left him sick at Miletus.

TRUMPET. A musical instrument, much used among the Jews. Some were straight, others curved. The people were called together in the camp by means of silver trumpets. Numb. x. 2, *et seq.* This instrument was also employed in announcing the beginning of the civil year, the sabbatical year, and the jubilee. Lev. xxv. 9, 10. At the dedication of Solomon's temple, six-score priests sounded as many trumpets. 2 Chron. v. 12. War-trumpets were also common. Judges iii. 27; vii. 8, 16. The *feast of trumpets* was celebrated on the first day, or new moon, of the seventh month, which was the beginning of the Jewish civil year. It was distinguished by extraordinary public sacrifices, and by special annunciation and proclamation from the trumpets. Lev. xxiii. 24; Numb. xxix. 1-6.

TRUTH. *Natural* or physical truth is said to be the agreement of our sentiments with the nature of things; *moral* truth the conformity of our words and actions to our sentiments. Truth is put for the Gospel. Gal. iii. 1; 1 Tim. ii. 4. It is the opposite of type; or, it is the

substance of the types. "The law was given by Moses, but grace and truth came by Jesus Christ." John i. 17. The Truth is one of the titles of Christ, as he is the substance prefigured by the sacrifices of former ages, and by all the Levitical ceremonies. John xiv. 6.

TUBAL. Gen. x. 2. A son of Japheth, and a people descended from him. They are supposed to have peopled that part of Asia Minor lying near the Euxine sea, between Iberia, Armenia, and Colchis. They are called by the Greeks the Tibarenes; and Strabo describes them as occupying the eastern and south-eastern coasts of the Black Sea. The Circassians and Mongolians are supposed to be descended from them. Isai. lxvi. 19; Ezek. xxvii. 13.

TUBAL-CAIN. The son of Lamech and Zillah. Gen. iv. 22. He was the inventor of the art of forging and making iron: probably the Vulcan of the heathen.



TURTLE. Lev. i. 14; v. 7, 11; Luke ii. 24. A kind of dove, somewhat smaller than the ordinary pigeon. The Hebrew name, *TUR*, is probably formed from the note. Latin, *TURRUR*. By the ceremonial law, the poor, who could not offer a lamb, were permitted to bring two turtle-doves, or two young pigeons. Hence the sellers of doves were found in the temple in the

time of Christ. Lev. xii. 6—8; Matt. xxi. 12. It is a migratory bird. The return of the turtle is mentioned by Solomon as an indication of the returning spring. Sol. Song, ii. 12.

TYCHICUS. A Christian whom St. Paul sometimes employed to carry his letters to the churches. His name seems derived from *τύχη*, *fortune*, and nearly corresponds to the Latin, *FELIX, FORTUNATUS*. He is styled "a beloved brother, and a faithful minister and fellow-servant in the Lord." Col. iv. 7, 8; Eph. vi. 21, 22; 2 Tim. iv. 12; Titus iii. 12. Tradition says, he was bishop of Chalcedon.

TYPE. The English form of a Greek word, signifying the mark made by striking or beating: *τύπτω*, *to strike*; *τύπος*, *a type*. The impression left by the horse's shoe in the clay is a type. In theology, we are not to assume that resemblances, comparisons, or allusions, are types. We must have the authority of Scripture to guide us in determining whether anything is a type or not. "The law" is "a shadow of good things to come;" "but the body is of Christ." The light which thus emanates from types centres in Christ. In theology, a type is some institution under the Old Testament, appointed to prefigure or represent something future under the New, and may, therefore, be referred to the head of prophecy; and types thus foretell by things, as prophecy does by words. See 1 Cor. x. 1, *et seq.*; Heb. ix., x.; Gal. iv. 22; Col. ii. 17. The sacrifices of the law had these two characters: they *symbolised* the great atonement, showing that guilt deserved death, and that the guilty could only be pardoned through an innocent and vicarious shedding of blood; but they were *certain predictions* of that oblation, the blood of which "cleanseth from all sin." It is not necessary in the interpretation of types that the type and antitype should agree in all things. In that case, there would be identity rather than similitude. "A type is not the very truth itself, but its representation."

TYRANNUS. Acts xix. 9. A rhetorician, who kept a philosophical

school in Ephesus. St. Paul preached in his school daily during two years. Whether the apostle rented the place, or it was gratuitously offered to him, does not appear. We may presume that he was a convert to the faith of Christ.

TYRE, rock. It was a celebrated maritime city, on the eastern coast of the Mediterranean sea, near the northern frontier of Palestine, within the confines of Asher, but never subdued by the Israelites. Though not so ancient as Zidon, of which it was a colony, ("daughter of Zidon,") yet it was of very great antiquity, some dating its origin even before the siege of Troy: as early as the eleventh century B.C. it had become famous for its skill in the arts. It was built partly on an island, and partly on the continent: to this latter was assigned the name of Palætyrus, *Old Tyre*, on the supposition that it was built before the insular part, which latterly became so celebrated. The distance between the two was seven hundred paces. It is, however, uncertain whether the island did not from the first form an outport, or station, in which were deposited the principal articles of Phœnician traffic. Though at first inferior to Zidon, Tyre soon surpassed it, and was for ages the great centre of commerce to the ancient world. Her colonies were planted along the coasts of Asia Minor, Greece, Cyprus, Libya, and Spain. Carthage herself was a Tyrian colony. Till after the days of David and Solomon, with whom Hiram, king of Tyre, was in close alliance, the inhabitants appear to have carried on their mercantile pursuits unmolested. It was, however, at length subjected to invasion, and sustained three sieges. The first attack was by Shalmaneser, in the days of Hezekiah, about B.C. 717, who, after a blockade of five years, was obliged to abandon the attempt. The second was by Nebuchadnezzar, about B.C. 573, who, though the city made a resistance of thirteen years, succeeded in reducing it, and bringing it under the power of the Babylonians. The third was by Alexander the Great, B.C. 332. It regained much of its

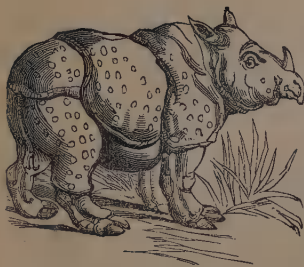
importance as a commercial city under the Seleucidæ and the Romans, and continued to be a place of considerable note even in the time of the Crusades. Its present condition is poor and wretched; its harbour navigable only for boats. Like many other places, it was overwhelmed by its vices. Its downfall and utter destruction, as well as its permanent desolation, is one of the most remarkable accomplishments of prophecy which the annals of history exhibit. See Isai. xxiii.; Ezek. xxvi.—xxviii. See an interesting account of a visit to Tyre in Dr. Olin's "Travels," vol. ii., pp. 440—448.

U

ULAI. A river which flowed by Shushan into the Euphrates. Dan. viii. 2. Greek writers call it Choaspes; and it is now known by the name of Kerah.

UNCLEAN. See **CLEAN** AND **UNCLEAN.**

UNCTION, *anointing*. 1 John ii. 20. *Χρίσμα*. The grace of the Holy Spirit bestowed on believers in Christ. The word is used figuratively in reference to the ceremony of anointing.



UNICORN. Heb., **REEM**, meaning *high, standing straight*. Great variety of opinion has existed respecting the animal pointed out by this word. Jerome, Bruce, and others, have fixed upon the rhinoceros. In ■ note on Job xxxix. 9, 10, Dr. Good

says, "The original, **REEM**, by all the old translators rendered rhinoceros, or unicorn, is by some modern writers supposed to be the bubalus, bison, or wild ox. There can be no doubt that rhinoceros is the proper term; for this animal is universally known in Arabia by the name of reem to the present day." The size of the rhinoceros is only exceeded by that of the elephant, and in strength and power it is inferior to no other creature. He is at least twelve feet in length from the nose to the insertion of the tail; six or seven feet in height; and the circumference of the body is nearly equal to its length. He is distinguished from the elephant and all other animals by the remarkable and offensive weapon he carries on his nose. This is a very hard horn, solid throughout, directed forward, and has been seen four feet in length. Mr. Browne, in his "Travels," says that "the Arabians call the rhinoceros **ABU-KURN**, *father of the one horn*." Notwithstanding the plausibility with which this view is defended, there are testimonies from credible witnesses as to the existence of such an animal as the unicorn, both in Asia and Africa. It is exhibited in the ruins of Persepolis: it is described by Pliny, in his "Natural History," by several Portuguese, and Father Lobo, who saw them in Abyssinia; by the Hotentots in southern Africa. The animal is described as bearing some resemblance to a horse, has cloven hoofs, a tail shaped like that of a boar, and the horn grows out of the forehead. One of these horns, obtained from the Lama of Thibet by Major Latter, was twenty inches long, four and a half inches at the root, and tapering to the end. It seems unaccountable that the **LXX**, in all the passages of the Bible in which the word occurs, with one exception, should have rendered the word *μονοκέρας*, that is, *unicorn*, if the existence of some such animal had not been familiar to them. Sir J. Barrow, in his "Travels," has figured the head of an animal, copied by the artist Daniell, from ■ Caffre drawing, sketched with a coal on the surface of a rock.

UNITARIANS. A term adopted by Socinians, and including those who believe the Deity to subsist in one Person only. The chief article of the creed of the Unitarians is, that Jesus Christ is a mere man. There is nothing to choose between Deism and Unitarianism. Deists reject all the doctrines of revelation: Unitarians deny inspiration, and reject everything peculiar. They reject the doctrines of the Trinity, the divinity of Christ, the personality of the Holy Ghost, the miraculous birth of Christ, the atonement, the Spirit's work, the existence of angels and spirits. The term Unitarian is an impertinent assumption, designed as a reflection on Trinitarians. They who believe in the trinity of Persons in the Godhead are as remote from tritheism, and as firm believers in the unity of the Godhead, as any Socinian.

UPHARSIN. See MENE.

UPPERMOST SEATS. See SYNAGOGUE.

UR. The native place of Abraham, called "Ur of the Chaldees." Gen. xi. 28. It is generally fixed by geographers in the north-west part of Mesopotamia. The modern Orfah is about thirty miles distant from Haran; and the Jews now make their pilgrimage to this place as the birthplace of their progenitor. It has now thirty thousand inhabitants.

URIAH, fire of Jehovah. 2 Sam. xi. 3. A Hittite, the husband of Bathsheba, and an officer in David's army. While the army was absent at Rabbah, David committed the sin of adultery; then, to conceal that sin and to secure Bathsheba, plotted the destruction of this brave man. 2 Sam. xi.; xxiii. 39. David was chargeable with the murder of Uriah, though he was slain by the Ammonites.

URIJAH, fire of Jehovah. 1. The high-priest of the Jews in the time of Ahaz. He was guilty of compliance with the caprice of Ahaz in forming an altar in conformity with a Syrian model, contrary to the law which fixed the form of the Mosaic altar. Exod. xxxvii. 1—8; xxxviii. 1—7; 2 Kings xvi. 10—12. He seems to have been possessed of great weight and authority in Jerusalem, as he

was one of the distinguished witnesses selected by Isaiah to attest one of his prophecies. Isai. viii. 2. A prophet, the son of Shemaiah, who, in the reign of Jehoiakim, uttered prophecies against Judæa and Jerusalem, similar to those which Jeremiah was commissioned to deliver. Threatened by the king, he sought refuge in Egypt, but was delivered up by Pharaoh-Necho to Jehoiakim, who put him to death. Jer. xxvi. 20—23.

URIM AND THUMMIM, light and truth. This was the oracle of God put into the sacred breastplate of judgment of Aaron, by which the divine will was to be sought on solemn occasions. Many and varied conjectures have been offered as to the nature of this oracle; but, as the Scriptures do not clearly instruct us, Exod. xxviii. 30, Lev. viii. 8, perhaps we shall never obtain satisfactory information. The opinion of Josephus is, that they were the rows of precious stones in the pectoral, and are so called from their brilliancy and perfection; and that these stones, on particular occasions, indicated the mind of God by some remarkable appearance. On each of the stones was engraven the name of one of the sons of Jacob; and it has been conjectured that the letters forming the response became in some peculiar way distinguished from the rest. Others suppose it was given by an audible voice from the Shechinah, addressed to the high-priest, arrayed in his robes, and standing with his face towards the ark. Psal. lxxx. 1; xcix. 1. The oracle seems only to have been used in national difficulties, by the high-priest alone, and not for any private purpose. Numb. xxvii. 21; Josh. vii. 6, 15. It was one of the things wanting in the second temple. The rabbins have a tradition that it was peculiar to the tabernacle. Neither the cherubim nor the urim and thummim are clearly described.

USURY. In Scripture the word means *interest*; in modern parlance, *exorbitant interest*. Interest could not be taken lawfully from any Israelite, Deut. xxiii. 19, 20: it could only be received from foreigners. The exchangers were in the habit of

books in stanzas was common to the Hebrews as well as to the Greeks and Romans; and in the oldest MSS. the poetical books, Job, Psalms, Proverbs, Ecclesiastes, and Solomon's Song, are thus divided, and the poetical passages in the historical books are thus printed in some editions of the Hebrew Bible. This may have suggested the division of the Bible into verses. In 1551, Robert Stephens, a French printer, divided the New Testament into verses, as they now stand in various versions. This division is exceedingly convenient; but it does not govern the sense, and we must remember, when reading the holy Scriptures, that it is a human invention. This division of the Old Testament into chapters as they now stand, was the work of Cardinal Hugo, who lived in the thirteenth century, and who did it to facilitate his preparation of a Latin Concordance. Rabbi Nathan subsequently adopted Hugo's classification of chapters, and marked every fifth verse with a figure. In 1661, Athias, a Jew of Amsterdam, in his edition of the Hebrew Old Testament, divided the sections of Hugo into verses as we now have them.

VIAL. See CENSER.

VINE. The references in Scripture to this well-known plant are very numerous. It grew plentifully in Palestine, and in some districts was remarkably fine. The Scriptures celebrate the vines of Sibmah and Eshcol; and profane authors celebrate the vines of Sarepta, Libanus, Ascalon, and Tyre. It has been said that the vine was not cultivated to any extent in Egypt. This is certainly a mistake. It will not thrive in the soil ordinarily covered with the waters of the Nile; but the great valley of the Nile was bordered with vines. The dream of the chief butler of Pharaoh is evidence of its general cultivation in Egypt. Gen. xl. 11. The representations of the culture of the vine, of vineyards, &c., are very numerous on the sculptures. The vine of Egypt was not so productive as that of Palestine, and the grapes were much smaller; which will account for the surprise which the Israelites felt when they saw the bunches of grapes

brought from Eshcol by the spies. Numb. xiii. 23. At the present day vast quantities of grapes are grown in Palestine. Besides the supply for the markets of Jerusalem and neighbouring places, Hebron alone, in the first half of the eighteenth century, annually sent three hundred camel-loads to Egypt. The plan of preparing a vineyard is described in Isaiah v. 1—6. The vineyard was enclosed with a hedge or wall, and a tower built in it. Numb. xxii. 24; Psal. lxxx. 8—13; Matt. xxi. 33. Pruning the vine was essential to its fruitfulness; and as the law would not permit the Israelites to gather the fruit of the first three years, during this period the vinedresser was careful to use the pruning-knife, knowing how much the future fruitfulness of the tree depended upon his labours. See John xv. 2. As the vintage was so greatly celebrated, it was natural for the sacred writers to draw their imagery from it. See Psal. lxxx.; Isai. vii. 23; xxiv. 7; Zech. iii. 10; Mal. iii. 11; John xv. 1, *et seq.*

VINEGAR, *sick or sour wine*. The Hebrew word CHOMETZ signifies *leaven*. In its general use the word seems to have been employed for common vinegar, and also for wine slightly acid. It is named as the beverage of the reapers, Ruth ii. 14, and probably corresponded to the *posca* given to the Roman legions. When our Saviour was on the cross, he was offered "vinegar mingled with gall" to drink. Matt. xxvii. 34. St. Mark says, "wine mingled with myrrh." It was probably the acid common wine. This was often mixed with certain bitter herbs, to impart to it an intoxicating quality, and was given to criminals before their execution. It was the custom for the honourable women of Jerusalem to prepare wine of this kind, and to give it freely to those about to suffer, in order to lull the pain. Christ's friends might thus minister to him; but "when he had tasted thereof, he would not drink,"—resolved to sustain the whole weight of his sufferings, and not to have his mind dulled by any stupefying draught.

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The Greeks, while they were yet three or four furlongs distant from the enemy, commenced the song of war; something resembling this occurs in 2 Chron. xx. 21. They then raised a shout, which was also done among the Hebrews. Josh. vi. 16; 1 Sam. xvii. 52; Isai. v. 29, 30; xvii. 12; Jer. iv. 19; xxv. 30. The war-shout in Judges vii. 20 was as follows: "The sword of the Lord, and of Gideon." In some instances it seems to have been a mere yell or inarticulate cry. The march of armies, with their weapons, chariots, and trampling coursers, occasioned a great and confused noise, which is compared by the prophets to the roaring of the ocean, and the dashing of the mountain-torrents. Isai. xvii. 12, 13; xxviii. 2. The descriptions of battles in the Bible are very brief; but although there is nothing especially said, in respect to the order in which the battle commenced and was conducted, there is hardly a doubt that the light-armed troops, as was the case in other nations, were the first in the engagement. The main body followed them, and, with their spears extended, made a rapid and impetuous movement upon the enemy. Hence swiftness of foot in a soldier is mentioned as a ground of great commendation, not only in Homer, but in the Bible. 2 Sam. ii. 19—24; 1 Chron. xii. 8; Psal. xviii. 33. Those who obtained the victory were intoxicated with joy; the shout of triumph resounded from mountain to mountain. Isai. xlii. 11; lii. 7, 8; Jer. l. 2; Ezek. vii. 7; Nahum i. 15. The whole of the people, not excepting the women, went out to meet the returning conquerors with singing and with dancing. Judges xi. 34—37; 1 Sam. xviii. 6, 7. Triumphal songs were uttered for the living, and elegies for the dead. 2 Sam. i. 17—27; 2 Chron. xxxv. 25; Judges v. Exod. xv. 1—21. Monuments in honour of the victory were erected, 2 Sam. viii. 13; Psal. lx.; and the arms of the enemy were hung up as trophies in the tabernacle. 1 Sam. xxxi. 10; 2 Kings xi. 10. The soldiers who conducted themselves meritoriously were honoured with

presents, and had the opportunity of entering into honourable matrimonial connections. Josh. xiv.; 1 Sam. xvii. 25; xxviii. 17; 2 Sam. xviii. 11.

There is reference in Numb. xxi. 14, to "the book of the wars of the Lord." It seems to have been a poetical composition, in which were celebrated the victories which Jehovah achieved for his people.

WASHING. The ablutions among the Jews in the time of Christ were very numerous, and were evidently regarded as religiously meritorious. Hence the Pharisees rebuked the disciples of Christ because they did not conform to this practice. Mark vii. 2—4. The expression is remarkable: "And when they come from the market, except they *wash*, they eat not:" literally, "except they *baptize*, or are *baptized*." The practice of baptism of hands was by *affusion*. "Elisha, who *poured* water on the hands of Elijah." 2 Kings iii. 11. The same practice prevails to this day. Travellers tell us that nowhere is water previously poured into a basin, but the servant pours water from a pitcher on the hands of his master. "And many other things there be, which they have received to hold, as the washing of cups, and pots, brassen vessels, and of tables." The last word means the couches on which they reclined. They would scarcely put these over-head in water. It is absurd to assume that the word "baptize" always means to dip. Washing of feet was very common, and, in a hot country where sandals were worn, would be essential to comfort. See ABLUTION and FOOT. "Moab is my washpot." Psal. lx. 8. Vessels of no value were generally kept for the purpose of washing the feet. Moab was therefore doomed to the most abject and degrading servitude. In the practice of washing the feet there was the combination of humility with affectionate attention; and the Saviour washed his disciples' feet, designing, by a symbolical action, to teach an important truth. If the Master had performed an office so needful and yet so lowly, how much more were the disciples themselves bound to consider any Christian

service whatever as a duty, which each was to perform for the other! Love dignifies any service. Proud and high thoughts are unchristian. The sole ground of honour in the church of Christ is meek, gentle, self-denying benevolence. The practice of foot-washing continued for some time in the church; but the real signification was soon forgotten, and perverted so as to foster the deadliest pride.

WATCHMAN. The practice of watching can be referred to a very early period. At the time of the exodus, the night in Egypt was divided into different watches or portions. *Exod. xiv. 24.* In the days of the Judges, the middle watch is mentioned. *Judges vii. 19.* At a later period, Isaiah speaks of the watchmen and the watch-tower, where, on extraordinary occasions, it was customary to have a man at his post. The streets of Jerusalem were regularly perambulated by these officers in the time of Solomon. *Sol. Song, iii. 3; v. 7.* They were required to cry aloud at certain periods as they patrolled the streets. See *2 Sam. xviii. 24—26; Isai. lxii. 6.* The office served to illustrate the duties of the Jewish prophet, and has, with great propriety, been employed to point out the vigilance and fidelity of the Christian minister. *Ezek. xxxiii. 2—6.* The Jewish watches of the night were originally three: 1. From sunset to our ten o'clock; 2. From ten at night till two in the morning; 3. From two in the morning till sunrise. Subsequently a fourth was introduced. See **DAY.**

WATER. In hot countries, especially, water is essential to health and the comfort of human life; and therefore a spring, not at all dependent on the flowing of a river, was valuable in the highest degree, and called "living water." Hence many of the most striking images are taken from water to represent spiritual blessings. Divine grace is called "living water," and "a well of living water" in the soul. *John iv. 10, 11; vii. 38.* The communication of the blessings of the Holy Ghost is represented as pouring or sprinkling water. *Isai. xlv. 3; Ezek. xxxvi. 25.* God, as the source of all spiritual good, is

called a fountain of living waters. *Jer. ii. 13.* Divine succours in the time of need, especially the great deliverance to be wrought out by the Messiah, are called "wells" (fountains) "of salvation," *Isai. xii. 3;* probably in allusion to the water miraculously supplied to the Israelites in the wilderness, which event was afterwards celebrated with great pomp, by golden vessels of water brought to the temple from the pool of Siloam, on the last day of the feast of Tabernacles. At this festival our Saviour "stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. This spake he of the Spirit." *John vii. 37—39.* Gospel blessings generally are thus represented. *Isai. lv. 1; Rev. xxii. 1, 17.* Every attention which humanity and hospitality can suggest, was paid in ancient times to furnish travellers with water; and the assuaging the thirst in a hot country is one of the most delightful sensations which can be experienced. See *Psal. cxliii. 6; Prov. xxv. 25.* The same kind of hospitality is practised at the present time. Public reservoirs and pools are opened in Arabia and Egypt; and in the villages of Palestine, bread and water are furnished by the inhabitants gratuitously. See *Matt. x. 42.*

WAYFARING-MAN. In times when there were no public inns or taverns, there was a generous hospitality shown to the traveller. The allusions to this are numerous in Scripture. *Gen. xviii. 3—9; Judges xix. 2, 10; Job xxii. 7; xxxi. 17; Matt. xxv. 35; 1 Tim. iii. 2; Heb. xiii. 2.* In *Isai. xxxv. 8,* there is an allusion to the return from captivity, and to the breadth and levelness of the path of return: a stranger could not mistake it. This has been elucidated by various travellers. Irwin says, of his journeys through the deserts east of the Nile, in his going from Upper Egypt to Cairo, "As it would be next to an impossibility to find the way over these stony flats, where the foot of a camel leaves no impression, the different bands of robbers have heaped up

stones at unequal distances, for their direction through this desert. We have derived great assistance from the robbers in this respect, who are our guides when the marks either fail or are unintelligible to us."

WEASEL. The Hebrew word, **CHOLED**, is generally supposed to mean *mole*. Lev. xi. 29. Others refer it to the feline family of pole-cats, civet-cats, &c. The word, in its root, means *to glide or move swiftly*.

WEAVING. This art existed at a very early period. The Egyptians had made great progress therein before the sojourn of the Israelites among them. Pharaoh arrayed Joseph in fine linen. Gen. xli. 42. Isaiah, chap. xix. 9, speaks of "them that work in fine flax, and them that weave net-works;" that is, weavers of linen cloth. The Egyptians, according to Herodotus, book ii., 37, wore linen shirts, and the priests were not permitted to wear anything else. In Wilkinson's work on the ancient Egyptians is an interesting account of the linen of Egypt, especially of that used as mummy-cloth. The Israelites made great progress in this art after they left Egypt. Both spinning and weaving were in the hands of females, Prov. xxxi. 13, 19; and persons of rank did not deem it beneath them to engage in these occupations. 2 Kings xxiii. 7. In the ode of Hezekiah, on his recovery from his sickness, there is a beautiful allusion to weaving: "I have cut off like a weaver my life: he will cut me off with pining sickness," Isai. xxxviii. 12: more accurately rendered, "I roll up like a weaver my life; he cutteth me off from the thrum." The finishing of his life is compared to the rolling up of the web, which, when finished, is cut off from the thrum. The shuttle, the weaver's beam and the weaver's pin, are also mentioned in Scripture. Garments woven in one piece without seam were held in high repute. The Jews have a tradition that no needle was employed in the clothing of the high-priest, each part of his dress being of one continued texture. See John xix. 23.

WEDDING. See **MARRIAGE**.

WEEK. A period of seven days.

Gen. xxix. 27. The division of time into days, months, and years, is suggested by the heavenly bodies; but no circumstance of this kind could account for the division of time into weeks. It is to be referred to the creation. Gen. ii. 2, 3; vii. 4—10; viii. 10, 12. Although a perfectly arbitrary division, yet it is found in all countries of the East, among ancient nations, and even in the uncultivated tribes of Africa, furnishing a collateral and very important argument for the institution of the Sabbath at the creation. See **SABBATH**. In the New Testament, *σάββατα* sometimes appears to signify a week; and the Jews, in designating the particular days of the week, were accustomed to call them the first, second, third, &c., of the Sabbath. Mark xvi. 2, 9; Luke xxiv. 1. The Jews had also three other periods denominated weeks. 1. The week of weeks. See Deut. xvi. 9, 10. 2. The week of years; that is seven years, during the last of which the land remained untilled, and the people enjoyed a sabbath. 3. The week of seven sabbatical years. It was a period of forty-nine years, and was succeeded by the jubilee. Lev. xxv.

WEIGHTS. See **MEASURES**.

WELLS. In an eastern country, where streams were not frequently to be met with, and were soon dried up in the hot season, a pastoral people would necessarily require at the places of pasturage wells for the flocks and herds. They were deep, and formed at great expense; hence became highly valuable. Numb. xx. 17—19; John iv. 11. They were sometimes owned in common by a number of persons, and the flocks brought at appointed times for watering. Gen. xxix. 2, 3. To stop up a well was an act of hostility, Gen. xxvi. 15; and to invade the right of property in it, often a cause of dispute. Gen. xxi. 25. The water was generally drawn by hand or a common windlass; but when the well was not very deep, the *shadoof* was employed. It consists of a lever unequally balanced, upon an upright pole; from the smaller end of the horizontal beam is suspended the

bucket by a rope. This, when lowered into the water, is easily raised by the weight of the heavier end. This simple machine was used very extensively. It may be seen occasionally in this country. Jacob's well, John iv. 12, has been completely identified in modern times. See **SHECHEM** and **JACOB'S WELL**.

WHALE. The word **THAN**, thus rendered, signifies a *great monster*, and is generally supposed to mean the crocodile. In Gen. i. 21, the word seems to point out the largest class of creeping things, either on land or in water. In Matt. xii. 40, the translation is unfortunate, as the whale is not found in the Mediterranean sea. See **JONAH**.



WHEAT. This most important of all grain for the service of man, was produced abundantly in the land of Canaan, and is often called in our translation *corn*. The Egyptian wheat has several ears on one stalk. Gen. xli. 5. What are called in our version "meat-offerings," Lev. ii., mean "wheaten-offerings."

WHISPERERS. Rom. i. 29. *Secret slanderers*, who propagate an evil report, with an affectation that they do not wish it to be heard. Backbiters are open slanderers, but take the opportunity of the absence of the injured party to propagate their insinuations.

WHITED SEPULCHRES. Many of the sepulchres of the Jews were

highly ornamented, and were marked with resemblances of bones in chalk. These marks were renewed annually on the 15th of Adar, in order that the priests, Nazarites, and travellers might avoid the pollution of touching the sepulchres. A stronger metaphor could scarcely be employed to designate the hypocrisy of the Pharisees. Within, dark and offensive, death and putrefaction; beauty without. External sanctity in direct contrast with inward turpitude. See Matt. xxiii. 27.

WIDOW. 1 Tim. v. 4. By the Jewish law, if a married man died and left no children, his brother was required to marry the widow, in order to preserve the estate in the family, and to perpetuate the name. More distant relatives were permitted to enter into the same relation for similar purposes, as we learn from the history of Ruth. Deut. xxv. 5.

WILDERNESS. This word does not necessarily convey the idea of desolation and unfruitfulness. An eastern wilderness or desert was a large tract of country, though not under cultivation, yet affording rich and abundant pasture. Josh. xv. 61; Isai. xlii. 11. There are several such tracts mentioned in Scripture. They were contiguous to large towns, and hence derived their names; as Jericho, Engedi, Beersheba, Gibeon, Bethaven.

WIMPLES. Isai. iii. 22. Supposed to mean the large ample cloak, or wide upper garment, worn at home by the easterns on ordinary occasions. They correspond to the **HYKE** of the Arabs, made of wool, commonly seven ells in length, by three in breadth, and thrown loosely round the body. Such was the large garment of Ruth, which contained six measures of barley. Dr. Shaw says, that finer sorts are still worn by the ladies and persons of distinction among the Arabs.

WIND. The Hebrews employed the four winds to denote the four cardinal points. Ezek. xxxvii. 9. They speak only of four winds. Some authors have complained of the infrequency of the names of winds in ancient writers. Homer mentions four. In the course of

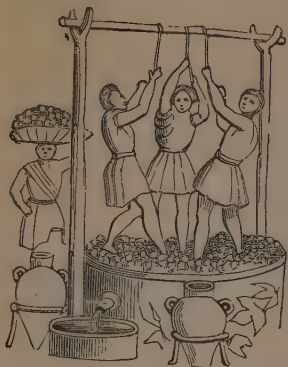
time the Greeks and Romans added eight; and thinking that division too minute, they reduced the twelve to eight. The ample division of eight to each quarter, making the thirty-two points of the compass, was unknown to the ancients. The east wind is frequently referred to in the Scriptures. The SAMOON of the Arabs, or the *simoom*, which blows from the south-east across the arid wastes to the east of Palestine, during the hot months of summer, is as hot as the steam from an oven, scorches the grass, and fills up the wells with sand. The traveller buries his face in the sand, that he may not breathe it. It is most destructive in its effects, and seldom lasts more than a few hours. This may be the blast which God sent upon Sennacherib. See EUROCLYDON. Whirlwinds are exceedingly destructive in eastern countries. Trees and houses are no impediment to their progress. In the imagery of the sacred writers, hurricanes are introduced as the immediate instruments of divine indignation. See Nahum i. 3; Psal. lviii. 9; Isai. xvii. 13.

WINDOW. In the houses of the inhabitants of the East at the present day, the windows open upon the court within, and not into the street. This gives us a melancholy idea of an eastern town, where, in the streets, nothing but a length of blind wall is seen on either side. The casement was a sort of Venetian blind. 2 Kings ix. 30; Prov. vii. 6; Sol. Song, ii. 9. These scriptures teach that there was some means of looking into the street: there was sometimes a balcony projecting into the street, closed with lattice-work, and opened on festal occasions.

WINE. An intoxicating drink, frequently alluded to in the Scriptures. Whatever be the nature and qualities of the liquor called wine, a plain reader of the Bible must be convinced that the liquor known by that name was unquestionably intoxicating. Lev. x. 9; Eph. v. 18; 1 Pet. iv. 3. The denunciations against intemperance which abound in Scripture would be meaningless, if there were not the prevalence of an inebriating drink. Various

kinds of wine are referred to in Scripture; not fewer than thirteen Hebrew and Greek terms are used by the writers. 1. YAYIN is a generic term, and occurs one hundred and forty-one times in the Old Testament. In the majority of these cases it means *intoxicating liquid*. 2. AUSIS, from a word signifying to tread. This is *must*. 3. SOBE, from a word meaning to drink freely. This wine might be drunk freely when mixed with water. It is the term used by Isaiah, chap. i. 22, "SOBE mixed with water," literally, "cut, or circumcised;" corresponding, as far as the religious rites are concerned, with the German phrase, "wine baptized with water" (*weintaufen*). 4. KHEMER, *juice fresh from the vat*; wine pure, unmixed. 5. KHAMRA, the same as KHEMER, only mixed with some drug. 6. MESECH, *mingled wine*. 7. TIROSH, *vintage-fruit*. 8. SHECHAR, a generic term, including palm-wine, and other saccharine beverages. 9. SHEMARIM, *preserves or jellies*; rendered, "wine on the lees," and "dregs." The older translations render the word "delicate things," "most pleasant dishes." 10. ESHISHAH, *flagon of wine*; sometimes, *cake*. 11. KHOMEZ, *vinegar*. See VINEGAR. 12. Οἶνος, *wine*: the Greek generic term, corresponding with YAYIN. 13. Γλυκὸς, *sweet or new wine*; *must*. The wine of Helbon is supposed to have been wine of a fragrant scent; is thought to be the same as the *Chalybonium vinum* of the ancients; and was sold at the marts of Tyre. Ezek. xxvii. 18. It was made at Damascus, and used by the Persian monarchs. The wine of Lebanon, Hosea xiv. 7, is remarked as famous for its fragrant scent. The early church entertained no doubt as to the propriety of using wine at the Lord's supper: the Lord himself had authorised it. It was not till the conclusion of the seventh century that some churches began to use *must*; and, at an earlier period, some intemperate ascetics used only water at the Lord's table; but neither of them professed to plead the authority of Christ. The reader wishful to ascertain the character of the Grecian and Roman wines will find an elaborate

article on the subject in Smith's "Dictionary of Antiquities."



WINEPRESS. The first vintage usually began in the latter part of August, the second in September, the third in October. The season was generally joyous. Judges ix. 27; Isai. xvi. 10; Jer. xxv. 30. The grapes were cut off with shouting, and carried to the winepress. This consisted of two receptacles, which were either built of stones and plaster, or hewn out of a large rock. The upper receptacle was nearly eight feet square: into this the grapes were thrown, and trodden out by five men. The juice flowed out into the lower receptacle, through an aperture made in the side, and near the bottom. The treading of the winepress was laborious, and not very favourable to cleanliness; the garments of the persons thus employed were stained with the juice: and yet the employment was a joyful one. It was performed with singing, and accompanied with musical instruments. In Wilkinson's "Ancient Egyptians," and Rosellini's "Monuments of Egypt," are representations of persons treading out the grape. The vintage, gleaning, and treading became figurative representations of battles and slaughters. Isai. xvii. 6; lxiii. 1—3; Jer. xlix. 9; Lam. i. 15. Casks were unknown. The wine was kept in flagons, and improved by age, and by standing on the lees. The

liquor generally remained some time on the lees after the fermentation had subsided. The wine consequently had a richer and sweeter taste. It was preserved in large earthen vessels, buried up to the neck in the ground: these jars were generally large, containing as much as one of our barrels. The new wine, after being poured into such vessels, was stirred three times a day, for twenty-one days. Skins were also in common use; and if ever the *must* was put into skin-bottles, they were fresh and flexible, and therefore not liable to be broken by the fermentation. Matt. ix. 17.

WINNOW. The separation of the chaff from the wheat was accomplished by throwing it up against the wind by means of a shovel. Sometimes a fan was employed. Isai. xli. 15, 16; Matt. iii. 12. See **THRESHING-FLOOR**.

WINTER. See **SEASONS**.

WISDOM, Book of. The name of one of the apocryphal books. It is an imitation of the book of Ecclesiastes; and the author personates Solomon. The book has always been admired for its sublime ideas respecting God, and for the excellent moral tendency of its precepts. Calmet thinks the author had carefully read the Greek poets and philosophers. Augustine and Luther ascribe it to Philo. All that can be concluded with any degree of certainty is, that the author was an Alexandrian Jew, who lived after the transplanting of Greek philosophy into Egypt, and who seems to refer to the oppression of the Ptolemies.

WISE MEN. See **MAGI** and **STAR IN THE EAST**.

WITCHCRAFT. A pretended supernatural power, by means of certain magical arts, spells, incantations, or enchantments, to foretell future events, drive away evil spirits, or cure diseases. In some cases poisons and drugs were made use of to get at the knowledge of future things. A man addicted to this art was called a *wizard*; and a woman a *witch*. No sin is more severely denounced in the Bible than this. Exod. xxii. 13; Deut. xviii. 11, 12; Gal. v. 20. Witchcraft and idolatry have an intimate connection. Deut. xviii. 9, &c. The case

of the witch of Endor presents difficulties, and has given rise to a great variety of conjectures. The opinion which appears to us the most natural, and which explains the terms of the narrative, is, that Samuel himself appeared, not at the woman's bidding, (for she was alarmed at the supernatural apparition,) but by the permission of God, to rebuke Saul, and to utter a prediction which was speedily verified. 1 Sam. xxviii. In the fourteenth verse the historian says, "Saul perceived that it was Samuel *himself*:" our translators have omitted the latter word. See DIVINATION and NECROMANCY.

WITNESS. A person who deposes to the occurrence of any fact. Two witnesses, at least, were required in judicial investigations. Deut. xvii. 6, 7. In stoning they were required to commence the process of execution. Acts vii. 58. Christ himself is called "the faithful and true Witness." Rev. i. 5; iii. 14. The thing testified is also expressed by this word.

WITNESS OF THE SPIRIT. The persuasion which is given by the Holy Spirit to penitent believers in Christ that they are now pardoned and adopted. See Rom. viii. 15, 16. This must precede every other witness. The witness of our own spirit, as it has been called, is a kind of inference that we are the children of God. The question to be decided is, "Am I a son of God?" The Scriptures lay down the marks of persons in this relation. "As many as are led by the Spirit of God, they are the sons of God." We cannot be led by the Spirit of God without having the fruit of the Spirit. If I have the fruit of the Spirit, I am a son of God. In the enumeration of the particulars of this undivided fruit, (not fruits,) we find "love, peace, joy." Now it is impossible to love God as a Father and a Friend without a previous knowledge of divine forgiveness. Can a man love God, an offended God, before he knows that his anger is turned away? He cannot know this but by a communication from God. It seems plain that pardon *must be* the subject of testimony. It is a *relative* change; it is not an internal change; the act of forgiveness takes

place in the mind of God: it is possible that God *might* pardon, and yet keep the matter a secret. What inference could ascertain this? Just as when a clement monarch pardons a condemned criminal, there is some messenger to communicate the joyous intelligence, so when a pacified God and Father accepts the faith of a penitent sinner, his mind and purpose toward that sinner are changed; and the Holy Spirit, who only "knoweth the things of God," comes forth, and, in a manner we cannot explain, assures that sinner that he is pardoned. The precedence of the Holy Spirit's testimony to any other evidence is put in a most convincing manner by Mr. Wesley. "That the testimony of the Spirit of God must, in the very nature of things, be antecedent to the testimony of our own spirit, may appear from this single consideration: We must be holy of heart and in life, before we can be conscious that we are so. But we must love God before we can be holy at all, this being the root of all holiness. Now we cannot love God till we know that he loves us. 'We love him because he first loved us.' And we cannot know his love to us, till his Spirit witness to our Spirit. Since therefore this testimony of his Spirit must precede the love of God and all holiness, of consequence it must precede our consciousness thereof. Then, and not till then, when the Spirit of God beareth that witness to our spirit, 'God hath loved thee, and given his own Son to be the propitiation for thy sins; the Son of God hath loved thee, and hath washed thee from thy sins in his blood;' 'we love God because he first loved us,' and we 'love our brother also.' And of this we cannot but be conscious to ourselves; we 'know the things that are freely given to us of God,' 'we know that we love God and keep his commandments,' and 'hereby also we know that we are of God.' This is that testimony of our own spirit which, so long as we continue to love God, and keep his commandments, continues joined with the testimony of God's Spirit that we are the children of God." First Sermon on Rom. viii. 16. It is a

strange mistake to assume that this view is held only by the Methodists. It was clearly taught by Calvin, Luther, Beza, and Arminius; by Hooper, Andrews, Hall, Hooker, Usher, Wake, Pearson, Barrow, Owen, and Poole. We had purposed to furnish several quotations: our limited space prevents. Mr. Wesley very properly guarded this doctrine. See his *two* Sermons, entitled, "The Witness of the Spirit;" and the one on "The Witness of our own Spirit."

WOLF. A cruel and ravenous beast of prey, similar in size and appearance to a large dog, and a terrible destroyer of sheep. The allusions to its cunning, its rapacity, its ravening and killing more than it can consume, are frequent in Scripture. Gen. xlix. 27; Judges xx., xxi.; Jer. v. 6; Ezek. xxii. 27; Zeph. iii. 3; Matt. vii. 15; Acts xx. 29.

WOMAN. The derivation of the word in the Hebrew, Greek, Latin, and English languages shows that the idea invariably entertained was that woman is man in a modified form, one of the same race,—a female man. Where such views prevail, one would think slavery of the female impossible. Where Christianity does not prevail, women are degraded, and often enslaved. The mind is doomed to bondage, to a perpetual childhood, and the proper affections of the heart are never developed. Christianity has been the means of elevating the female character, and of bringing out woman's nobility and tenderness. Some of Christ's firmest and most attached disciples were women. They stood at his cross when men had forsaken him. Their affection led them first to his sepulchre. They have ever been foremost in leading man back to God. Perhaps one subordinate reason why the exclusive parentage of the Saviour's humanity was entrusted to woman was to compensate for her priority in transgression. "*The Seed of the woman shall bruise the serpent's head.*"

WORD. The eternal Son of the Father, the second Person in the Trinity, equal to and of the same substance with the Father. John i. 1—3. It is remarkable that St. John

uses the term without any explanation, and without the slightest intimation that he feared misrepresentation. This is the more singular as the term is one of varied signification. Had it not been well understood as a personal appellation, serious mistakes must have been the result. The Chaldee paraphrasts generally make use of the term *MEMRA*, *the Word*, in those places in which Moses puts Jehovah. They say it was the *Memra* that created the world, which appeared to Moses in Sinai, gave him the law, spoke to him face to face. Some have supposed John took the phrase from the Targums, others from Philo, and others that he derived it from the Jewish Scriptures, in which the *Word of Jehovah* occurs personally. Assuming, however, that Philo expressed the opinions of the Jews at the time of our Lord's advent, the conclusion fairly deducible from quotations from his writings (which want of space will not allow us to cite) is, that the Jews, at the time of our Lord's advent, employed the title, "the Word of God," to describe a person properly divine, and that they considered him *the Son of God*. The term, like the name "Son," is analogical. *Word* is the expression of mind, or mind in action; but here analogy might greatly mislead, did we not refer at once to Scripture statement. St. John has carefully maintained the personality of the Logos. That he was the *Creator* of the universe; that he became *incarnate*. He has asserted the *eternity* of the Logos,—"*in the beginning was the Word;*" his *self-existence*,—"the Word of life," that is, the living Logos; his *co-existence with the Father*,—"the Word was with God;" his *eternal distinction from the Father*,—"the same was in the beginning with God;" his *creative power*,—"all things were made by him;" his *quickening and enlightening power*,—"in him was life, and the life was the light of men." The name is only used by St. John. He was the last of the inspired writers, and was employed to correct errors which were spreading respecting the person of Christ. No consistent meaning can

be given to the opening of his Gospel, which does not admit the true and proper divinity of Jesus Christ. They who assume that this is the only title of our Lord's pre-existent state, are bound to show the reason that the term is never used but by St. John. Why should a century pass away without a distinctive designation being given to the Godhead of Christ? They who deny the eternal filiation of the Son of God must strangely have overlooked the fact that the same objections may be raised against the term "eternal Word," as against the term "eternal Son." According to the analogy, derivation is essential in each case.

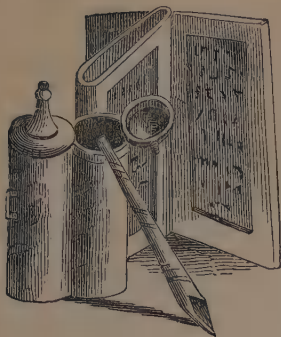
WORLD. This word is variously used, and the context will generally fix the meaning. The earth, 1 Sam. ii. 8; Prov. viii. 26: mankind, Psal. ix. 8; John iii. 16; 2 Cor. v. 19: the Gentiles, Rom. xi. 12; 1 John v. 19: human society, Psal. lxxiii. 12; John i. 9; Rom. v. 12, 13: the course of this present life, Matt. xii. 32: temporal possessions and sensual pleasures, 1 John ii. 15. "The world to come," the Christian dispensation. Heb. ii. 5; vi. 5.

WORM. The general name of a large class of creeping things, which appear destitute of most of the senses. Several kinds are specified in Scripture: such as breed in putrid bodies, Exod. xvi. 20, 24; Acts xii. 23: those which eat woollen garments, Matt. vi. 19, 20: those which perforate the leaves and bark of trees, and produce the *ermes*, or crimson dye, Job xxv. 6; Psal. xxii. 6. Owing to the continued accumulation of filth and putrefaction in a valley near Jerusalem, it was always alive with worms, and fires were kept continually burning to destroy the filth. Isai. lxvi. 24; Mark ix. 44, 46, 48. In diseases of certain kinds, worms are bred in the skin and flesh. Job vii. 5. Herod was eaten of worms. Acts xii. 23.

WORMWOOD. A plant distinguished by intense bitterness, and also possessing deleterious qualities. It is frequently joined with, or used in the same sense as, gall and hemlock. Deut. xxix. 18; Amos v. 7; vi. 12. The Chaldee paraphrase calls it "the wormwood of death."

WORSHIP, honour and respect. Luke xiv. 10. Rulers and princes claimed the homage of their subjects to such a degree, that at length they required and received divine honours, and were therefore worshipped. Many demanded also that the same worship should be paid to their statues, which were set up for public adoration. Frequently the word does not imply any religious emotion. When it means religious homage, we are taught that God is the only lawful object of worship; and he claims the consecration of all our powers, which are his gift, to his service, and to show forth his glory. Exod. xxxiv. 14; Matt. iv. 9, 10; John iv. 20—24. God only has a right to prescribe how men shall worship him; and this he has mercifully done from age to age, instituting the Sabbath and the sacramental tree of life in man's innocency, Gen. ii. 1—3, 9; the sacrifice of beasts prefiguring Christ, and the atonement of Christ for man, a sinner. Gen. iii. 21; xv. 9—17; Heb. xi. 4. For our complete direction, he has given us the perfect rule of the holy Scriptures. Matt. xv. 9; Acts xx. 32. Public worship from the first has been regularly performed; and no one who takes the word of God as his guide can feel any hesitation as to its obligatory nature. The worship of the early Christians was simple and without pomp: they had no temples, altars, or images. At first they assembled in private houses: then, as the number of converts increased, churches were set apart. Every day found these devoted Christians in the performance of their duty. Acts ii. 41—47. Afterwards the seasons of worship were on the first day of the week, to commemorate the resurrection of the Saviour. Other days, especially Wednesday and Friday, were considered as proper for these purposes. It was an invariable practice to read the holy Scriptures. Justin Martyr says, "After the reading of the holy Scriptures, the president instructs the people in a discourse, and incites them to the imitation of these good examples." Singing and prayer were customary at an early period, and also the celebration of

the Lord's supper, which was considered as a sign of constant continuance in the communion of the church of Christ.



WRITING. This is one of the most wonderful of all endowments. It is a mode of giving a kind of materiality to mind, or tangibility and perpetuity to thought; of laying hold of the evanescent forms which intellect may assume, and giving them visibility. The origin of the art is involved in considerable obscurity; but, as we have no instance recorded of any individual ever having invented an alphabet who did not know that one previously existed, or who had not seen one, it is not improbable that writing, as well as speech, is the direct gift of God to man. Many reasons might be assigned to show, in the absence of direct evidence on the subject, the probability that this is a correct assumption. It is difficult to conceive of a mode in which the knowledge of God and of the particulars of creation, of the promises connected with man's restoration, and of facts connected with the history of families and their genealogies, could be preserved, had they been left to float on the uncertain stream of tradition. Nothing can be more unsafe than this method of handing down the account of events. Few persons repeat a thing in the precise terms in which it was first given to them; and the change of a word or

an expression will often entirely destroy the sense of a passage, or throw the whole into confusion. The word incidentally used Gen. v. 1, "the book of the generations," suggests something more than traditional recollections. It is clear that writing was well known to Job and his friends, Job xix. 23, 24; xxxi. 35; and the probability is, that the events recorded in that remarkable history took place many years before the exodus. Some have presumed that writing was first taught to man when God inscribed the law with his finger on the tables of stone. But in that case it may be asked, How would the people know what was written? Moses must, during his continuance on the mount, have been taught to read. Before the law was given, Moses had been commanded to write the important transactions which occurred during the progress of the Israelites from Egypt to Canaan. See Exod. xvii. 14; xxxiv. 27. If writing of alphabetical characters was first made known to Moses, at Sinai, he could have had no conception of a book. Wilkinson, in his "Ancient Egyptians," says, that in no instance is the discovery of the art of writing ever ascribed to man.

The materials and instruments of writing were, 1. The leaves of trees. 2. The bark of trees; from which, in the process of time, a sort of paper was manufactured. 3. A table of wood, *πίνακιδιον*, a diminutive of *πίναξ*. Luke i. 63. In the East, these tables were not covered with wax as they were in the west; or, at any rate, very rarely so. 4. Linen was first used for this purpose at Rome. Linen books are mentioned by Livy. Cotton cloth, also, which was used for the bandages of Egyptian mummies, and inscribed with hieroglyphics, was one of the materials for writing upon. 5. The paper made from the reed papyrus, which, as Pliny has shown, was used before the Trojan war. 6. The skins of various animals; but they were poorly prepared for the purpose, until some improved methods of manufacture were invented at Pergamos, during the reign of Eumenæus II.,

about B.C. 189. Hence the skins of animals, prepared for writing, are called in Latin *pergamena*, in English *parchment*. They are sometimes denominated in Greek *μεμβράνα*. 2 Tim. iv. 13. 7. Tables of lead. Job xix. 24. 8. Tables of brass. Of all the materials, brass was considered among the most durable, and was employed for those inscriptions which were designed to last the longest. 1 Macc. viii. 22; xiv. 18—27. 9. Stones or rocks; upon which public laws, &c., were written. Sometimes the letters engraved were filled up with lime. Exod. xxiv. 12; xxxi. 18; xxxiv. 1; Deut. xxvii. 1—8; Josh. viii. 32; Job xix. 24. 10. Tiles. The inscriptions were made upon the tiles first, which were afterwards baked in the fire. Specimens are yet to be found in the ruins of Babylon: others of later origin are to be found in many countries in the East. 11. The sand of the earth; in which the children in India to this day learn the art of writing, and in which Archimedes himself delineated his mathematical figures. John viii. 1—8. In Ezekiel iii. 1, and in Revelation x. 9, we are informed that books were eaten: but we must remember that the descriptions are figurative, and that they were eaten in vision; and consequently we are not at liberty to draw the conclusion from these passages, that any substance was used as material for writing upon, which was at the same time used for food. The representations alluded to are symbolic, introduced to denote a communication or revelation from God.

As to the instruments used in writing: when it was necessary to write upon hard materials, as tables of stone or brass, the style was made of iron, and sometimes tipped with diamond. Jer. xvii. 1. The letters were formed upon tablets of wood, (when they were covered with wax,) with a style sharpened at one end, broad and smooth at the other; by means of which the letters, when badly written, might be rubbed out, and the wax smoothed down. Wax, however, was but rarely used for the purpose of covering writing-

tables in warm regions. When this was not the case, the letters were painted on the wood, with black tincture or ink. On linen, cotton-cloth, paper, skins, and parchment, the letters were painted with a very small brush; afterwards with a reed, which was split. The orientals use this elegant instrument to the present day, instead of a pen. The Egyptians practised the art of writing at a very early period. They employed three kinds of writing. 1. The *hieroglyphic*, or sacred sculpture, found on monuments. 2. The *hieratic*, used by the priests. 3. The *enchorial* or *demotic*, which became the handwriting in general use. According to Wilkinson, the hieroglyphic was the most ancient mode of writing, though the hieratic was practised very early. The old writing of Egypt was not by characters, but by *pictures*. It conveyed ideas partly by direct imitation, partly by symbolical characters, and partly by arbitrary signs. Its symbols were of various kinds. Sometimes a part was put for the whole. Thus the head of an ox was used to represent an ox; the head of a goose to represent a goose. Two arms, the one with a shield, the other with a battle-axe, denote an army; and a pair of arms holding an oar, signify a rower. Sometimes the cause was put for the effect, the effect for the cause, and the instrument for the labour produced. The sun represents day, a crescent a month, smoke issuing from a chafing-dish fire; the combination of the reed, the inkhorn, and palette, writing. Sometimes the symbol is employed in consequence of some fancied resemblance between it and the idea: thus, vision is represented by the eye of a hawk, because that bird was supposed to possess the power of gazing at the sun; a mother is represented by a vulture, because that bird is said to nourish its young with its own blood. In other cases the sign was arbitrary. A hatchet signifies a god; an asp, royalty; the lotus represents Upper Egypt, the papyrus Lower Egypt. They also employed pictures of objects to represent words or letters. For instance, they represented the letter

J, by a lion, the name of which was *labo*. The mode of deciphering hieroglyphics is now well understood, and great assistance has been rendered to biblical scholars in the illustration of Scripture, and important collateral proof of the historical accuracy of the writings of Moses, by the labours of Champollion, Dr. Young, and others. See EGYPT and BOOK.

Y

YEAR. A tropical year is 365 days, 5 hours, 48 minutes, 48 seconds. The Julian calendar supposes the tropical year to be 365 days, 6 hours, which exceeds the year by 11' 12": the accumulation of this excess for a long period caused at last considerable confusion. Accordingly, in the year 1582, Gregory XIII., assisted by several learned men, reformed the calendar. The ten days by which the year had been unduly retarded were struck out, by a regulation that the day after the fourth of October in that year should be called the fifteenth; and it was then ordered, that whereas hitherto an intercalary day had been inserted every four years, for the future three such intercalations in the course of four hundred years should be omitted, namely, in those years which are divisible without remainder by one hundred, but not by four hundred. Thus, according to the Julian calendar, the years 1600, 1700, 1800, 1900, 2000, were to have been bissextile; but by the regulation of Gregory, the years 1700, 1800, 1900 were to receive no intercalation, while the years 1600 and 2000 were to be bissextile as before. Instead of one hundred leap-years in four hundred years, there are only ninety-seven; and therefore a mean Gregorian year is 365 days, 5 hours, 49' 12", or only 24" more than the mean tropical year. This excess will amount to a day in three thousand six hundred years. In England the Gregorian calendar was introduced in 1752; and those countries which have adopted this mode of reckoning are said to use the New Style. The Hebrew year consisted of twelve months, which prior to the exile were lunar.

These twelve months made only three hundred and fifty-four days, and about eight hours; too short by nearly eleven days. This deficiency would soon have subverted the year, and could not exist long, especially among a people who were perpetually holding festivals. No doubt a remedy was provided at an early day. The later Jews intercalated a month every two or three years, taking care not to make the seventh an intercalated year. The supplementary month was added at the termination of the sacred year, after the month Adar, and was called *VE-ADAR*, that is, *and Adar*, or Adar the second. The difference between the civil and ecclesiastical year is thus stated by Josephus: "Moses appointed that Nisan should be the first month for their festivals, because he brought them out of Egypt in that month; so that this month began the year as to all the solemnities they observed to the honour of God, although he preserved the original order of the months as to selling and buying, and other ordinary affairs." The ancient Hebrews had no such thing as a formal and recognised era. Their years and months were regulated by the first appearance of the moon. So they dated from great national events, Exod. xix. 1; Numb. xxxiii. 38; 1 Kings vi. 1; from the accession of their kings, or from the erection of Solomon's temple; and, at a later period, from the commencement of the Babylonish captivity.

THE SABBATIC YEAR. Agricultural labour among the Jews ceased every seventh year. Nothing was sown or reaped; the vines and olives were not pruned, there was no vintage, and no gathering of fruits. Spontaneous productions were given to the poor. Lev. xxv. 1—7; Deut. xv. 1—10. The objects of this regulation seem to have been to allow the ground by lying fallow to recover its strength; to teach the people to be provident, and sensible of their dependence. They would also find time for other occupations, such as repairing buildings, manufacturing clothes, commerce, &c. The year was ■ sabbath, and to be religiously observed. See JUBILEE.

YOKE. In some cases this was a

straight wooden plank or pole laid on the horses' necks: it was commonly bent towards each extremity, so as to be accommodated to that part of the animal which it touched. The yoke became symbolical of slavery, because in it men are compelled to work for others against their will, like oxen or horses. The removal of the yoke indicates deliverance. Breaking the yoke is the rejection of authority. Jer. ii. 20; v. 5. The Romans, to express symbolically the subjugation of conquered nations, made their captives pass under the yoke; which, however, for the sake of convenience, consisted of a spear supported transversely by two others placed upright.

Z

ZABAD, gift. There are four persons of this name mentioned in the Old Testament. 1. A person of the tribe of Judah. 1 Chron. ii. 36. 2. A grandson of Ephraim, slain by the men of Gath. 1 Chron. vii. 21. 3. One of the household servants of king Joash, who, in conjunction with Jehozabad, slew his master. 2 Chron. xxiv. 26. In the parallel passage, 2 Kings xii. 21, he is called Jozachar. 4. One of the persons who, at the instance of Ezra, put away their foreign wives. Ezra x. 27.

ZABUD, bestowed. The son of Nathan the prophet, who held, under Solomon, the important position of "the king's friend." 1 Kings iv. 5. A brother of his was over the household. Zabud's was not an official position, but one of high confidential intercourse. It is probable that Nathan had been the instructor of Solomon, and that the two young sons of the prophet had been frequently his associates during his education. Respect for the father might induce Solomon to confer this distinction on the sons.

ZACCHEUS. A wealthy man resident at Jericho, who was the chief of the publicans, or who farmed the revenues in that place. See **PUBLICAN.** His curiosity to see Christ led him to climb up into a sycamore-tree, and that very day he was converted. The expression, "Forasmuch

as he is also a son of Abraham," does not refer to his Jewish descent, but to his being a believer, a partaker of that faith which justifies: "They which be of faith are blessed with faithful Abraham."

ZACHARIAH, remembered of God. 2 Kings xiv. 29. Son and successor of Jeroboam II., king of Israel. The few months that he reigned evinced his inclination to follow the evil practices of his predecessors. He was slain by the hand of Shallum, who usurped the throne. 2 Kings xv. 8—11.

ZACHARIAS. 1. Matt. xxiii. 35. See **BARACHIAS.** 2. The father of John the Baptist. He was the priest of the course of Abia; (see **ABIA**;) and when the birth of his son was announced to him in a miraculous manner, he asked a sign. He was deprived of speech, and remained dumb till the eighth day after the birth of the promised child, when, being asked to give the child a name, he called him John, and his power of speech was immediately restored. Luke i. 5—80.

ZADOK, just. 1. The successor of Abiathar in the priesthood. He was the son of Ahitub, and of the family of Eleazar. He went with David when he fled from Absalom; but David required him to carry back the ark. 2 Sam. xv. 24, 25, 27, 29, &c.; xviii. 19, 22. 2. One descended from the priest, and an ancestor of Ezra. 1 Chron. vi. 12; Ezra vii. 2. 3. The name of the father-in-law of Uzziah, and the grandfather of king Jotham. 2 Kings xv. 33. 4. Some others, probably priests, are mentioned in the books of Ezra and Nehemiah.

ZALMON, shady. Judges ix. 48. A mountain in Samaria, near to Shechem. It appears to have been occasionally covered with snow. Psal. lxxiii. 14.

ZALMUNNA. One of the chiefs of the Midianites slain by Gideon. Judges viii. 5.

ZAMZUMMIMS, or ZUZIMS. A race of giants, who inhabited the country east of the Jordan. They were defeated by Chedorlaomer, and driven from their country by the Ammonites. Gen. xiv. 5; Deut. ii. 20, 21.

They were probably tribes of invading Cushites. The LXX have considered the word ZUZIM as an appellative, *strong nations*.

ZANOAH, *marsh*. A town in Judah, probably not far from Bethshemesh. Josh. xv. 34.

ZAPHNATH-PAANEAH. A name given by Pharaoh to Joseph, which means, *sustainer of the age*, and corresponds very nearly with Jerome's interpretation, *salvator mundi*. Gen. xli. 45.

ZEALOTS. Josephus speaks of them as a Jewish sect, distinguished from the Pharisees chiefly by their unwillingness to submit to the Roman dominion. Their leading tenet was unlawfulness to pay tribute to the Romans, as being a renunciation of the theocracy. This principle, which they maintained by force of arms, was made a pretext for deeds of violence, and at length converted them into brigands, the terror of the land. They were often denominated *Sicarii*.

ZÉBAH. A chief of the Midianites, slain by Gideon. Judges viii. 5.

ZEBEDEE, *the gift of God*. Mark i. 20. The husband of Salome, and the father of the two apostles James and John. It has been assumed that as he presented no obstacle to his sons leaving his business, and attaching themselves to Christ at his call, he had been a disciple of John. He seems to have been a man of some worldly substance. He had servants. His son John was known to the high-priest; and Christ committed his mother to the care of this disciple, implying that he had the means of providing for her.

ZEBOÏM. 1. A city in the vale of Siddim, destroyed supernaturally along with Sodom and Gomorrah. Gen. x. 19. 2. A valley and town in the tribe of Benjamin. 1 Sam. xiii. 18.

ZEBUL, *dwelling*. A governor of Shechem, appointed by the usurper Abimelech. Judges ix. 28—41.

ZEBULUN, *habitation*. The sixth son of Jacob by Leah. Gen. xxx. 20. In his last blessing Jacob said, "Zebulun shall dwell at the haven of the sea; and he shall be for a haven of ships; and his border shall be unto Zidon." Gen. xlix. 13. His portion

was connected with the Mediterranean sea on the west, by means of Mount Carmel, and extended on the east to the lake Gennesaret. Josh. xix. 11.

ZECHARIAH, *whom Jehovah remembers*. See ZACHARIAH. 1. One who lived in Judah in the time of Uziah. He "had understanding in the visions of God," 2 Chron. xxvi. 5; an expression which seems to refer to his prophetic spirit. Uziah was guided, during his lifetime, by his counsels, and prospered; but when deprived of his wise guidance went wrong. Some suppose him to be the person whose daughter became the wife of Ahaz, and mother of Hezekiah. 2 Chron. xxix. 1.

2. The son of Jeberechiah, a person whom Isaiah took as one of the legal witnesses of his marriage with the prophetess. Isai. viii. 2. He was probably a descendant of Asaph. 2 Chron. xxix. 13.

3. The eleventh in order of the minor prophets. He was the son of Berechiah, the son of Iddo. In Ezra v. 1, and vi. 14, he is called "the son of Iddo." Iddo appears to have been his grandfather; and the probability is that his father, Berechiah, died young, and therefore his descent is traced to his grandfather. He entered upon his duties in early youth, in the second year of Darius. He prophesied at the time when permission was given to the first men of Judah to return to their own country; and his business seems to have been to encourage and stimulate the dispirited people. Like Haggai, he began his prophecy with exhortations to the Jews to proceed in rebuilding the temple; he promises them the aid and protection of God, and assures them of the speedy increase and prosperity of Jerusalem; he then emblematically describes the four great empires, and foretells the glory of the Christian church, when Jews and Gentiles shall be united under their great High-Priest and Governor, of whom Joshua and Zerubbabel were types. He announces many particulars respecting the Saviour and his kingdom. Some critics have suspected the genuineness of the last six chapters: they are, however,

quoted in three of the Gospels. Matt. xxvi. 31; Mark xiv. 27; John xix. 37.

ZEDEKIAH, *justice of Jehovah*. The son of Josiah, and the last king of Judah before the captivity. 2 Kings xxiv. 17. His name was Mattaniah, but Nebuchadnezzar changed it into Zedekiah. His nephew, Jehoiahin, who preceded him, had been carried to Babylon, with his wives, children, officers, and the best artificers in Judaea, and Zedekiah had promised fidelity to the king of Babylon. 2 Chron. xxxvi. 13; Ezek. xvii. 12—21. He was twenty-one years old when he began to reign, and he reigned in Jerusalem eleven years. He is represented as a very wicked man; and the nation during his reign imitated his impiety, and abandoned themselves to all the abominations of the Gentiles. In the first year of his reign, Zedekiah sent to Babylon Elasah, the son of Shaphan, and Gemariah, the son of Hilkiyah, probably to carry the tribute. By these messengers Jeremiah sent a letter to the captives at Babylon. Jer. xxix. 1—23. In the ninth year of his reign, he revolted against Nebuchadnezzar, who, on that account, besieged Jerusalem, caused the children of Zedekiah to be slain before his face, and, after putting out his eyes, loaded him with chains, and sent him to Babylon. Jer. xxxii. 4; lli. 4—11. There were also false prophets of this name, one of whom withstood Micaiah in the most insolent manner. 1 Kings xxii. 11—37.

ZELOPHEHAD. The son of Hephher: he had five daughters, and no sons. The peculiarity of this case gave rise to a new law of inheritance. The daughters were to inherit the patrimony of their father, but could not marry out of their own tribe. Numb. xxvi. 33; xxvii. 1—11.

ZENAS. Titus iii. 13. A disciple who visited Crete with Apollos: St. Paul recommends them both to the attention of Titus. He was a lawyer; and, as his name is Greek, it has been questioned whether he was a pleader at the Roman tribunals, or an Hellenistic Jew, and a doctor of the Mosaic law.

ZEPHANIAH, *defended by Jehovah*. Several persons of this name are mentioned in the Scriptures.

1. "The son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah." He prophesied in the reign of Josiah, about B.C. 630. He was contemporary with Jeremiah, and undoubtedly aided him in his exhortations to good king Josiah to banish idol-worship from his realm. His writings are brief. He denounces the judgments of God against his own countrymen: several kinds of their more prominent sins are specified. He then proceeds to the doom of some of the surrounding nations, as the Philistines, the Moabites, and the Ammonites, who should be swept away with the besom of destruction, and also the desolations of Nineveh and Ethiopia. In the third chapter he pours forth imprecations of wrath against Jerusalem, against its princes and prophets, because they profited not, but became more corrupt, despite the judgments God was working in the midst of them. In the close, Israel is encouraged to wait upon the Lord, and assured of safety and acceptance. "Light is sown for the righteous."

2. One of the Kohathites, a descendant from Levi, the son of Jacob. 1 Chron. vi. 36. 3. The son of Maaseiah the priest. He lived in the disastrous and wicked times which preceded the captivity; and was often sent by the king to Jeremiah to inquire of the certainty of the coming woes which he had denounced, and to implore the prophet's intercession with God that these calamities might be averted. In company with a number of Jews, Zephaniah was put to death by the king of Babylon, in Riblah. 2 Kings xxv. 18; Jer. xxi. 1; xxix. 25, 29; xxxvii. 3.

ZEPHATH. Judges i. 17. A Canaanitish city, within the boundaries of Simeon; afterwards called Hormah.

ZEPHATHAH. 2 Chron. xiv. 9—13. A valley near Mareslah, in the south-western section of Judah, memorable for the battle of Asa with Zerah the Cushite, in which the Ethiopians were defeated.

ZERAH, *rising*. The Cushite

king who invaded Judah in the fourteenth year of Asa, with an army of many thousand men, and three hundred chariots. 2 Chron. xiv. 9—13. He is supposed by some to have been an Arabian, and by others to have been from Abyssinia, or African Ethiopia. Asa, relying upon the arm of the Lord, went out against him, and obtained a signal victory. There are other persons of this name mentioned in Scripture. 1. The son of Judah and Tamar. Gen. xxxviii. 30. 2. The son of Reuel, and grandson of Esau. Gen. xxxvi. 13. 3. The son of Simeon, and founder of a family in Israel. Numb. xxvi. 13.

ZERED. The name of a stream and valley east of the Dead Sea. Deut. ii. 13.

ZEREDA. A city of Manasseh, near Bethshan. 1 Kings xi. 26. This is supposed to be the same as Zere-rath, Judges vii. 22, and Zaretan, Josh. iii. 16.

ZERESH, gold. Esth. v. 10. The wife of Haman, and his instigator in his iniquitous plans and purposes.

ZERUBBABEL, sown or born in Babylon. The son of Shealtiel, of the royal house of David, 1 Chron. iii. 17; and the leader of the first colony of Jews that returned from the captivity to their native land under the permission of Cyrus, carrying with them the precious vessels belonging to the service of God. He laid the foundations of the temple, Ezra iii. 8, 9, and restored the usual worship of Jehovah. The Samaritans succeeded in securing the suspension of the work; but it was resumed in consequence of the influence of Zerubbabel with the Persian monarch. Hag. i. 1—14; ii. 1. He was an eminent patriot, and actuated by the highest religious motives.

ZERUIAH, wounded. The sister of David, and mother of Joab, Abishai, and Asahel. 1 Chron. ii. 16; 2 Sam. ii. 18; iii. 39; viii. 16; xvi. 9.

ZIBA, statue. A servant of Saul, whom David appointed to take charge of Mephibosheth. 2 Sam. ix. 2—10. For particulars in his history, see 2 Sam. xvi. 1, *et seq.*; xix. 24, *et seq.*

ZIDON. See SIDON.

ZIF. The eighth month of the civil, and second of the sacred, year. 1 Kings vi. 1. It corresponds with our April and May.

ZIKLAG. A city of the Philistines, first allotted to Judah, and afterwards to Simeon. Josh. xv. 31; xix. 5. It does not appear that the Philistines were ever driven out. In the time of Saul, the Philistine king of this place granted it to David as a temporary residence, when he was subjected to sore persecution. 1 Sam. xxvii. 6. During David's absence, the Amalekites plundered and burned the city, and made the men and women prisoners. David pursued them, and recovered all the spoil. 1 Sam. xxx.

ZILLAH, shade. One of the wives of Lamech, and the mother of Tubal-Cain. Gen. iv. 19.

ZILPAH, a dropping. The servant of Leah. Gen. xxix. 24. Subsequently she was given to Jacob as his concubine-wife, and was the mother of Gad and Asher.

ZIMRAN, sung. A son of Abraham by Keturah; and the name of an Arabian tribe descended from him. Gen. xxv. 2; 1 Chron. i. 32.

ZIMRI, pruned, sung, or celebrated in song. 1. A son of Zerah. 1 Chron. ii. 6. 2. The son of Salu, slain in the act of sin by Phinehas. Numb. xxv. 14. 3. A general of Elah, king of Israel. 1 Kings xvi. 9, *et seq.* He rebelled against his master, slew him, and reigned in his stead.

ZIN, DESERT OF. Situated south of Palestine, and westward from Idumæa. Kadesh-barnea was in this desert. Numb. xiii. 21; xx. 1. It is frequently mentioned in the wanderings of the Israelites, and is now called El-Ghor.

ZION. See SION and JERUSALEM.

ZIPH. The name of a city in the tribe of Judah, Josh. xv. 55; and of a desert in its vicinity. 1 Sam. xxiii. 14, 15.

ZIPPORAH, a sparrow, a little bird. One of the daughters of Reuel, the priest of Midian, to whom Moses was married. One of their children does not appear to have been circumcised at the proper time. God was displeased with this neglect, and

Moses was seized with affliction : the Angel of the Lord met him at the inn, "and sought to kill him," as he was on his way to see Pharaoh. This led to the circumcision of the child. Moses appears to have been unable to perform the ceremony ; and Zipporah took a sharp stone, and did it, and cried out, "A bloody husband thou art, because of the circumcision." The words are few and ambiguous : as they are here rendered, they imply that she reprobated both Moses and his religion. The words may mean, "A husband thou art *won back* by the blood." It is, however, probable that she went back immediately to her father's house, and was subsequently brought to her husband while he was in the desert. See Exod. iv. 24—26 ; xviii. 1, *et seq.*

ZIZ, CLIFF OF. A mountain-pass, leading from the Dead Sea towards Jerusalem, by which the bands of the Moabites and Ammonites advanced against Jehoshaphat. 2 Chron. xx. 16. It is supposed that they came round the southern extremity of the Dead Sea, and along the western shore as far as Engedi, where there is a pass that leads northward.

ZOAN, *low, inferior*. A city of Lower Egypt, the same as Tanis, and the residence of the Pharaohs. A difference of opinion has existed with respect to its situation : it is now generally agreed that it lay on the east of that branch of the Nile which from this city is called the Tanitic arm. It was one of the oldest cities in Egypt, having been built seven years after Hebron ; and this latter city existed before Abraham. It was probably the scene of the marvellous works wrought in the time of Moses. Psal. lxxviii. 12, 43. Its sculptured monuments are of great antiquity ; and fragments of walls, columns, and fallen obelisks, attest the former

splendour of a temple. The ruin predicted by Ezekiel, chap. xxx. 14, has long since befallen it.

ZOAR, *small*. It was situated near the southern extremity of the Dead Sea, in the plain of Siddim. It was doomed to destruction with Sodom, Gomorrah, Admah, and Zeboim, but spared at the intercession of Lot. Gen. xiv. 2 ; xix. 19—23.

ZOBAB. A province of Syria, lying along the Euphrates. Its king, Hadadezer, was smitten by David, when he went to recover his border on the Euphrates. 2 Sam. viii. 3.

ZOPHAR. One of Job's three friends. He is called the Naamathite, because he resided in Naamah, a place unknown : the distance from the scene of Job's trials forbids us to assume that this is the place mentioned in Josh. xv. 41. Only two of Zophar's addresses are given : they are characterized by vehement and mistaken zeal. He assumed that Job was a hypocrite, and treated him accordingly. Job xi., xx.

ZORAH, *hornet's nest*, or *hornet's town*. A town inhabited by Danites, not far from Eshtaol, and celebrated as the birthplace of Samson. Judges xiii. 2. The place is now called Surah.

ZOROBABEL. See ZERUBBABEL.

ZUPH. A Levite, an ancestor of Elkanah. 1 Sam. i. 1 ; 1 Chron. vi. 35. The land of Zuph probably derived its name from this individual. Ramathaim-zophim was within this province. See RAMAH.

ZUR, *stone*, or *rock*. A prince of Midian, slain by the Israelites. Numb. xxv. 15.

ZURIEL, *God is my rock*. The son of Abihail, and one of the chiefs of the Merarites. Numb. iii. 35.

ZURISHADDAI, *my rock is the Almighty*. A prince of the tribe of Simeon. Numb. i. 6.

ZUZIMS. See ZAMZUMMIMS.

CHRONOLOGY OF THE SACRED SCRIPTURES.

THE system of chronology generally observed in this Dictionary is that of the margin of the English Bible. It is called USHER's, is taken from the Masoretic notes on the Hebrew text, and is established by public authority. Learned men have found it a difficult task to harmonise the discrepancies which exist among chronologers, respecting the leading epochs, eras, and periods, by reference to which all historical facts are usually regulated, and arranged in the order of time. In every system of historical chronology, sacred and profane, the two great eras of the *creation of the world*, and the *nativity of Christ*, have been usually adopted as standards, by reference to which other subordinate eras and periods have been adjusted, such as those of the *deluge*, the *exodus*, the *foundation of Solomon's temple*. The variations with regard to the creation are upwards of one hundred and forty; the highest fixing it at 6984 years B.C., the lowest at 3616 B.C. With respect to the nativity, ten different years have been respectively adopted by so many celebrated chronologers, ancient and modern; and this is the more surprising, considering the comparative recency of the event. Two principal chronological systems have been adopted, which may be characterized as those of Usher and Hales; the former, or contracted system, following the authority of the Hebrew text, the other mainly regulated by the Septuagint and Josephus. According to Usher, the world was created 4004 B.C.; according to Hales, 5411 B.C.: making a difference of 1407 years. The shorter scheme is recent in its origin, when compared with the more comprehensive chronology of the Septuagint, and seems to have been first

adopted by Bede, in the eighth century. The reformation from Popery created a preference for everything Hebrew; and as many of the reformers, suspicious of every opinion held by the Papists, were induced to rank among their corruptions the more extended chronology of the Septuagint and Josephus, without profoundly investigating the grounds of their objections, they published their opinion, that the numbers of the Hebrew text were to be preferred to those of any version: they thus gave the weight of their authority to the Jewish side of the question, and opposed that which had been maintained generally by most Christians from the time of the apostles. The scheme of Usher is rejected by many, and is deemed glaringly inconsistent, not only with the records of other nations, but with the history of the ancient Hebrews themselves. The reader, wishful to understand this subject, should consult Hales's "Analysis of Chronology." He adduces the testimonies of Josephus and Philo, to show: 1. That there was originally no difference between the Hebrew genealogies and those of the Greek version; 2. That the computation of Josephus was conformable to both in his time; and, consequently, 3. That either the *Hebrew* copies, or the *Greek* copies both of the Septuagint and of Josephus, have been adulterated since his time. He then proves that this adulteration took place in the Hebrew copies rather than in the Greek; and that it did not originate in the ignorance or carelessness of transcribers, but was contrived and planned for an unworthy object. Early in the second century the Jews were pressed, incon-

veniently to themselves, with the argument for the Messiahship of Jesus, arising out of the correspondence between the time of his appearing, and the general expectation of the people respecting him; and, therefore, in the most unprincipled manner, altered the dates of their ancient chronicles, in order to weaken the arguments derived from them in favour of Christianity. In vindication of this view, he quotes the testimony of Ephrem Syrus, who died A.D. 378; and also of the Armenian annalist, Abulfaragi. He proves the defalcation of the Hebrew genealogies by the concessions of Jewish writers, and, by the most undeniable internal evidence,

shows that the patriarchal generations, both before and after the deluge, according to the shorter Hebrew computation, are repugnant to the course of nature, absurd, and inconsistent with history, sacred and profane.

The great discrepancy between the numeration of the modern Hebrew text and that of the Septuagint will be seen by the subjoined table, which shows that, without abridging or extending the lives of the ancient patriarchs, six centuries are gained by the Septuagint declaring six of them to be each one hundred years older at the birth of his son than is reckoned in the Hebrew.

AGES OF THE ANTEDILUVIAN PATRIARCHS.

	Lived before the birth of the eldest son.		After the birth of the eldest son.		Total length of life.	
	HEB.	SEP.	HEB.	SEP.	HEB.	SEP.
Adam	130	230	800	700	930	930
Seth	105	205	807	707	912	912
Enos	90	190	815	715	905	905
Cainan	70	170	840	740	910	910
Mahalaleel	65	165	830	730	895	895
Jared	162	162	800	800	962	962
Enoch	65	165	300	200	365	365
Methuselah	187	187	782	782	969	969
Lamech	182	188	595	565	777	753
Noah at the Flood	600	600				
Deluge	1656	2262				

It must be observed that the Jews constructed their chronological tables on the following principle. They measured the several eras of their ancient history, not by adding together the full lives of their successive patriarchs, but by taking the sum of their *generations*; that is, the age to which they had respectively attained at the birth of their firstborn. For example: in the above table the generation of Enos, or his age at the birth of Cainan, is estimated in the Hebrew at ninety years; the residue of his life, according to the same authority, is eight hundred and fifteen years, and the total length of his life nine hundred and

five years; whereas in the Septuagint, the generation is enlarged to one hundred and ninety years, the residue of the life is diminished to seven hundred and fifteen years, while the full length of life is nine hundred and five years. Hence, in order to lengthen or shorten any particular era, it was only necessary to lengthen or shorten the proportion between the generation and the residue of life; and this seems to have been the mode actually adopted.

The difference of opinion respecting the precise period of the birth of Jesus Christ arises from the fact, that this era was not used until so many centuries

had elapsed that it was almost impossible, with accuracy, to fix the date. This is, however, of no consequence in the application of that era to chronological purposes, since all are agreed as to the numerical date of every year. All will admit that the year 1851 is *that year* of the Christian era, although they may doubt whether it is the exact measure of time which has elapsed since the birth of Christ.

The system of computation called *Anno Domini* was formed by a Roman abbot, called Dionysius Exiguus, about the year A.D. 527. He fixed it to correspond with the end of the 4713th year of the Julian period; which was four years too late, for our Saviour was born before the death of Herod. According to the testimony of Josephus, there was an eclipse of the moon in the time of Herod's last illness; which eclipse, by the computation found in astronomical tables, appears to have been in the year of the Julian period 4710, March 13th, at three hours past midnight, at Jerusalem. Now, as our Saviour must have been born some months before Herod's death, since in the interval he was carried into Egypt, the latest time in which we can fix the era of his birth is about the end of the 4709th year of the Julian period. The plan of reckoning called *Anno Domini* was not adopted for several centuries, but it led Europe into an error of four years; and Christianity had subsisted several centuries before learned divines knew exactly how many years had passed since the birth of our Saviour.

Dr. Hales has adopted several important rules which have guided him in the improvement of chronology. They are the following:—

1. To adhere to the scriptural standard.
2. To begin with the analytical method, and end with the synthetical.
3. Not to adopt any date which shall be repugnant to any other established date.

4. Never to frame an hypothesis, nor to assign a conjectural date, except in cases of downright necessity.

5. Carefully and critically to distinguish between different persons, in different ages and countries, called by the same name; and, on the other hand, to unite or identify persons bearing different names, in different authors, or at different times of their lives.

By the sober and skilful application of these rules, he appears to have reduced to one simple, uniform, and consistent system, the ancient chronology, sacred and profane. The study of chronology is so intimately connected with that of history, that its importance cannot be denied. The reader, however, need not perplex himself in attempts to reconcile varying dates, as there are few passages of Scripture to the knowledge of which chronology is the sole guide, or which cannot be understood independently of its application. Ordinarily, the dates found in the margin of the Bible will serve as an elucidation of the sacred text.

The following tables contain a synopsis of the chronology of Dr. Hales. They are taken from the second volume of his "New Analysis of Chronology and Geography, History and Prophecy." To these tables will be found added the chronology of Dr. Usher, taken from "The Annals of the World, deduced from the Origin of Time," &c. In cases where it was impossible to find the date of Usher, or to reconcile a date with some of his other dates, the chronology of the Bible has been introduced, so as to render complete the column headed "Usher." It has not been deemed necessary to intimate when the marginal date has been adopted instead of that of Usher. The reader, desirous of obtaining satisfaction on this subject, is recommended to read Dr. Hales's "Analysis," and especially the second volume.

D A T E S

OF THE

PRINCIPAL EVENTS RECORDED IN THE BIBLE.

FIRST PERIOD.

*From the Creation to the Deluge: including, according to HALES, 2256 years,
according to USHER, 1656 years.*

B.C. Hales.	B.C. Usher.		
5411	4004	1. Adam, Creation of the world	Gen. i. ii.
5311	4002	Birth of Cain	iv. 1.
5310	4001	Birth of Abel	iv. 2.
5210	3875	Murder of Abel	iv. 8.
5181	3874	2. Seth	v. 3.
4976	3769	3. Enos	v. 6.
4786	3679	4. Cainan	v. 9.
4616	3609	5. Mahalaleel	v. 12.
4481	3074	Death of Adam	v. 5.
4451	3544	6. Jared	v. 15.
4289	3382	7. Enoch	v. 18.
4269	2962	Death of Seth	v. 8.
4124	3317	8. Methuselah	v. 21.
3937	3130	9. Lamech	v. 25.
3914	3017	Translation of Enoch	v. 24.
3755	2948	10. Noah	v. 28, 29.
3275	2469	Deluge threatened	{ vi. 3—22; 2 Pet. ii. 5.
3160	2353	Death of Lamech	Gen. v. 30, 31.
3155	2348	Deluge—Death of Methuselah—Noah 600 years old	vii. 1—6.

SECOND PERIOD.

*From the Deluge to the Call of Abraham: including, according to
HALES, 1077 years; according to USHER, 427 years.*

B.C. Hales.	B.C. Usher.		
3155	2348	1. Shem—Noah on leaving the ark offers sacrifices	Gen. ix. 8—17; viii. 18, 20.
3153	2346	2. Arphaxad	x. 22.
3018	2311	3. Salah	x. 24.
2888	2281	4. Eber	x. 24.
2805	1998	Death of Noah, aged 950 years	ix. 28, 29.
2754	2247	5. Peleg, or Phalec	x. 25.
2624	2217	6. Reu, or Ragau	xi. 18.
2614	2247	Division of the earth	x. 25.
2554	2247	Tower of Babel built; confusion of tongues	xi. 1—9.

CHRONOLOGY OF THE SACRED SCRIPTURES.

B.C. Hales.	B.C. Usher.		
2554	2247	Foundation of Babylonian empire by Nimrod	Gen. x. 8—10.
	2218	Asshur commences the Assyrian empire	x. 11, 12.
2495	2188	Mizraim emigrates, and lays the foundation of the Egyptian monarchy	x. 13.
2492	2185	7. Serug	xi. 20.
2362	2155	8. Nahor	xi. 22.
2337		Job's trial	Job i.
2283	2126	9. Terah	Gen. xi. 24.
2153	1996	10. Abram	Gen. xi. 26.
2143	1986	Birth of Sarai	
2078	1921	Call of Abram, in his 75th year	xii. 1—5.

THIRD PERIOD.

From the Call of Abraham to the Exodus of the Israelites.
HALES, 445 years; USHER, 430 years.

B.C. Hales.	B.C. Usher.		
2093	1921	1. Abram enters Canaan	Gen. xii. 5—8.
2077	1920	goes to Egypt	xii. 10.
2070	1912	rescues Lot	xiv. 5—20.
2069	1911	God renews his promises to Abram	xv.
2068	1911	Sarai gives Hagar to Abram	xvi. 1—3.
2067	1910	Birth of Ishmael	xvi. 15, 16.
2055	1898	God makes a new covenant with Abram, and changes his name to Abraham	xvii.
2054	1898	Destruction of Sodom	xix. 1—29.
2054	1898	Abraham goes to Gerar	xx.
2053	1896	2. Isaac	xxi. 1—8.
2028	1871	Offering of Isaac	xxii. 1—19.
2013	1857	Isaac marries Rebekah	xxiv.
1993	1837	3. Jacob: birth of Esau and Jacob	xxv. 26.
1978	1821	Abraham's death	xxv. 7, 8.
1930	1773	Ishmael's death	xxv. 17.
1916	1760	Jacob goes to Charran, &c.	xxviii.
1911	1756	4. Levi	xxix. 34.
1903	1747	Birth of Joseph, Jacob being 90 years old	xxx. 23, 24.
1896	1739	Jacob returns to Canaan	xxxi., xxxii.
1885	1729	Joseph sold into Egypt	xxxvii.
1873	1716	Death of Isaac, aged 180 years	xxxv. 27—29.
1872	1715	Joseph, governor of Egypt	xli.
1863		5. Kohath	xlvi. 11.
1863	1706	Jacob's family go into Egypt	xlvi.
1846	1689	Jacob's predictions and death, aged 147 years	xlix.
1803		6. Amram	Exod. vi. 18.
1792	1635	Joseph's death	Gen. l. 24, 26.
1731	1574	Aaron born	Exod. vi. 20.
1728	1571	7. Moses	{ vii. 7; ii. 1—10.
1688	1531	flee into Midian	ii. 11—15.
	1520	Job's trials	Job i.
1648	1491	Exodus of the Israelites	Exod. xiii.

CHRONOLOGY OF THE SACRED SCRIPTURES.

FOURTH PERIOD.

From the Exodus of the Israelites to the Establishment of the Regal State.

HALES, 538 years; USHER, 395 years.

B.C. Hales.	B.C. Usher.		
1648	1491	Exodus	Exod. xii.—xiv.
1647	1491	The law delivered from Sinai	xix.
1609	1453	Death of Miriam	Numb. xx. 1, 2.
1608	1452	of Aaron, aged 123 years	xx. 28, 29.
1608	1451	of Moses, aged 120 years	Deut. xxxiv.
1608	1451	Joshua and the elders	Josh. i.
1602		First division of land	
1596		Second division of land	
1582		Anarchy, or interregnum	
1572		Servitude to Mesopotamia	Judg. iii. 8.
1564	1394	Othniel	iii. 9.
1524	1353	Servitude to Moab	iii. 12.
1506	1336	Ehud and Shamgar	iii. 15, 31.
1426	1305	Servitude to Canaan	iv. 1.
1406	1296	Deborah and Barak	iv.
1366	1252	Servitude to Midian	vi.
1359	1249	Gideon	vi. 11.
1319	1209	Abimelech	ix. 1.
1316	1206	Tola	x. 1.
1293	1183	Jair	x. 3.
1271		Servitude to Ammon	x. 7.
1253	1161	Jephthah	xi. 1.
1247	1137	Ibzan	xii. 8.
1240	1130	Elon	xii. 11.
1230	1120	Abdon	xii. 13.
1222	1112	Servitude to the Philistines	xiii.
1202	1161	Samson	xiii.—xvi.
1182	1171	Eli	1 Sam. iv. 18.
1122	1111	Samuel	vii. 15.
1110	1096	The Israelites demand a king	viii.

FIFTH PERIOD.

From the Regal State to the Revolt of the Ten Tribes.

HALES and USHER, 120 years.

B.C. Hales.	B.C. Usher.		
1110	1095	Saul elected	1 Sam. ix., x.
		Samuel judge, jointly 38 years	
1110	1095	Saul defeats the Ammonites	xi.
1108	1093	his first offence	xiii. 8—14.
1106	1087	Jonathan defeats the Philistines	xiv.
1100	1079	Saul's second offence	xv.
1100	1085	David born	
1080	1063	kills Goliath	xvii.
1075	1063	marries Michal	xviii. 20—27.
1074	1060	first flight to Gath	xxi. 10, &c.
1071		second flight to Gath	xxvii.

CHRONOLOGY OF THE SACRED SCRIPTURES.

B.C. Hales.	B.C. Usher.		
1070	1056	Saul's third offence	1 Sam. xxviii.
1070	1055	David	2 Sam. ii.
1063	1048	takes Jebus	v. 6—9.
1061	1047	Philistine war	v. 17, &c.
1060	1042	Ark brought home	vi. 1, &c.
1055		Nathan's prophecy	vii. 1—17.
1052	1035	David's first offence	xi.
1050	1033	Solomon born	xii. 24.
1036	1024	Absalom's and Sheba's rebellions	xv.—xx.
1032	1017	David's second offence	xxiv.
1030	1015	Adonijah's rebellion	1 Kings i. 5, &c.
1030	1015	Solomon	i. 32, &c.
1027	1012	Temple begun	vi. 1.
1020	1005	finished	vi. 38.
1006	992	Tadmor built	ix. 18.
996		Temples on the Mount of Corruption	xi. 7.
990	975	The revolt	xii.

SIXTH PERIOD.

Kings of Judah and Israel. HALES, 404 years; USHER, 387 years.

Reigned.	JUDAH.	B.C. Hales.	B.C. Usher.	ISRAEL.	Reigned.
16	Rehoboam	990	975	Jeroboam	22
3	Abijah	973	958		
41	Asa	970	955		
		968	954	Nadab	2
		966	953	Baasha	23
		943	930	Elah	1
		942	929	Zimri and Omri	11
		931	918	Ahab	22
25	Jehoshaphat	929	914		
		909	898	Ahaziah	2
		907	896	Jehoram, or Joram	12
8	Jehoram, or Joram	904	889		
1	Ahaziah	896	885		
6	Athaliah	895	884	Jehu	28
40	Joash, or Jehoash	889	878		
		867	856	Jehoahaz	17
		850	839	Jehoash, or Joash	16
29	Amaziah	849	839		
		834	825	Jeroboam II.	41
	Interregnum (11 years)	820			
52	Uzziah, or Azariah	809	810		
		793	784	First interregnum (22 years)	
		771	773	Zachariah and Shallum	1
		770	771	Menahem	10
		760	761	Pekahiah	2
		758	759	Pekah	20
16	Jotham	757	758		
16	Ahaz	741	742		
		738		Second interregnum (10 years)	
		728	730	Hoshea	19

CHRONOLOGY OF THE SACRED SCRIPTURES.

Reigned.	JUDAH.	B.C. Hales.	B.C. Usher.	ISRAEL.
29	Hezekiah	725	726	Samaria taken
		719	721	
55	Manasseh	696	698	
2	Amon	641	643	
31	Josiah	639	641	
11	Jehoahaz and Jehoiakim	608	610	
11	Jehoiachin and Zedekiah	597	599	
	Jerusalem taken	586	588	

N.B. This period is adjusted and harmonised by Hales. The reader is referred to his explanations, "Analysis," vol. ii., p. 372. It is almost impossible to unravel the intricacies of the chronology as given by Usher and in the margin of the Bible. As far as we have been able to affix the date of Usher we have done so, but recommend the chronology of Hales.

SEVENTH PERIOD.

From the Destruction of Jerusalem to Nehemiah's Reform.

The Chronology of HALEs only, 166 years.

B.C.	BABYLONIAN DYNASTY.	Yrs. of reign.	
586	1. Nebuchadnezzar destroys Jerusalem	25 last	2Kings xxv. 1—10.
586	appoints Gedaliah governor		xxv. 22.
585	subdues the Ammonites		
584	besieges Tyre		
582	desolates Judæa		
570	subdues Egypt		
569	his first dream		Dan. ii.
569	sets up his golden image		iii.
568	his second dream		iv.
561	2. Evil Merodach	3	
561	releases Jehoiachin		2Kings xxv. 27—30.
558	3. Belshazzar	5	
553	his feast and death		Dan. v. 1—30.
MEDIAN AND PERSIAN DYNASTY.			
553	1. Darius the Mede, or Cyaxares	2	v. 31.
551	2. Cyrus, the Persian	15	Ezra i. 1.
536	takes Babylon, first of his sove- reignty		
536	Jews return under Zerubbabel		ii.
536	1st high-priest, Jeshua, 53 years		iii. 2.
535	Second temple begun		iii. 8—13.
529	3. Cambyzes	8	
521	4. Darius Hystaspes	36	iv. 24.
516	Temple finished		vi. 15.
485	5. Xerxes	21	
483	2d high-priest, Jehoiakim, 30 years		
464	6. Artaxerxes Longimanus	41	
463	stops the rebuilding of Jerusalem		iv. 17—
460	marries Esther		Esther ii. 1
457	sends Ezra to Judæa		Ezra vii.

CHRONOLOGY OF THE SACRED SCRIPTURES.

B.C.		Yrs. of reign.	
453	3d high-priest, Eliashib, 40 years . . .		
444	Nehemiah, governor of Judæa, 12 years . . .		Neh. ii., xiii. 6.
444	rebuilds the walls of the city . . .		iii., iv.
432	returns to Persia . . .		xiii. 6.
424	comes again to Jerusalem . . .		xiii. 7.
423	7. Darius Nothus . . .	3 first	
420	Nehemiah's reform. End of Old- Testament history . . .		xiii. 10.

EIGHTH PERIOD.

From Nehemiah's Reform to John Baptist's Birth.

The Chronology of Hales only, 415 years.

PERSIAN DYNASTY.		Reign.
<i>Jewish High-Priests.</i>		
420	3. Eliashib	7 last yrs.
413	4. Joiada, or Judas	40 years.
373	5. Jonathan, or John	32
341	6. Jaddua, or Jaddus	20
MACEDO-GRECIAN DYNASTY.		
321	7. Onias	21
300	8. Simon the Just	9
291	9. Eleazar	15
276	10. Manasses	26
250	11. Onias II.	33
217	12. Simon II.	22
195	13. Onias III.	20
175	14. Jesus, or Jason	3
172	15. Onias, or Menelaus	9
ASMONEAN PRINCES, OR MACCABEES.		
163	1. Judas Maccabæus	3
133	16th high-priest, Jachim, or Alcimus	
160	2. Jonathan	17
153	appointed high-priest	
143	3. Simon	7
136	4. John Hyrcanus	30
106	5. Aristobulus and Antigonus	1
105	6. Alexander Jannæus	27
78	7. Queen Alexandra	9
69	8. Hyrcanus II.	3 mo.
69	9. Aristobulus II.	6 mo.
ROMAN DYNASTY.		
63	Pompey takes Jerusalem	
63	Hyrcanus II. again	23
40	10. Antigonus	3
IDUMEAN KINGS.		
37	1. Herod the Great	32 first.

NINTH PERIOD.

*From the Baptist's Birth to the Destruction of Jerusalem.
The Chronology of Hales only, 75 years.*

B.C.			
5	Herod the Great		
5	Nativity of Christ	Luke i. 1—20.	
4	Archelaus, ethnarch of Judæa	Matt. ii. 22.	
A.D.	ROMAN PROCURATORS.		
6	1. Procurator Coponius		
8	Christ visits the temple	Luke ii. 42—50.	
9	2. P. Marcus Ambivivus		
12	Tiberius made colleague of Augustus		
13	3. P. Annius Rufus		
14	4. P. Valerius Gratus		
25	5. P. Pontius Pilate		
26	John's ministry	Matt. iii. 1—12.	
27	Christ baptized	iii. 13—17.	
28	First Passover	John ii. 23.	
28	Christ purges the temple, and preaches in Judæa	John ii. 13—22.	
28	John imprisoned by Herod Antipas	Luke iii. 19, 20.	
28	Christ preaches in Galilee	Matt. iv. 12, &c.	
29	Second Passover, 12 apostles sent forth	John v. 1; Matt. x.	
29	John beheaded	Matt. xiv. 1—12.	
30	Third Passover, 70 disciples sent forth	John vi. 4; Luke x. 1—2.	
30	Christ's transfiguration	Matt. xvii. 1—13.	
31	Fourth Passover,—Christ's crucifixion	xxvi., xxvii.	
31	Church of Christ founded at Pentecost	Acts ii.	
32	Church increased	iv. 4.	
33	Church multiplied	v. 14.	
34	Martyrdom of Stephen	vii.	
34	First Jewish persecution of the church	viii. 1—4.	
35	Paul's conversion	ix. 1—18.	
35	6. P. Marcellus		
36	7. P. Marullus		
40	Jewish embassy to Caligula		
41	Herod Agrippa, king of Judæa		
44	Second Jewish persecution of the church	xii.	
44	8. P. Cuspius Fadus		
46	9. P. Tiberius Alexander		
47	10. P. Ventidius Cumanus		
49	First council of Jerusalem	xv. 4—29.	
52	11. P. Felix		
59	Paul imprisoned at Jerusalem	xxi. 33—xxiii. 21.	
61	12. P. Portius Festus		
62	Paul's first visit to Rome	xxvii., xxviii.	
63	13. P. Albinus		
64	14. P. Gessius Florus		
64	Paul's second visit to Rome		
65	The Jewish war		
65	First Roman persecution of the church		
70	Jerusalem destroyed		

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